

<sup>a</sup>Appearances, to the extent that as objects they are thought in accordance with the unity of the categories, are called *phaenomena*. If, however, I suppose there to be things that are merely objects of the understanding and that, nevertheless, can be given to an intuition, although not to sensible intuition (as *coram intuitu intellectuali*),<sup>b</sup> then such things would be called *noumena (intelligibilia)*. A 249

Now one might have thought that the concept of appearances, limited by the Transcendental Aesthetic, already yields by itself the objective reality of the *noumena*<sup>c</sup> and justifies the division of objects into *phenomena* and *noumena*, thus also the division of the world into a world of the senses and of the understanding (*mundus sensibilis & intelligibilis*), indeed in such a way that the difference here would not concern merely the logical form of the indistinct or distinct cognition of one and the same thing, but rather the difference between how they can originally be given to our cognition, in accordance with which they are in themselves different species. For if the senses merely represent something to us **as it appears**, then this something must also be in itself a thing, and an object of a non-sensible intuition, i.e., of the understanding, i.e., a cognition must be possible in which no sensibility is encountered, and which alone has absolutely objective reality, through which, namely, objects are represented to us **as they are**, in contrast to the empirical use of our understanding, in which things are only cognized **as they appear**. Thus there would be, in addition to the empirical use of the categories (which is limited to sensible conditions), a pure and yet objectively valid one, and we could not assert, what we have previously maintained, that our pure cognitions of the understanding are in general nothing more than principles<sup>d</sup> of the exposition<sup>e</sup> of appearances that do not go *a priori* beyond the formal possibility of experience, for here an entirely different field would stand open before us, as it were a world thought in spirit (perhaps also even intuited), which could not less but even more nobly occupy our understanding. A 250

All our representations are in fact related to some object<sup>f</sup> through the understanding, and, since appearances are nothing but representa-

"We have seen at the end of the Principles that the concept of causality serves to determine the relation [*Verhältnis*] of the temporal sequence in the course of its appearances *a priori*; if we take time away, then it is for nothing." (E CXXXII, p. 43; 23:36)

<sup>a</sup> The next seven paragraphs (A249–53) are replaced with four paragraphs in the second edition (B 306–9).

<sup>b</sup> by means of intellectual intuition

<sup>c</sup> Kant uses the Latin plural genitive *noumenorum*.

<sup>d</sup> *Principien*

<sup>e</sup> Kant altered this to "synthesis of the manifold" in his copy of the first edition (E CXXXIII, p. 43; 23:48).

<sup>f</sup> *Object*