

Transcendental Idealism

by Immanuel Kant

from *Prolegomena to Any Future Metaphysics* (1783 ; trans. Paul Carus, 1902)

I openly confess, the suggestion of David Hume was the very thing which many years ago first awoke me from my dogmatic slumber, and gave my investigations in the field of speculative philosophy quite a new direction. ...

However hasty and mistaken Hume's conclusion may appear, it was at least founded upon investigation, and this investigation deserved the concentrated attention of the brighter spirits of his day as well as determined efforts on their part to discover, if possible, a happier solution of the problem in the sense proposed by him, all of which would have speedily resulted in a complete reform of the science.

But Hume suffered the usual misfortune of metaphysicians, of not being understood. It is positively painful to see how utterly his opponents, Reid, Oswald, Beattie, and lastly Priestley, missed the point of the problem. For while they were ever taking for granted that which he doubted, and demonstrating with zeal and often with impudence that which he never thought of doubting, they so misconstrued his valuable suggestion that everything remained in its old condition, as if nothing had happened. The question was not whether the concept of cause was right, useful, and even indispensable for our knowledge of nature—for this Hume had never doubted—but whether that concept could be thought by reason *a priori*, and consequently whether it possessed an inner truth, independent of all experience, implying a wider application than merely to the objects of experience. This was Hume's problem. It was a question concerning the concept's origin, not concerning the indispensable need of the concept. Were the former decided, the conditions of the use and the sphere of its valid application would have been determined as a matter of course.

But to satisfy the conditions of the problem, the opponents of the great thinker should have penetrated very deeply into the nature of reason, so far as it is concerned with pure thinking – a task which did not suit them. They found a more convenient method of being defiant without any insight, namely, the appeal to common sense. It is indeed a great gift of God, to possess right, or (as they now call it) plain common sense. But this common sense must be shown practically, by well-considered and reasonable thoughts and words, not by appealing to it as an oracle, when no rational justification can be advanced. ... For what is it but an appeal to the opinion of the multitude, of whose applause the philosopher is ashamed, while the popular charlatan glories and confides in it? ... Chisels and hammers may suffice to work a piece of wood, but for steel-engraving we require an engraver's needle. Thus common sense and speculative understanding are each useful in their own way, the former in judgments which apply immediately to experience, the latter when we judge universally from mere concepts, as in metaphysics, where sound common sense, so called in spite of the inapplicability of the word, has no right to judge at all.

from *Critique of Pure Reason* (1781, 1787; trans. Norman Kemp Smith, 1929)

THE DISTINCTION BETWEEN ANALYTIC AND SYNTHETIC JUDGMENTS

In all judgments in which the relation of a subject to the predicate is thought (I take into consideration affirmative judgments only, the subsequent application to negative judgments being easily made), this relation is possible in two different ways. Either the predicate B belongs to the subject A, as something which is (covertly) contained in this concept A; or B lies entirely outside the concept A, although it does indeed stand in connection with it. In the one case I entitle the judgment analytic, in the other synthetic. Analytic judgments (affirmative ones) are therefore those in which the connection of the predicate with the subject is thought through identity; those in which this connection is thought without identity should be entitled synthetic. The former, as adding nothing through the predicate to the concept of the subject, but merely breaking it up into those constituent concepts that have all along been thought in it, although confusedly, can also be entitled explicative. The latter, on the other hand, add to the concept of the subject a predicate which has not been in any wise thought in it, and which no analysis could possibly extract from it; and they may therefore be entitled ampliative. If I say, for instance, 'All bodies are extended', this is an analytic judgment. For I do not require to go beyond the concept which I connect with 'body' in order to find extension as bound up with it. To meet with this predicate, I have merely to analyze the concept, that is, to become conscious to myself of the manifold which I always think in that concept. The judgment is therefore analytic. But when I say, 'All bodies are heavy', the predicate is something quite different from anything that I think in the mere concept of body in general; and the addition of such a predicate therefore yields a synthetic judgment.

Judgments of experience, as such, are one and all synthetic. For it would be absurd to found an analytic judgment on experience. Since, in framing the judgment, I must not go outside my concept, there is no need to appeal to the testimony of experience in its support. That a body is extended is a proposition that holds *a priori* and is not empirical. For, before appealing to experience, I have already in the concept of body all the conditions required for my judgment. ... On the other hand, though I do not include in the concept of a body in general the predicate 'weight', ... however, looking back on the experience from which I have derived this concept of body, and finding weight to be invariably connected with the above characters, I attach it as a predicate to the concept; and in doing so I attach it synthetically, and am therefore extending my knowledge. The possibility of the synthesis of the predicate 'weight' with the concept of 'body' thus rests upon experience. While the one concept is not contained in the other, they yet belong to one another, though only contingently, as parts of a whole, namely, of an experience which is itself a synthetic combination of intuitions.

But in *a priori* synthetic judgments this help is entirely lacking. (I do not here have the advantage of looking around in the field of experience.) Upon what,

then, am I to rely, when I seek to go beyond the concept A, and to know that another concept B is connected with it? Through what is the synthesis made possible? Let us take the proposition, ‘Everything which happens has its cause’. ... But the concept of a ‘cause’ lies entirely outside the other concept, and signifies something different from ‘that which happens’, and is not therefore in any way contained in this latter representation. How come I then to predicate of that which happens something quite different, and to apprehend that the concept of cause, though not contained in it, yet belongs, and indeed necessarily belongs to it? What is here the unknown = X which gives support to the understanding when it believes that it can discover outside the concept A a predicate B foreign to this concept, which it yet at the same time considers to be connected with it? It cannot be experience, because the suggested principle has connected the second representation with the first, not only with greater universality, but also with the character of necessity, and therefore completely *a priori* and on the basis of mere concepts. Upon such synthetic, that is, ampliative principles, all our *a priori* speculative knowledge must ultimately rest; analytic judgments are very important, and indeed necessary, but only for obtaining that clearness in the concepts which is requisite for such a sure and wide synthesis as will lead to a genuinely new addition to all previous knowledge.

IN ALL THEORETICAL SCIENCES OF REASON
SYNTHETIC A PRIORI JUDGMENTS ARE CONTAINED AS PRINCIPLES

1. All mathematical judgments, without exception, are synthetic. ...

First of all, it has to be noted that mathematical propositions, strictly so called, are always judgments *a priori*, not empirical; because they carry with them necessity, which cannot be derived from experience. ...

We might, indeed, at first suppose that the proposition $7+5=12$ is a merely analytic proposition, and follows by the principle of contradiction from the concept of a sum of 7 and 5. But if we look more closely we find that the concept of the sum of 7 and 5 contains nothing save the union of the two numbers into one, and in this no thought is being taken as to what that single number may be which combines both. The concept of 12 is by no means already thought in merely thinking this union of 7 and 5; and I may analyze my concept of such a possible sum as long as I please, still I shall never find the 12 in it. We have to go outside these concepts, and call in the aid of the intuition which corresponds to one of them, our five fingers, for instance ... Arithmetical propositions are therefore always synthetic. This is still more evident if we take larger numbers. ...

Just as little is any fundamental proposition of pure geometry analytic. That the straight line between two points is the shortest, is a synthetic proposition. For my concept of *straight* contains nothing of quantity, but only of quality. The concept of the shortest is wholly an addition, and cannot be derived, through any process of analysis, from the concept of the straight line. Intuition, therefore, must here be called in; only by its aid is the synthesis possible....

2. Natural science (physics) contains *a priori* synthetic judgments as principles. I need cite only two such judgments: that in all changes of the material world the quantity of matter remains unchanged; and that in all communication of motion, action and reaction must always be equal. Both propositions, it is evident, are not only necessary, and therefore in their origin *a priori*, but also synthetic. For in the concept of matter I do not think its permanence, but only its presence in the space which it occupies. I go outside and beyond the concept of matter, joining to it *a priori* in thought something which I have not thought in it. The proposition is not, therefore, analytic, but synthetic, and yet is thought *a priori*; and so likewise are the other propositions of the pure part of natural science.

3. Metaphysics, even if we look upon it as having hitherto failed in all its endeavors, is yet, owing to the nature of human reason, a quite indispensable science, and ought to contain *a priori* synthetic knowledge. For its business is not merely to analyze concepts which we make for ourselves *a priori* of things, and thereby to clarify them analytically, but to extend our *a priori* knowledge. And for this purpose we must employ principles which add to the given concept something that was not contained in it, and through *a priori* synthetic judgments venture out so far that experience is quite unable to follow us, as, for instance, in the proposition, that the world must have a first beginning, and such like. Thus metaphysics consists, at least in intention, entirely of *a priori* synthetic propositions.

THE GENERAL PROBLEM OF PURE REASON

... Now the proper problem of pure reason is contained in the question: How are *a priori* synthetic judgments possible?

That metaphysics has hitherto remained in so vacillating a state of uncertainty and contradiction, is entirely due to the fact that this problem, and perhaps even the distinction between analytic and synthetic judgments, has never previously been considered. Upon the solution of this problem, or upon a sufficient proof that the possibility which it desires to have explained does in fact not exist at all, depends the success or failure of metaphysics. Among philosophers, David Hume came nearest to envisaging this problem, but still was very far from conceiving it with sufficient definiteness and universality. He occupied himself exclusively with the synthetic proposition regarding the connection of an effect with its cause, and he believed himself to have shown that such an *a priori* proposition is entirely impossible. If we accept his conclusions, then all that we call metaphysics is a mere delusion whereby we fancy ourselves to have rational insight into what, in actual fact, is borrowed solely from experience, and under the influence of custom has taken the illusory semblance of necessity. If he had envisaged our problem in all its universality, he would never have been guilty of this statement, so destructive of all pure philosophy. For he would then have recognized that, according to his own argument, pure mathematics, as certainly containing *a priori* synthetic propositions, would also not be possible; and from such an assertion his good sense would have saved him. ...

It must be possible for reason to attain to certainty whether we know or do not know the objects of metaphysics, that is, to come to a decision either in regard to the objects of its enquiries or in regard to the capacity or incapacity of reason to pass any judgment upon them, so that we may either with confidence extend our pure reason or set to it sure and determinate limits. This last question, which arises out of the previous general problem, may, rightly stated, take the form: How is metaphysics, as science, possible? ...

PREFACE TO THE SECOND EDITION

... Hitherto it has been assumed that all our knowledge must conform to objects. But all attempts to extend our knowledge of objects by establishing something in regard to them *a priori*, by means of concepts, have, on this assumption, ended in failure. We must therefore make trial whether we may not have more success in the tasks of metaphysics, if we suppose that objects must conform to our knowledge. This would agree better with what is desired, namely, that it should be possible to have knowledge of objects *a priori*, determining something in regard to them prior to their being given. We should then be proceeding precisely on the lines of Copernicus' primary hypothesis. Failing of satisfactory progress in explaining the movements of the heavenly bodies on the supposition that they all revolved round the spectator, he tried whether he might not have better success if he made the spectator to revolve and the stars to remain at rest. A similar experiment can be tried in metaphysics, as regards the intuition of objects. If intuition must conform to the constitution of the objects, I do not see how we could know anything of the latter *a priori*; but if the object (as object of the senses) must conform to the constitution of our faculty of intuition, I have no difficulty in conceiving such a possibility. ...

This experiment succeeds as well as could be desired, and promises to metaphysics, in its first part – the part that is occupied with those concepts *a priori* to which the corresponding objects, commensurate with them, can be given in experience – the secure path of a science. For the new point of view enables us to explain how there can be knowledge *a priori*; and, in addition, to furnish satisfactory proofs of the laws which form the *a priori* basis of nature, regarded as the sum of the objects of experience – neither achievement being possible on the procedure hitherto followed. But this deduction of our power of knowing *a priori*, in the first part of metaphysics, has a consequence which is startling, and which has the appearance of being highly prejudicial to the whole purpose of metaphysics, as dealt with in the second part. For we are brought to the conclusion that we can never transcend the limits of possible experience, though that is precisely what this science is concerned, above all else, to achieve. This situation yields, however, just the very experiment by which, indirectly, we are enabled to prove the truth of this first estimate of our *a priori* knowledge of reason, namely, that such knowledge has to do only with appearances, and must leave the thing in itself as indeed real per se, but as not known by us. For what necessarily forces us to transcend the limits of experience and of all appearances is the *unconditioned*, which reason, by necessity and by right, demands in things in themselves, as required to complete

the series of conditions. If, then, on the supposition that our empirical knowledge conforms to objects as things in themselves, we find that the unconditioned *cannot be thought without contradiction*, and that when, on the other hand, we suppose that our representation of things, as they are given to us, does not conform as appearances, conform to our mode of representation, *the contradiction vanishes*; and if, therefore, we thus find that the unconditioned is not to be met with in things, so far as we know them, that is, so far as they are given to us, but only so far as we do not know them, that is, so far as they are things in themselves, we are justified in concluding that what we at first assumed for the purposes of experiment is now definitely confirmed. But when all progress in the field of the supersensible has thus been denied to speculative reason, it is still open to us to enquire whether, in the practical knowledge of reason, data may not be found sufficient to determine reason's transcendent concept of the unconditioned, and so to enable us, in accordance with the wish of metaphysics, and by means of knowledge that is possible *a priori*, though only from a practical point of view, to pass beyond the limits of all possible experience. Speculative reason has thus at least made room for such an extension; and if it must at the same time leave it empty, yet none the less we are at liberty, indeed we are summoned, to take occupation of it, if we can, by practical data of reason. ...

But, it will be asked, what sort of a treasure is this that we propose to bequeath to posterity? What is the value of the metaphysics that is alleged to be thus purified by criticism and established once for all? ...

That space and time are only forms of sensible intuition, and so only conditions of the existence of things as appearances; that, moreover, we have no concepts of understanding, and consequently no elements for the knowledge of things, save in so far as intuition can be given corresponding to these concepts; and that we can therefore have no knowledge of any object as thing in itself, but only in so far as it is an object of sensible intuition, that is, an appearance—all this is proved in the analytical part of the Critique. Thus it does indeed follow that all possible speculative knowledge of reason is limited to mere objects of *experience*. But our further contention must also be duly borne in mind, namely, that though we cannot *know* these objects as things in themselves, we must yet be in position at least to *think* them as things in themselves; otherwise we should be landed in the absurd conclusion that there can be appearance without anything that appears. ...

GENERAL OBSERVATIONS ON THE TRANSCENDENTAL AESTHETIC

To avoid all misapprehension, it is necessary to explain as clearly as possible what our view is regarding the fundamental constitution of sensible knowledge in general.

What we have meant to say is that all our intuition is nothing but the representation of appearance; that the things which we intuit are not in themselves what we intuit them as being, nor their relations so constituted in themselves as they appear to us, and that if the subject, or even only the subjective constitution of the senses in general, be removed, the whole

constitution and all the relations of objects in space and time, nay space and time themselves, would vanish. As appearances, they cannot exist in themselves, but only in us. What objects may be in themselves, and apart from all this receptivity of our sensibility, remains completely unknown to us. We know nothing but our mode of perceiving them – a mode which is peculiar to us, and not necessarily shared in by every being, though, certainly, by every human being. ... Even if we could bring our intuition to the highest degree of clearness, we should not thereby come any nearer to the constitution of objects in themselves. We should still know only our mode of intuition, that is, our sensibility. ... What the objects may be in themselves would never become known to us even through the most enlightened knowledge of that which is alone given us, namely, their appearance. ...

The representation of a body in intuition ... contains nothing that can belong to an object in itself, but merely the appearance of something, and the mode in which we are affected by that something; and this receptivity of our faculty of knowledge is termed sensibility. Even if that appearance could become completely transparent to us, such knowledge would remain *toto coelo* [i.e., completely] different from knowledge of the object in itself. ...

It is not that by our sensibility we cannot know the nature of things in themselves in any save a confused fashion; we do not apprehend them in any fashion whatsoever. If our subjective constitution be removed, the represented object, with the qualities which sensible intuition bestows upon it, is nowhere to be found, and cannot possibly be found. For it is this subjective constitution which determines its form as appearance. ...

We then believe that we know things in themselves, and this in spite of the fact that in the world of sense, however deeply we enquire into its objects, we have to do with nothing but appearances. The rainbow in a sunny shower may be called a mere appearance, and the rain the thing in itself. This is correct, if the latter concept be taken in a merely physical sense. Rain will then be viewed only as that which, in all experience and in all its various positions relative to the senses, is determined thus, and not otherwise, in our intuition. But if we take this empirical object in its general character, and ask, without considering whether or not it is the same for all human sense, whether it represents an object in itself (and by that we cannot mean the drops of rain, for these are already, as appearances, empirical objects), the question as to the relation of the representation to the object at once becomes transcendental. We then realize that not only are the drops of rain mere appearances, but that even their round shape, nay even the space in which they fall, are nothing in themselves, but merely modifications or fundamental forms of our sensible intuition, and that the transcendental object remains unknown to us. ...

ON THE GROUND OF THE DISTINCTION OF ALL OBJECTS IN GENERAL
INTO PHENOMENA AND NOUMENA

Appearances, so far as they are thought as objects according to the unity of the categories, are called *phenomena*. But if I postulate things which are mere objects of understanding, and which, nevertheless, can be given as such to an intuition, although not to one that is sensible ... such things would be entitled *noumena*. ...

If the senses represent to us something merely *as it appears*, this something must also in itself be a thing, and an object of a non-sensible intuition, that is, of the understanding. In other words, a [kind of] knowledge must be possible, in which there is no sensibility, and which alone has reality that is absolutely objective. Through it objects will be represented *as they are*, whereas in the empirical employment of our understanding things will be known only *as they appear*. ...

All our representations are, it is true, referred by the understanding to some object; and since appearances are nothing but representations, the understanding refers them to a *something*, as the object of sensible intuition. But this something, thus conceived, is only the transcendental object; and by that is meant a something = X, of which we know, and with the present constitution of our understanding can know, nothing whatsoever ... This transcendental object cannot be separated from the sense data, for nothing is then left through which it might be thought. Consequently it is not in itself an object of knowledge, but only the representation of appearances under the concept of an object in general ...

The cause of our not being satisfied with the substrate of sensibility, and of our therefore adding, to the phenomena, noumena which only the pure understanding can think, is simply as follows. The sensibility (and its field, that of the appearances) is itself limited by the understanding in such fashion that it does not have to do with things in themselves but only with the mode in which, owing to our subjective constitution, they appear. ... and the same conclusion also, of course, follows from the concept of an appearance in general; namely, that something which is not in itself appearance must correspond to it. For appearance can be nothing by itself, outside our mode of representation. Unless, therefore, we are to move constantly in a circle, the word appearance must be recognized as already indicating a relation to something, the immediate representation of which is, indeed, sensible, but which, even apart from the constitution of our sensibility (upon which the form of our intuition is grounded), must be something in itself, that is, an object independent of sensibility. There thus results the concept of a *noumenon*. It is not of anything, but signifies only the thought of something in general, in which I abstract from everything that belongs to the form of sensible intuition.

CRITIQUE OF THE FOURTH PARALOGISM OF TRANSCENDENTAL PSYCHOLOGY

... I have first to remark that we must necessarily distinguish two types of idealism, the transcendental and the empirical. By *transcendental idealism* I mean the doctrine that appearances are to be regarded as being, one and all, representations only, not things in themselves, and that time and space are therefore only sensible forms of our intuition, not determinations given as existing by themselves, nor conditions of objects viewed as things in themselves. To this idealism there is opposed a *transcendental realism* which regards time and space as something given in themselves, independently of our sensibility. The transcendental realist thus interprets outer appearances (their reality being taken as granted) as things-in-themselves, which exist independently of us and of our sensibility, and which are therefore outside us – the phrase ‘outside us’ being interpreted in conformity with pure concepts of understanding. It is, in fact, this transcendental realist who afterwards plays the part of empirical idealist. After wrongly supposing that objects of the senses, if they are to be external, must have an existence by themselves, and independently of the senses, he finds that, judged from this point of view, all our sensuous representations are inadequate to establish their reality.

The transcendental idealist, on the other hand, may be an empirical realist or, as he is called, a *dualist*; that is, he may admit the existence of matter without going outside his mere self-consciousness, or assuming anything more than the certainty of his representations, that is, the *cogito, ergo sum*. For he considers this matter and even its inner possibility to be appearance merely; and appearance, if separated from our sensibility, is nothing. Matter is with him, therefore, only a species of representations (intuition), which are called external, not as standing in relation to objects *in themselves external*, but because they relate perceptions to the space in which all things are external to one another, while yet the space itself is in us.

From the start, we have declared ourselves in favor of this transcendental idealism; and our doctrine thus removes all difficulty in the way of accepting the existence of matter on the unaided testimony of our mere self-consciousness, or of declaring it to be thereby proved in the same manner as the existence of myself as a thinking being is proved. There can be no question that I am conscious of my representations; these representations and I myself, who have the representations, therefore exist. External objects (bodies), however, are mere appearances, and are therefore nothing but a species of my representations, the objects of which are something only through these representations. Apart from them they are nothing. Thus external things exist as well as I myself, and both indeed, upon the immediate witness of my self-consciousness. The only difference is that the representation of myself, as the thinking subject, belongs to inner sense only, while the representations which mark extended beings belong also to outer sense. In order to arrive at the reality of outer objects I have just as little need to resort to inference as I have in regard to the reality of the

object of my inner sense, that is, in regard to the reality of my thoughts. For in both cases alike the objects are nothing but representations, the immediate perception (consciousness) of which is at the same time a sufficient proof of their reality.

The transcendental idealist is, therefore, an empirical realist, and allows to matter, as appearance, a reality which does not permit of being inferred, but is immediately perceived. Transcendental realism, on the other hand, inevitably falls into difficulties, and finds itself obliged to give way to empirical idealism, in that it regards the objects of outer sense as something distinct from the senses themselves, treating mere appearances as self-subsistent beings, existing outside us. On such a view as this, however clearly we may be conscious of our representation of these things, it is still far from certain that, if the representation exists, there exists also the object corresponding to it. In our system, on the other hand, these external things, namely matter, are in all their configurations and alterations nothing but mere appearances, that is, representations in us, of the reality of which we are immediately conscious.

Since, so far as I know, all psychologists who adopt empirical idealism are transcendental realists, they have certainly proceeded quite consistently in ascribing great importance to empirical idealism, as one of the problems in regard to which the human mind is quite at a loss how to proceed. For if we regard outer appearances as representations produced in us by their objects, and if these objects be things existing in themselves outside us, it is indeed impossible to see how we can come to know the existence of the objects otherwise than by inference from the effect to the cause; and this being so, it must always remain doubtful whether the cause in question be in us or outside us. We can indeed admit that something, which may be (in the transcendental sense) outside us, is the cause of our outer intuitions, but this is not the object of which we are thinking in the representations of matter and of corporeal things; for these are merely appearances, that is, mere kinds of representation, which are never to be met with save in us, and the reality of which depends on immediate consciousness, just as does the consciousness of my own thoughts. The transcendental object is equally unknown in respect to inner and to outer intuition. But it is not of this that we are here speaking, but of the empirical object, which is called an *external* object if it is represented *in space*, and an *inner* object if it is represented only *in its time-relations*. Neither space nor time, however, is to be found save *in us*.

The expression '*outside us*' is thus unavoidably ambiguous in meaning, sometimes signifying what *as thing in itself* exists apart from us, and sometimes what belongs solely to outer *appearance*. In order, therefore, to make this concept, in the latter sense – the sense in which the psychological question as to the reality of our outer intuition has to be understood – quite unambiguous, we shall distinguish *empirically external* objects from those which may be said to be external in the transcendental sense, by explicitly entitling the former '*things which are to be found in space*'.

Space and time are indeed *a priori* representations, which dwell in us as forms of our sensible intuition, before any real object, determining our sense through sensation, has enabled us to represent the object under those sensible relations. But the material or real element, the something which is to be intuited in space, necessarily presupposes perception. Perception exhibits the reality of something in space; and in the absence of perception no power of imagination can invent and produce that something. It is sensation, therefore, that indicates a reality in space or in time, according as it is related to the one or to the other mode of sensible intuition. (Once sensation is given—if referred to an object in general, though not as determining that object, it is entitled perception—thanks to its manifoldness we can picture in imagination many objects which have no empirical place in space or time outside the imagination.) This admits of no doubt; whether we take pleasure and pain, or the sensations of the outer senses, colors, heat, etc., perception is that whereby the material required to enable us to think objects of sensible intuition must first be given. This perception, therefore (to consider, for the moment, only outer intuitions), represents something real in space. For, in the first place, while space is the representation of a mere possibility of coexistence, perception is the representation of a reality. Secondly, this reality is represented in outer sense, that is, in space. Thirdly, space is itself nothing but mere representation, and therefore nothing in it can count as real save only what is represented in it; and conversely, what is given in it, that is, represented through perception, is also real in it. For if it were not real, that is, immediately given through empirical intuition, it could not be pictured in imagination, since what is real in intuitions cannot be invented *a priori*.

All outer perception, therefore, yields immediate proof of something real in space, or rather is the real itself. In this sense empirical realism is beyond question; that is, there corresponds to our outer intuitions something real in space. Space itself, with all its appearances, as representations, is, indeed, only in me, but nevertheless the real, that is, the material of all objects of outer intuition, is actually given in this space, independently of all imaginative invention. Also, it is impossible that in this space anything outside us (in the transcendental sense) should be given, space itself being nothing outside our sensibility. Even the most rigid idealist cannot, therefore, require a proof that the object outside us (taking ‘outside’ in the strict [transcendental] sense) corresponds to our perception. For if there be any such object, it could not be represented and intuited as outside us, because such representation and intuition presuppose space, and reality in space, being the reality of a mere representation, is nothing other than perception itself. The real of outer appearances is therefore real in perception only, and can be real in no other way.

...

If we treat outer objects as things in themselves, it is quite impossible to understand how we could arrive at a knowledge of their reality outside us, since we have to rely merely on the representation which is in us. For we cannot be sentient [of what is] outside ourselves, but only [of what is] in us ...