rationalism affirms that knowledge is constituted by innate or apriori ideas. He reconciles both the view and said that knowledge begins with sense, proceeds thence to understanding and ends in reason. Kant called his epistemological enquiry as transcendental. Because all knowledge which is occupied not so much with objects as with the mode of our knowledge of objects in so far as this mode of knowledge is to possible apriori.

Kantian philosophy is encompassed with three great Critiques-

- Critique of Pure Reason
- Critique of Practical Reason
- Critique of Judgment

According to Kant, Critique of Pure Reason is concerned with the faculty of reason in general, in respect of all knowledge after which it may strive independently all experience. In other words Kant's enquiry is transcendental in which he seeks to put down the apriori elements which the mind brings to bear upon knowing any objects whatsoever. The Kantian enquiry is entirely concerned with apriori contributions of mind. The problem of category has been discusses in Kant's epistemological masterpiece 'Critique of Pure Reason' wherein Kant's thoughts on the fundamental logical concepts and principles are present. His philosophy of logic is bound together with his epistemological and metaphysical thoughts. It has played the more important part than the other Critiques. Kant divides his Critique in the following way-

Critique of Pure Reason is classified into two parts--Transcendental aesthetic and Transcendental Logic. Again Transcendental Logic is divided into two-Transcendental Analytic and Transcendental Dialectic.



LET US KNOW

Apriori knowledge is that which can be obtained without experience of the events of the world. And A posteriori knowledge can be obtained through sense experience.