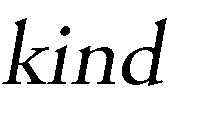
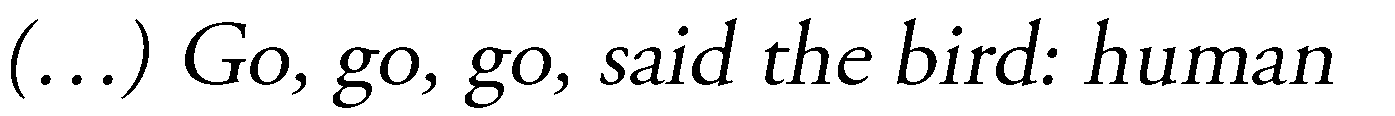
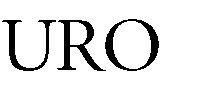
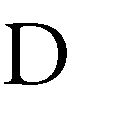
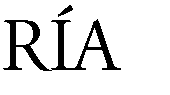
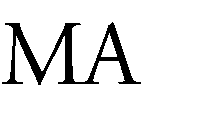
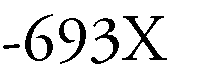
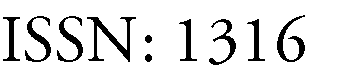
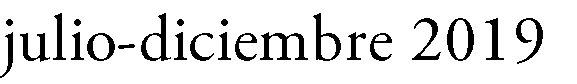
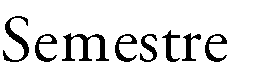
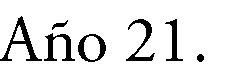
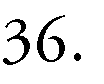
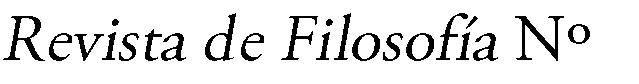
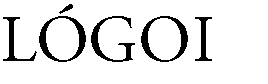
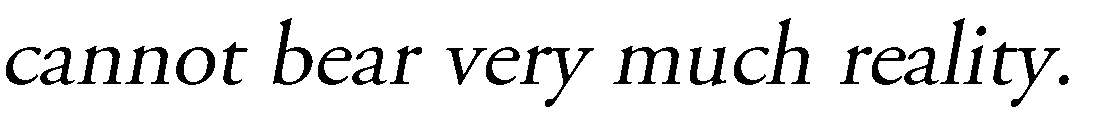
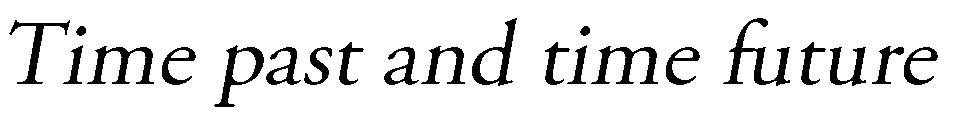
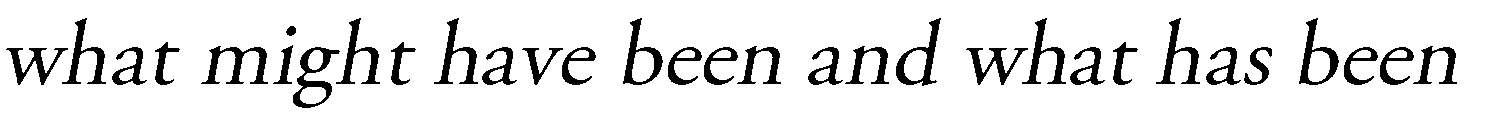


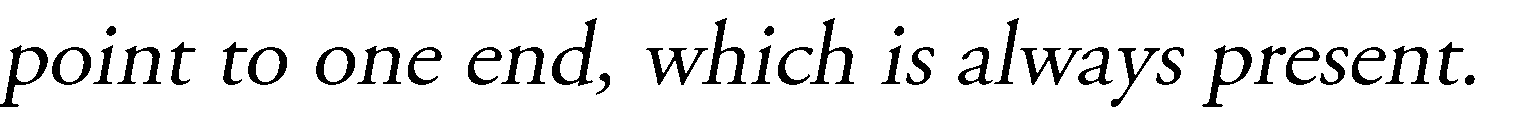
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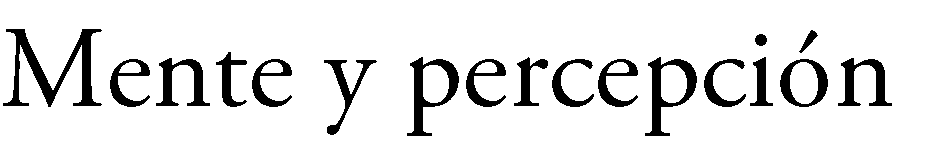
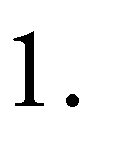
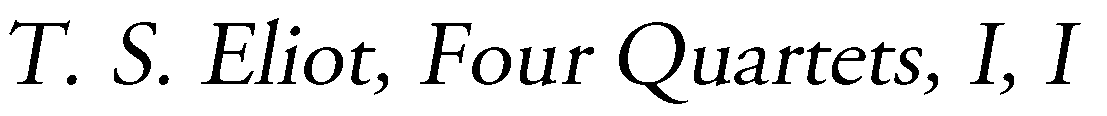


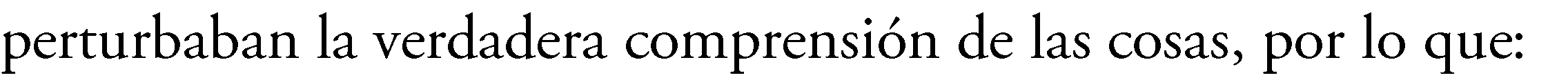
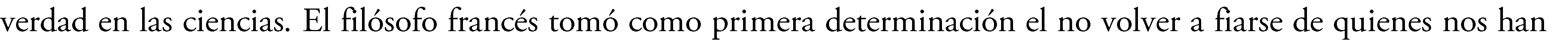


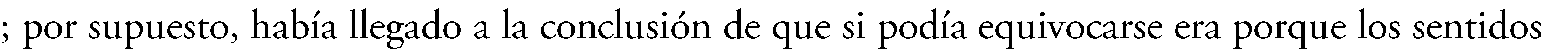
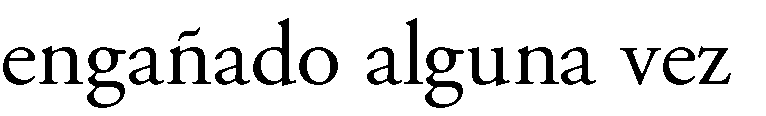
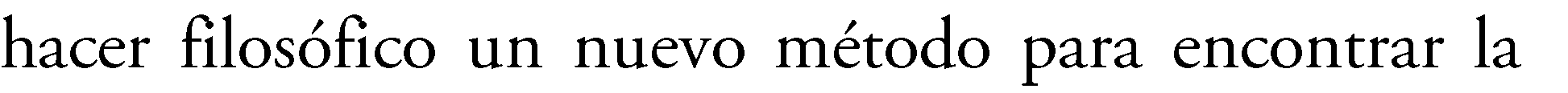
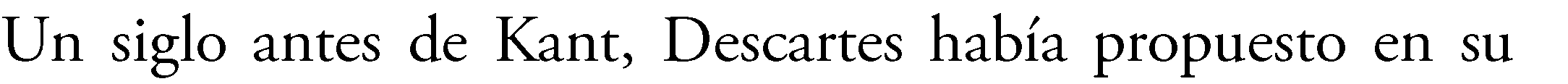


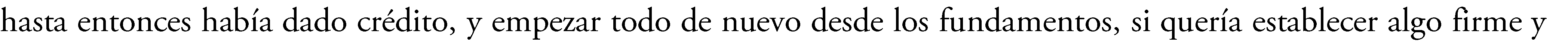
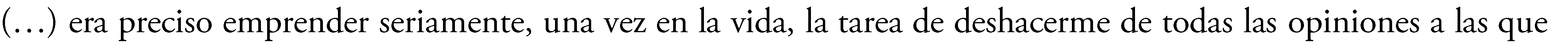


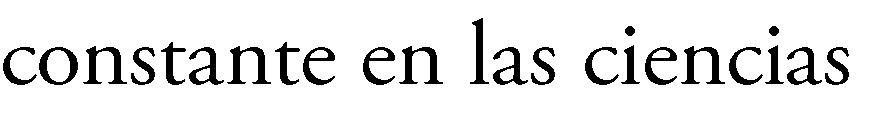


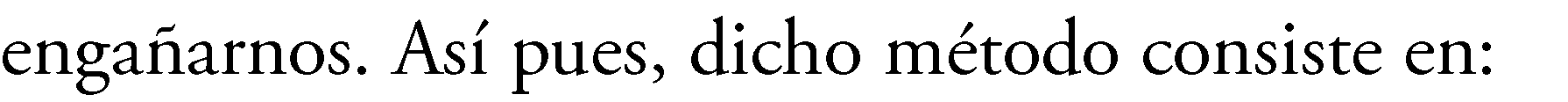
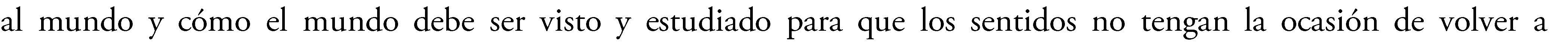
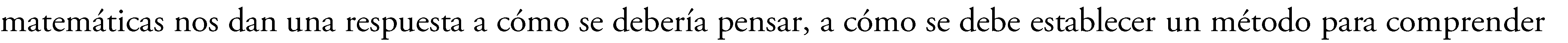
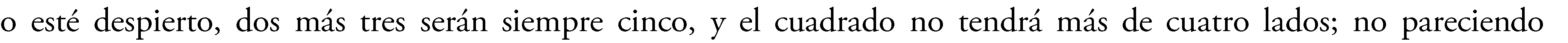
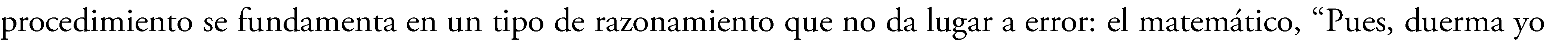


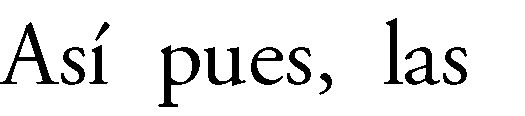
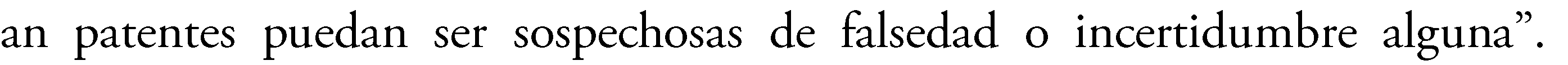
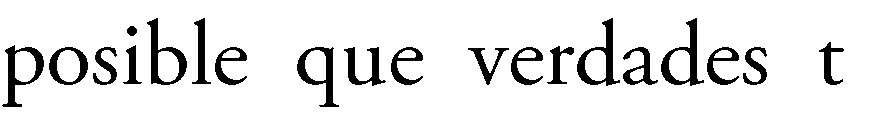
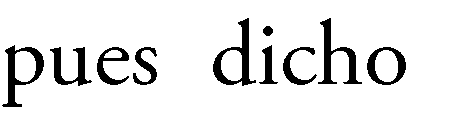
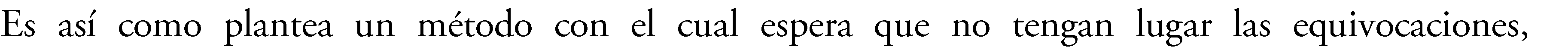








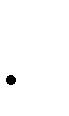
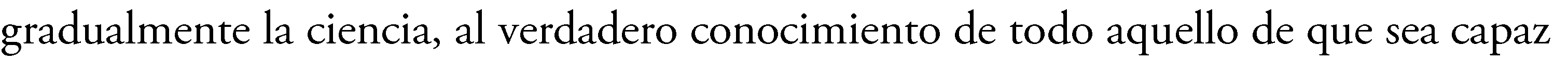
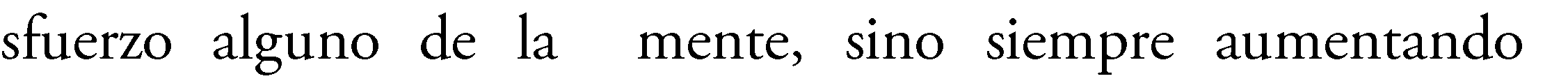
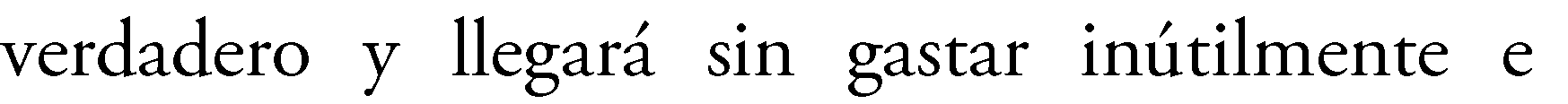
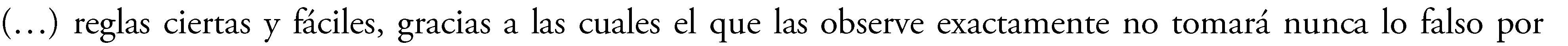
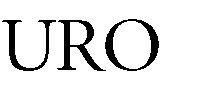
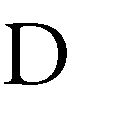
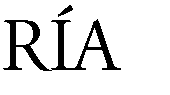
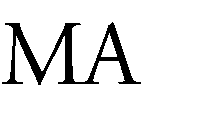


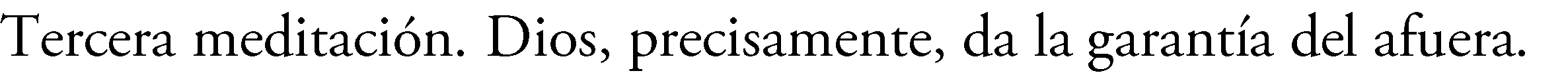
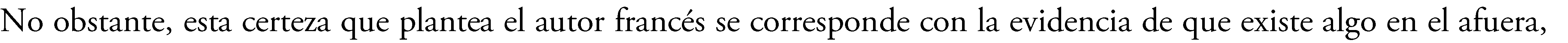
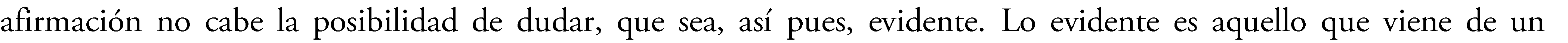
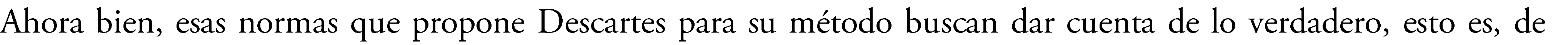


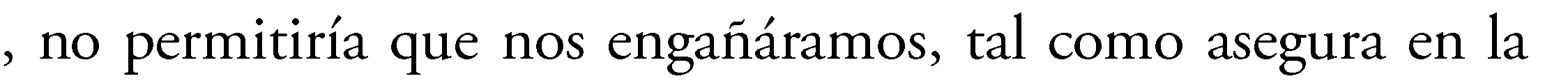
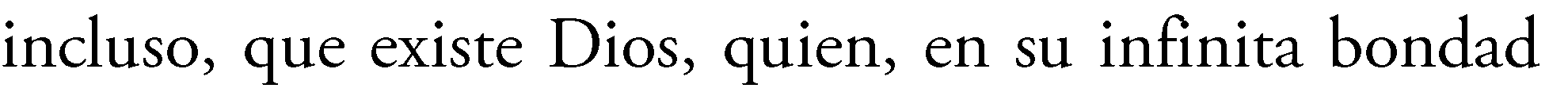
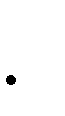
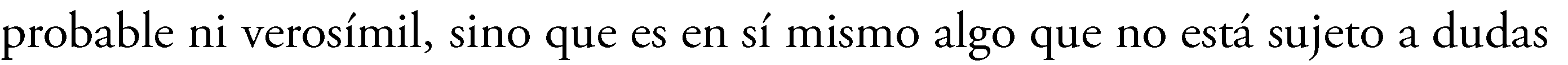
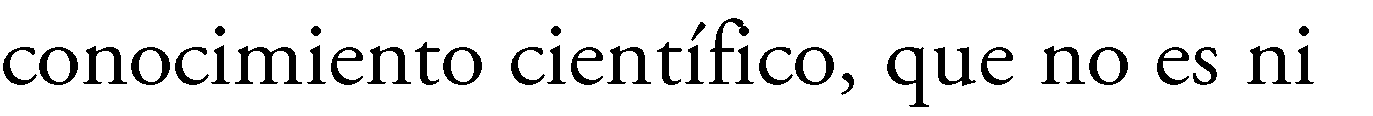
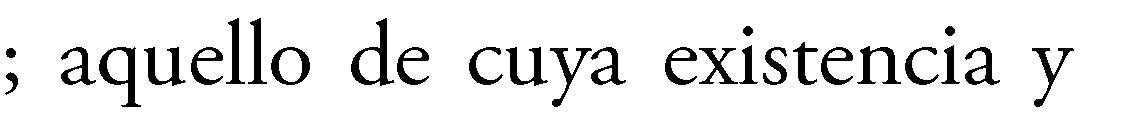
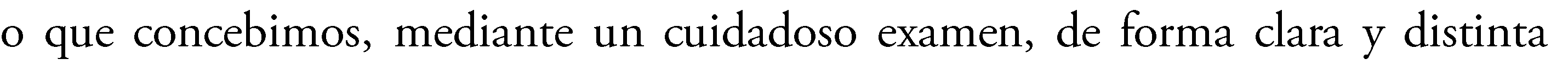
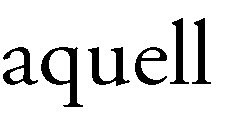
1 Descartes, *Meditaciones Metafísicas,* Madrid: Alfaguara, 1977, I, p. 18.

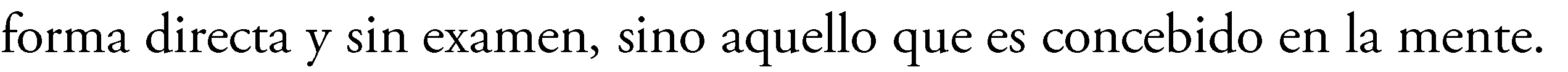
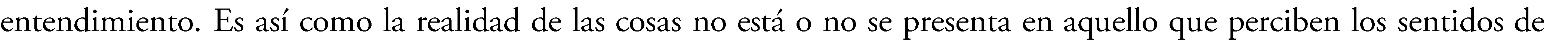
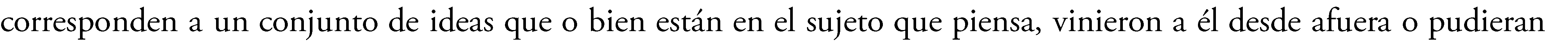
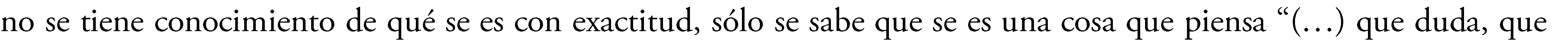
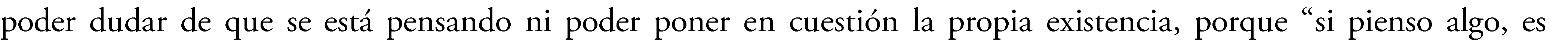
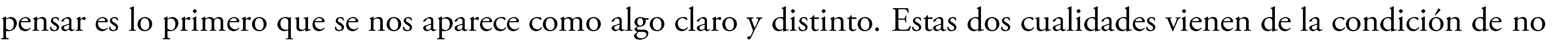
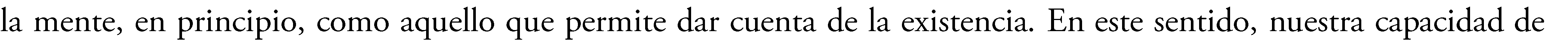
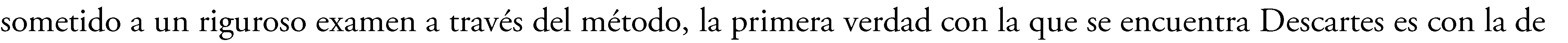
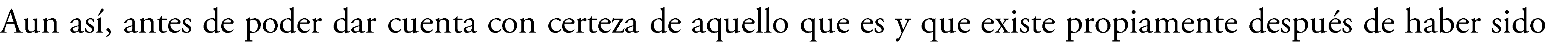
2 Descartes, *Meditaciones metafísicas,* p. 17.

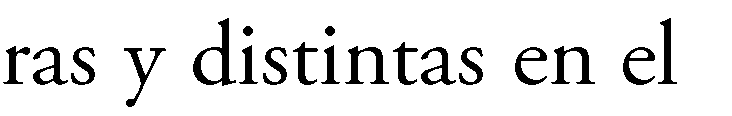
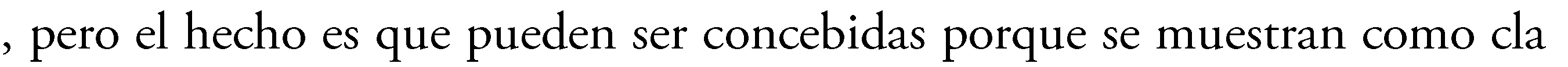
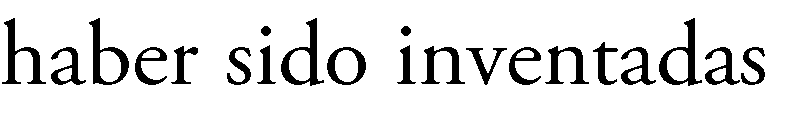
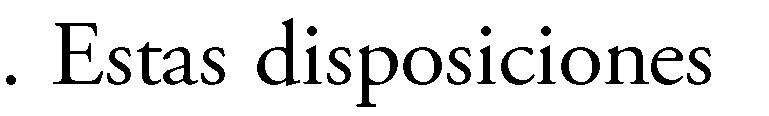
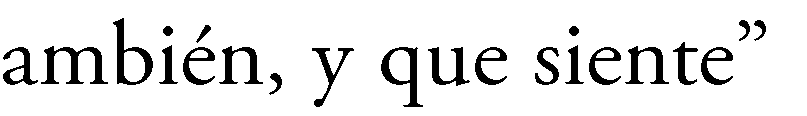
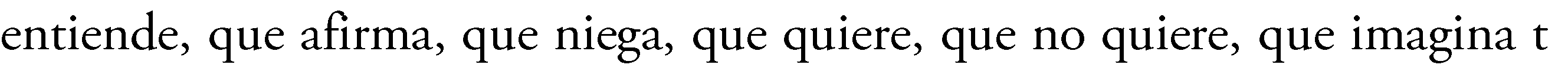
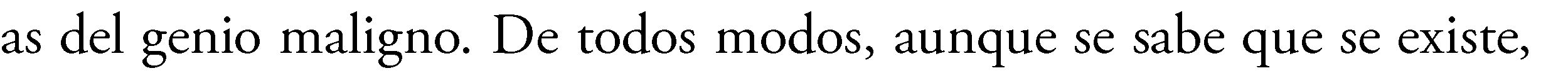
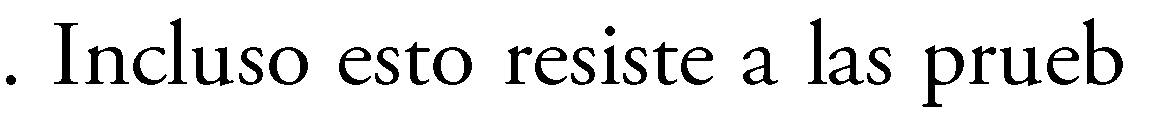
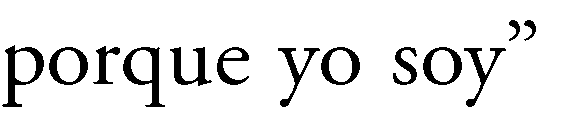
3 Descartes, *Meditaciones metafísicas*, I, p. 19.











4 Descartes, *Reglas para la dirección del espíritu,* Madrid: Gredos, 2011, p. 11.

5 Cfr. R. Descartes, *Meditaciones Metafísicas*, II, pp. 31-32; *Discurso del método*, Madrid: Alianza, 1999, pp. 94-95;

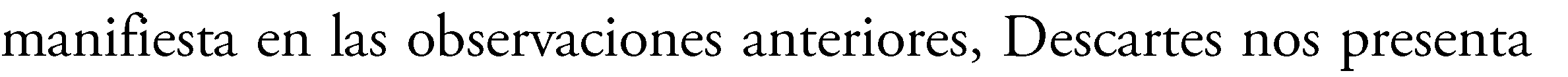
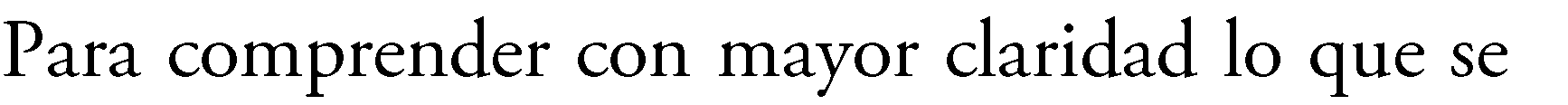
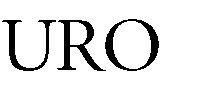
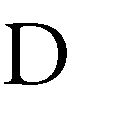
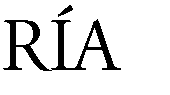
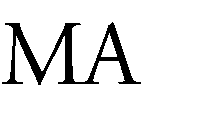
*Principios de la filosofía,* Madrid: Alianza, 1995, I, 45.

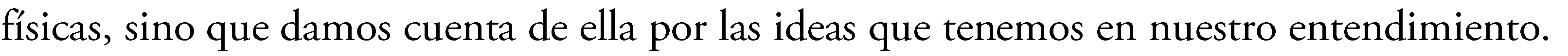
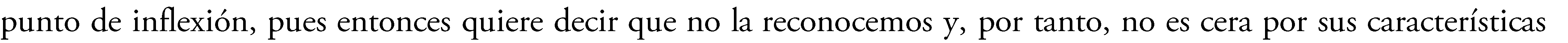
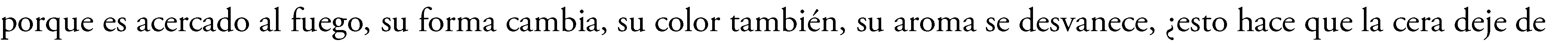
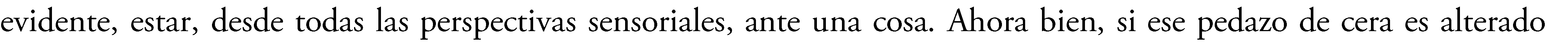
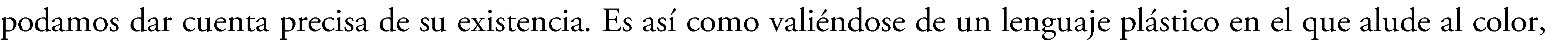
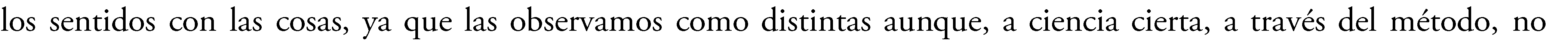
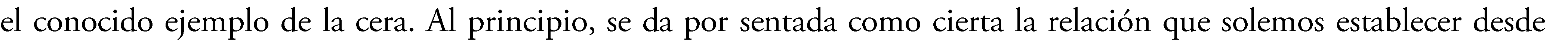
6 Cfr. *Discurso del método*, pp. 94-95; *Reglas para la dirección del espíritu,* II, p. 5.

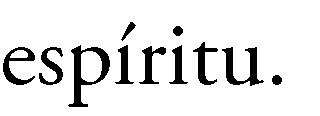
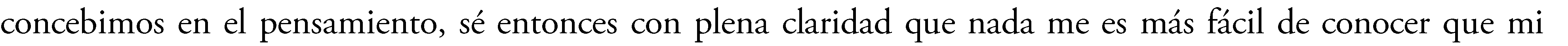
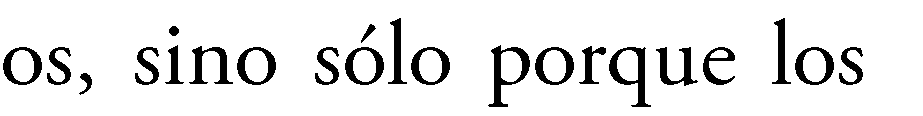
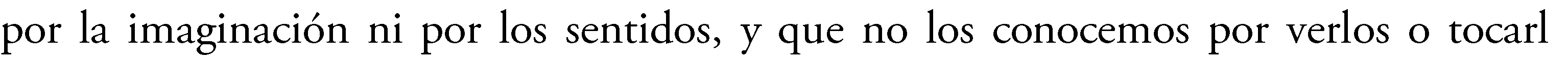
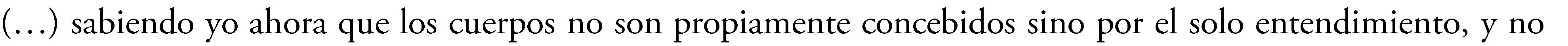
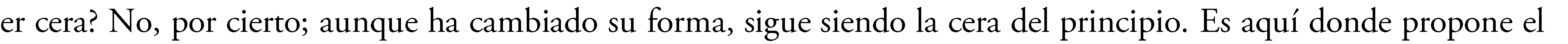
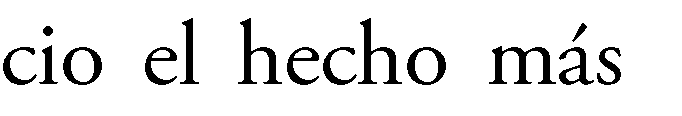
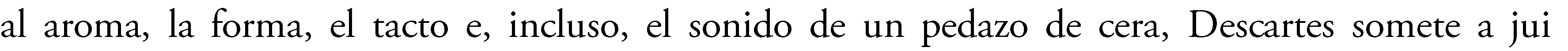
7 R. Descartes, *Meditaciones metafísicas*, II, p. 23.

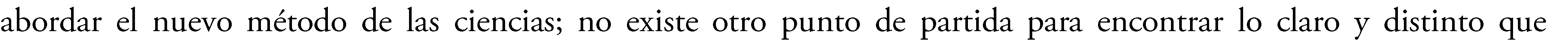
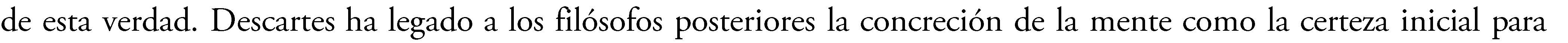
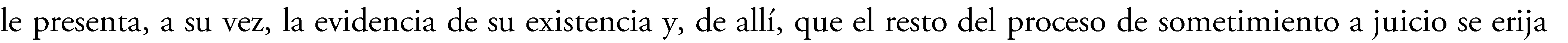
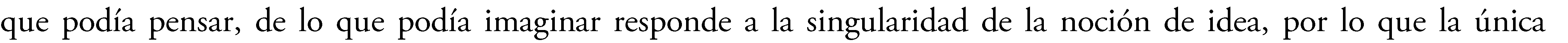
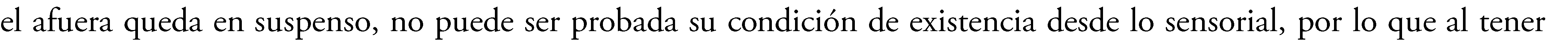
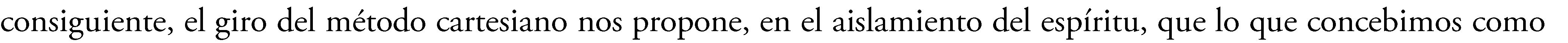
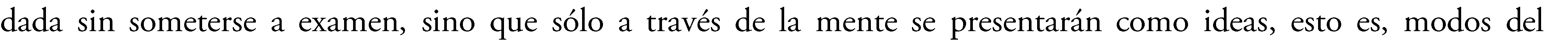
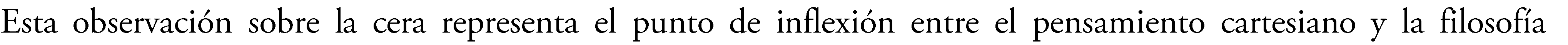
8 R. Descartes, *Meditaciones metafísicas*, II, p. 27.

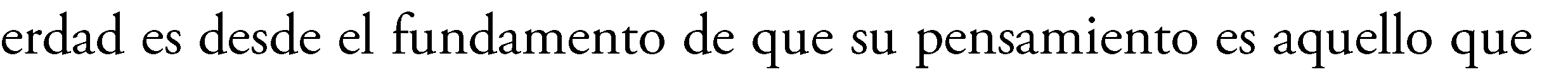
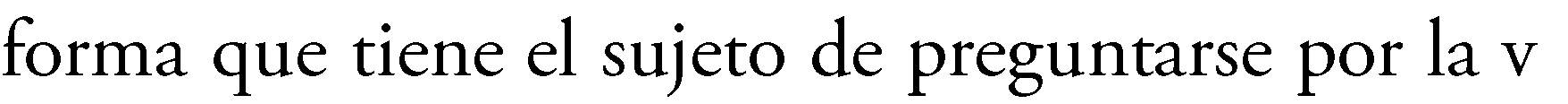
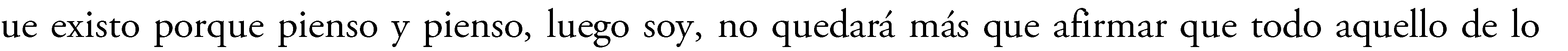
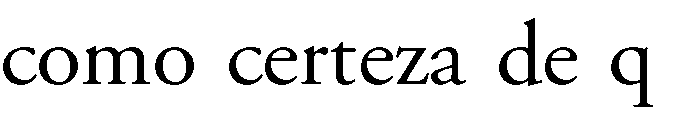
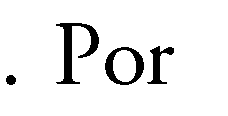
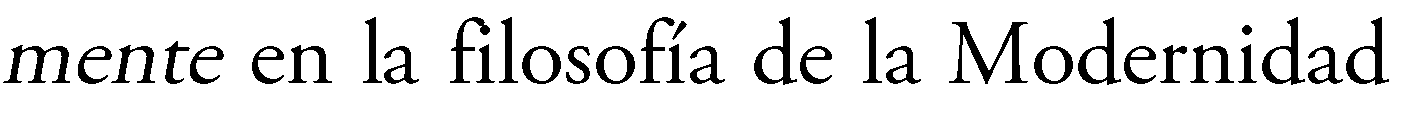
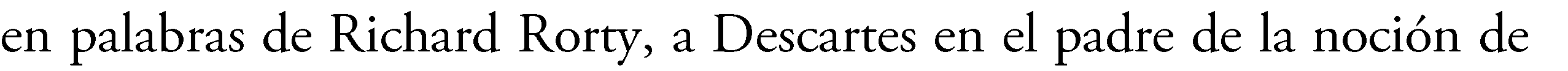
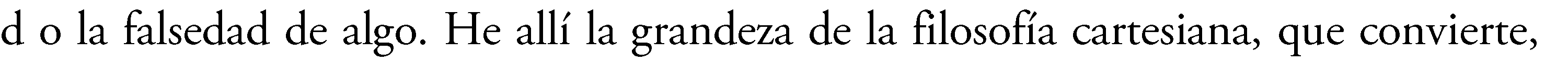
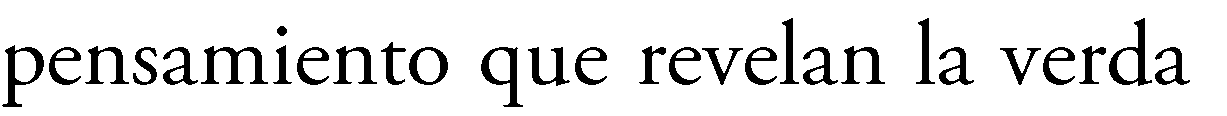
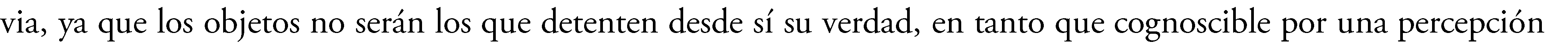
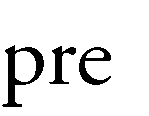
9 R. Descartes, *Meditaciones metafísicas*, III, pp. 36 ss.





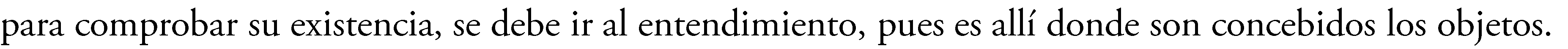


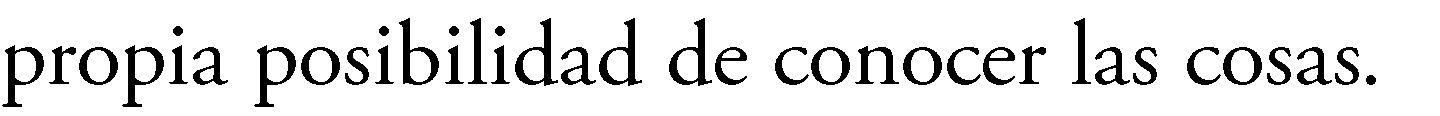
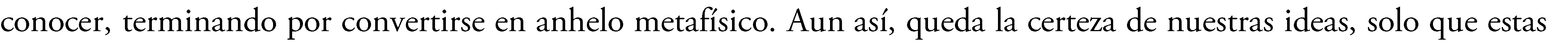
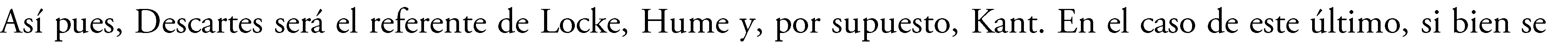


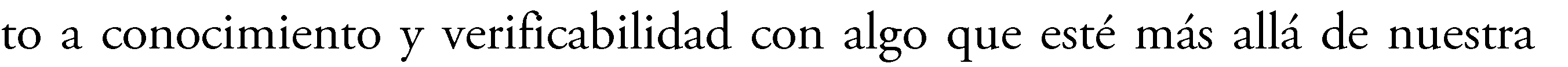
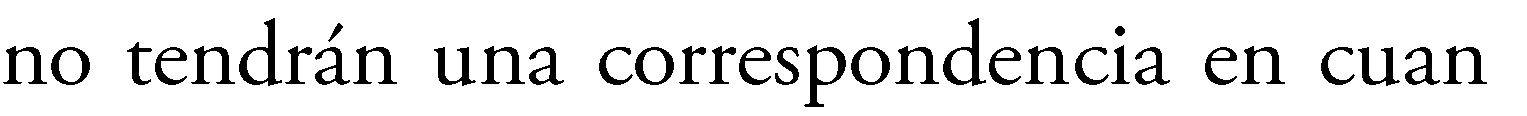
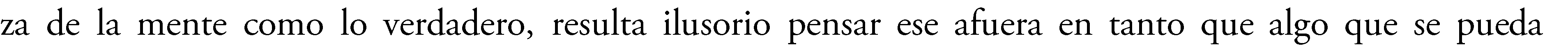
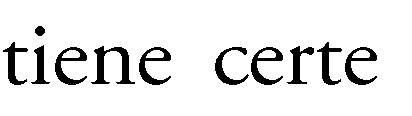


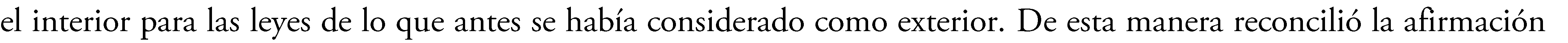
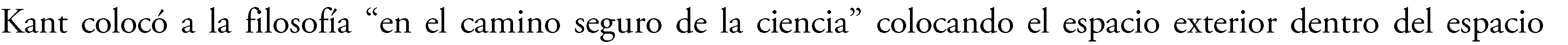
10 R. Descartes, *Meditaciones metafísicas,* II, p. 30.

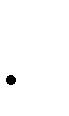
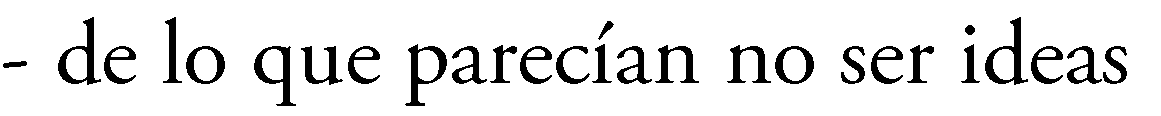
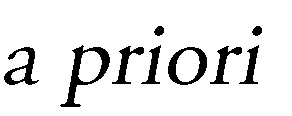
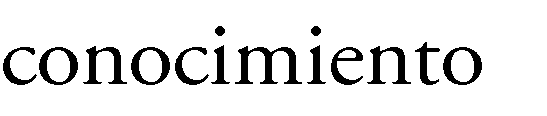
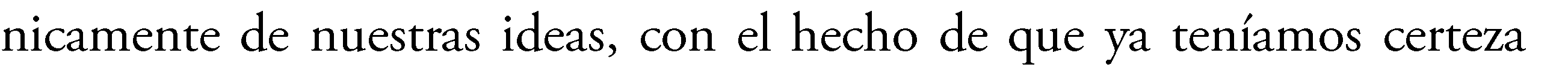
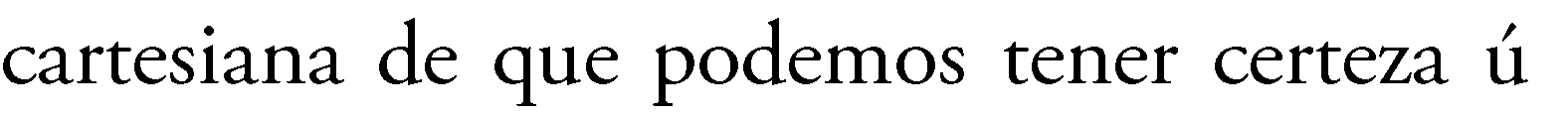
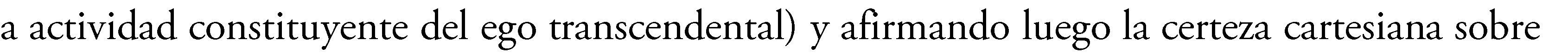
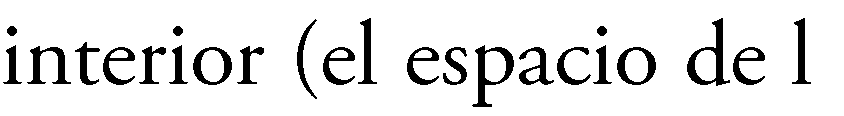
11 R. Rorty, *La filosofía y el espejo de la naturaleza*, Madrid: Cátedra, 2010, p. 95.

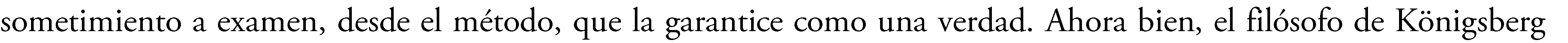
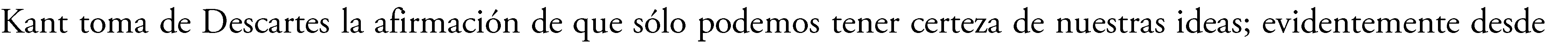


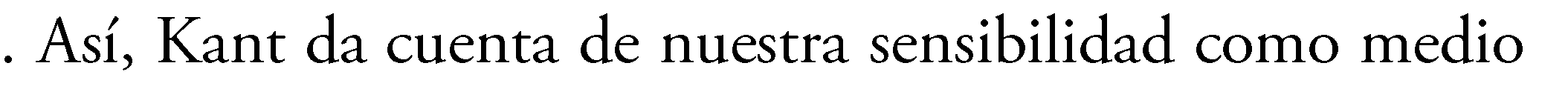
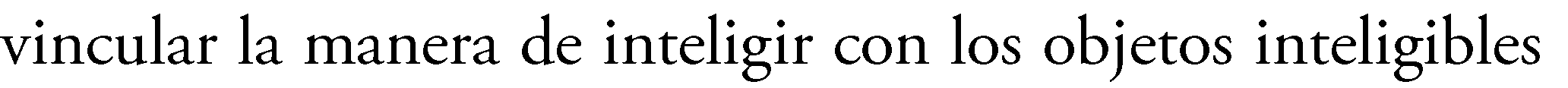
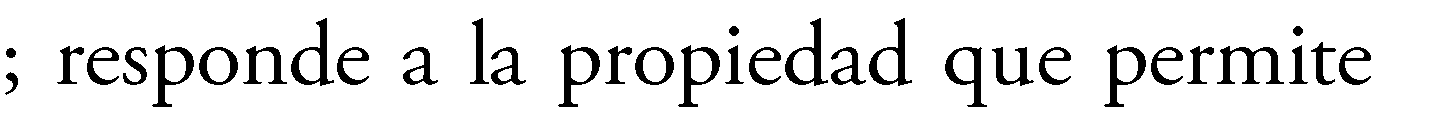
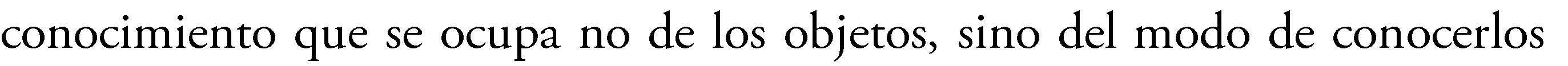
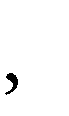
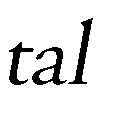
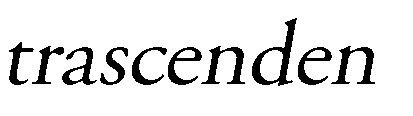
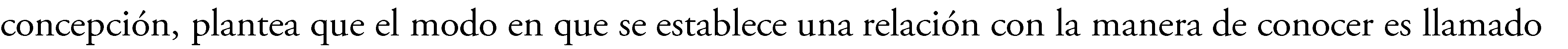
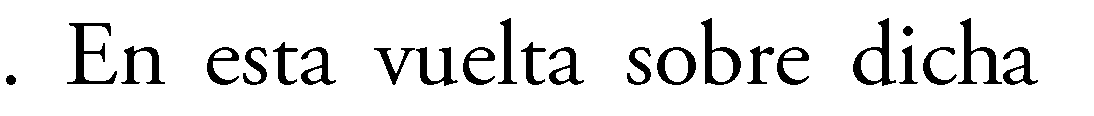
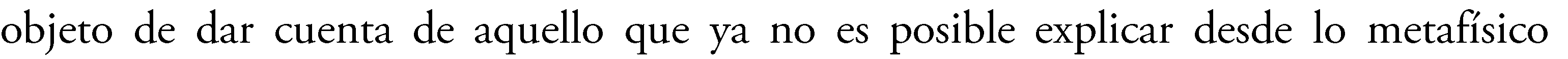
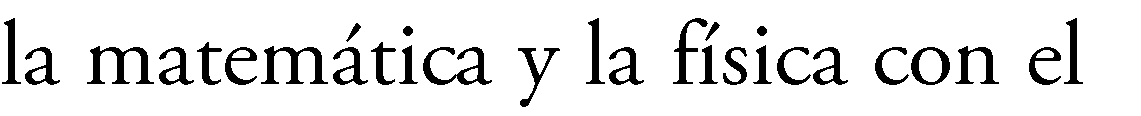
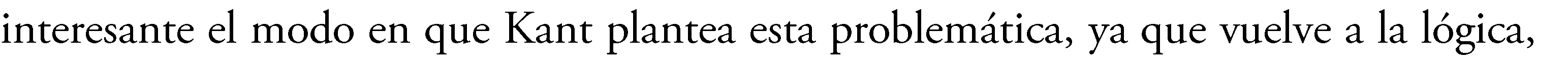
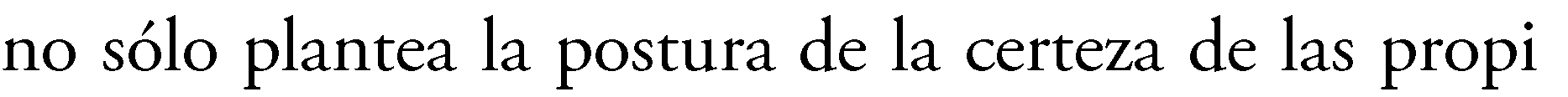
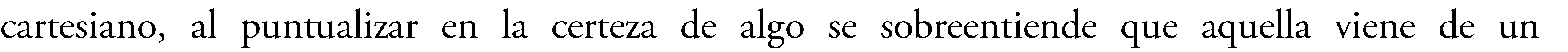
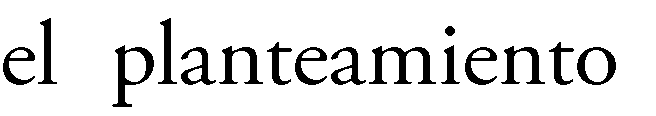










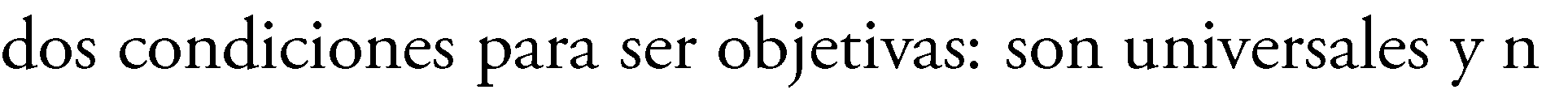


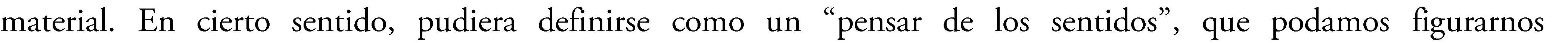
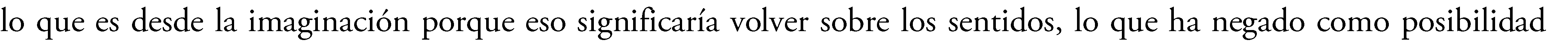
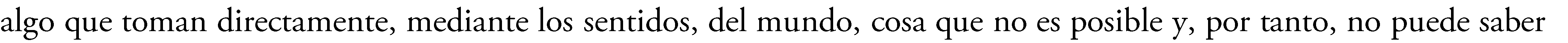
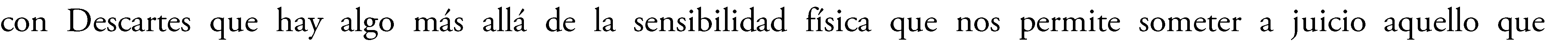
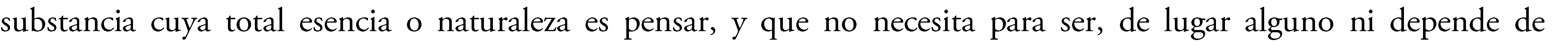
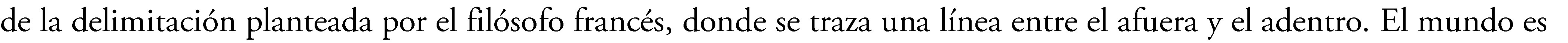
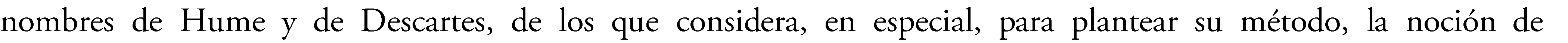
12 R. Rorty, Op. Cit., p. 95.

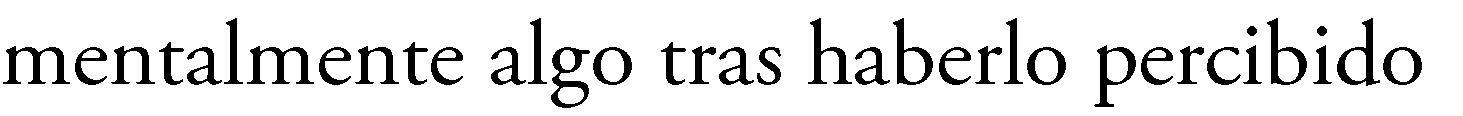
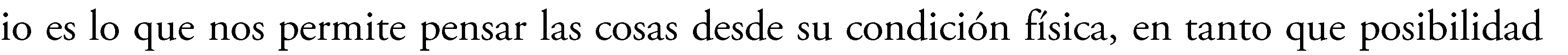
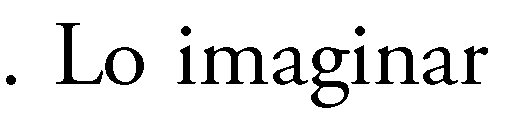
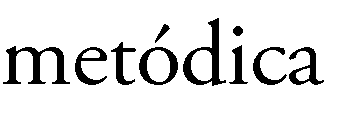
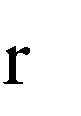
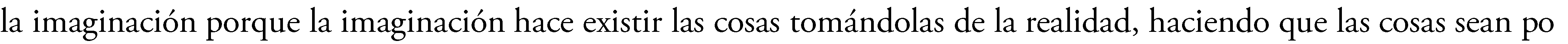
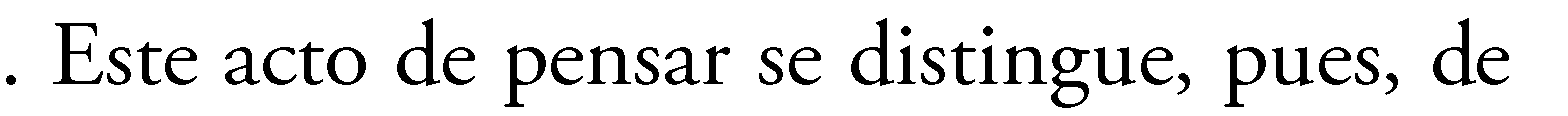
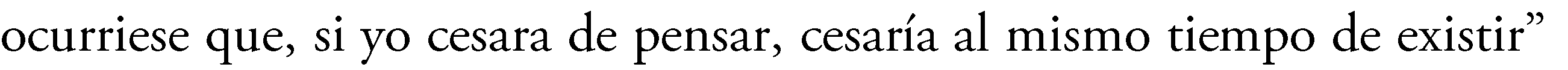
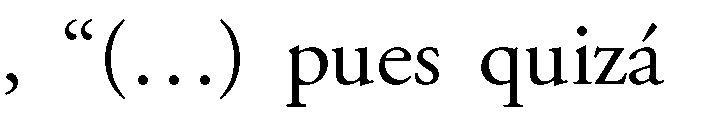
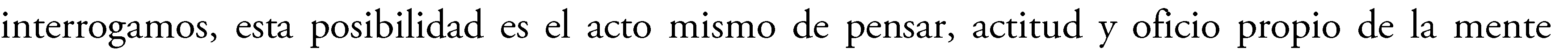
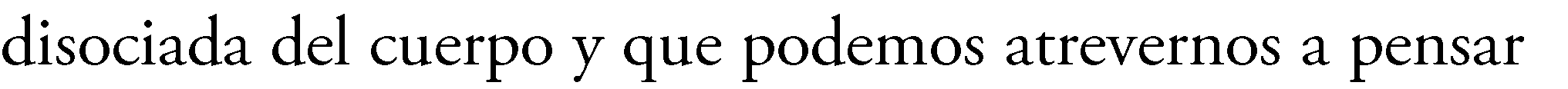
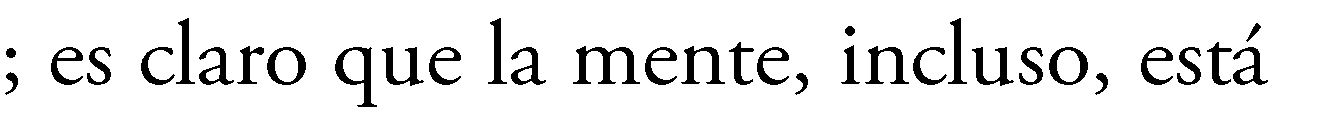
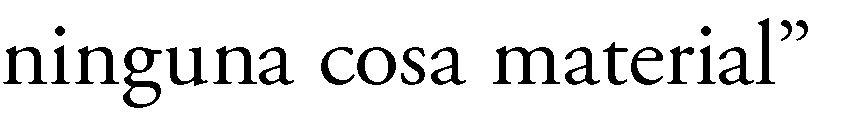
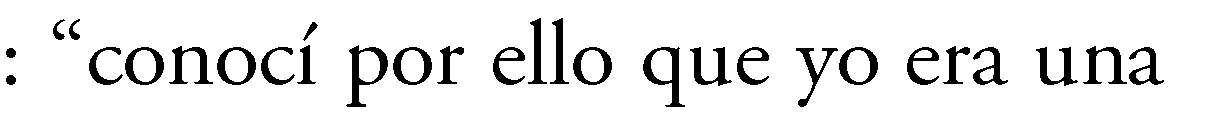
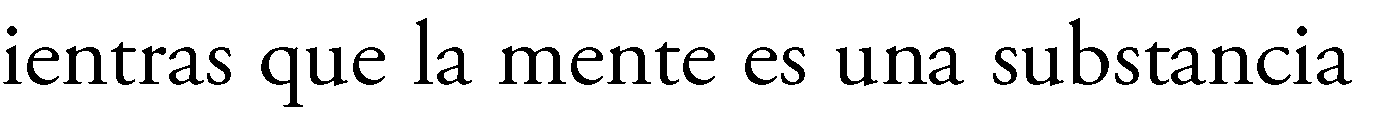
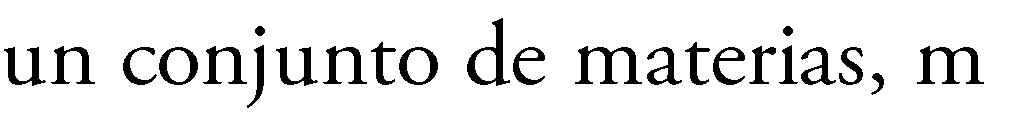
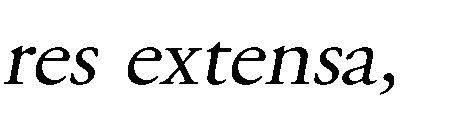
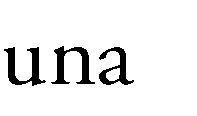
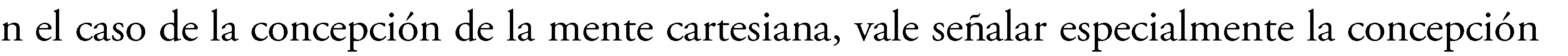
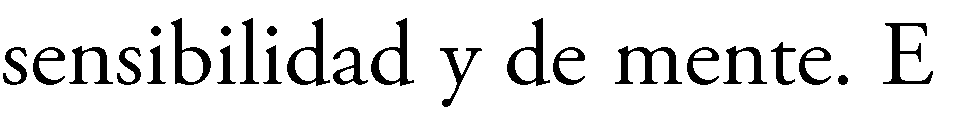
13 Cfr. J. Ferrari, *Kant o la invención del hombre*, Madrid: Edaf, 1981, pp. 40-42.

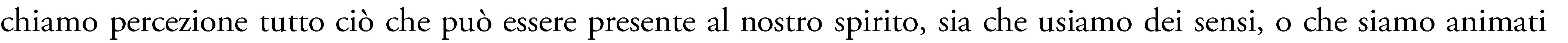
14 Cfr. I. Kant, *Crítica de la razón pura,* Madrid: Alfaguara, 1997, B 25.

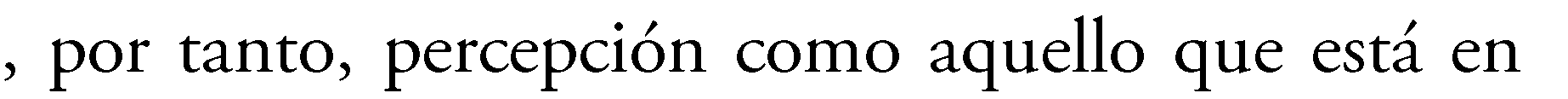
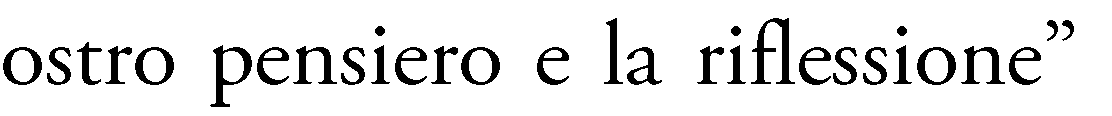
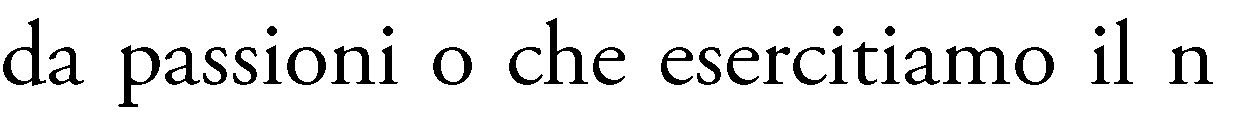
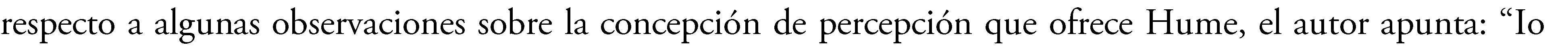
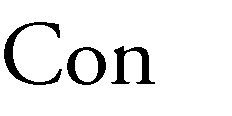
15 Cfr. M. García Morente, *La filosofía de Kant*, Madrid: Espasa-Calpe, 1982, p. 63.











16 Cfr. R. Descartes, *Principios de la filosofía*, I, parágrafo 51.

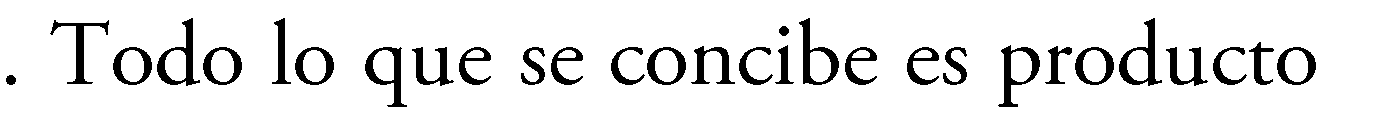
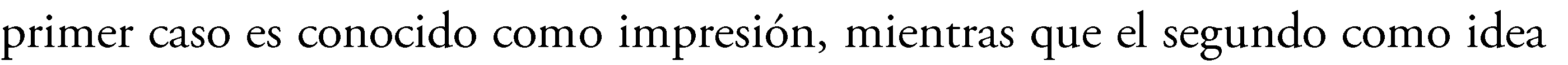
17 R. Descartes, *Discurso del método,* p. 108.

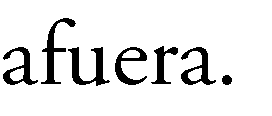
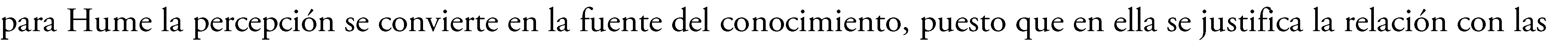
18 R. Descartes, *Meditaciones metafísicas,* I meditación, p. 25.

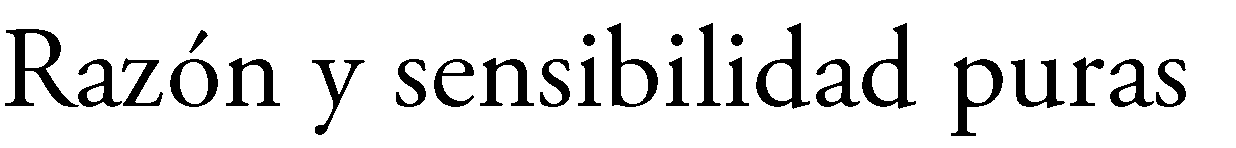
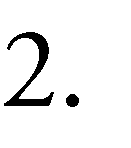
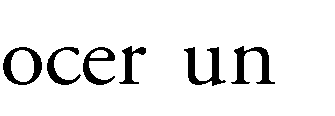
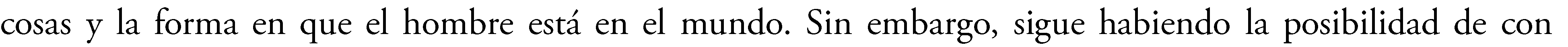
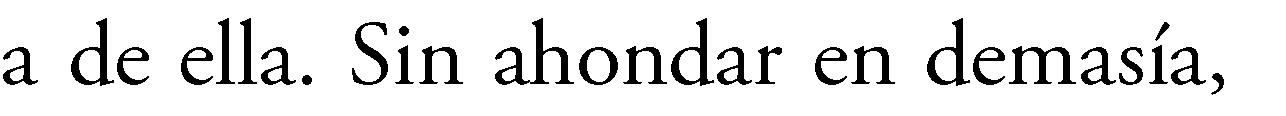
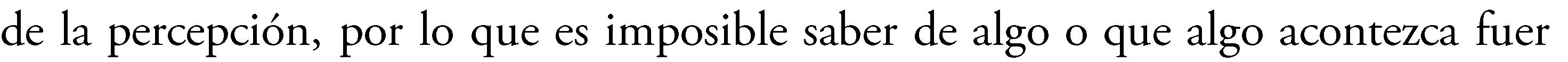
19 Cfr. Descartes, *Meditaciones metafísicas,* p. 26.

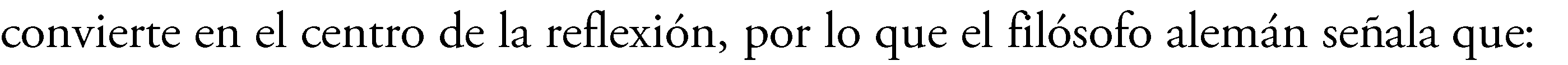
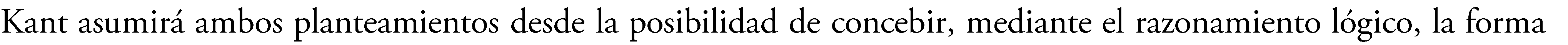
20 Cfr. P. Pavesi, “Servidumbre de la imaginación en Descartes”, en C. Jáuregui (ed.), *Entre pensar y sentir,* Buenos Aires: Prometeo, 2011, pp. 51-74.

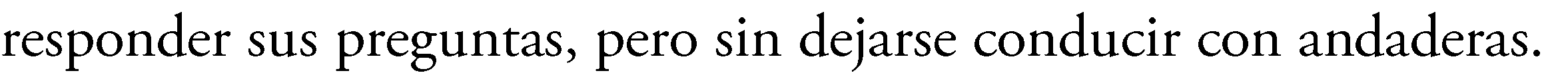
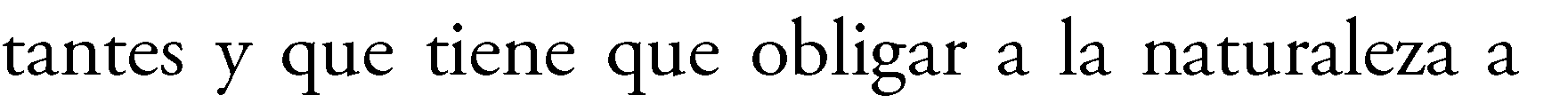
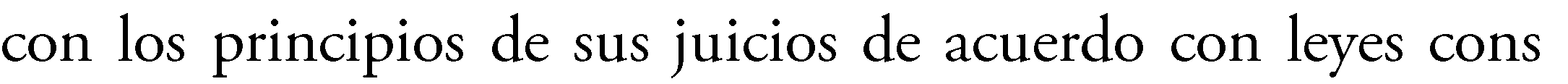
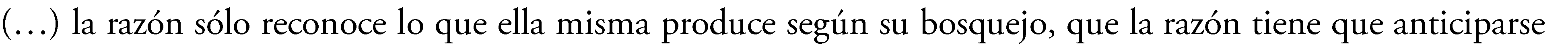
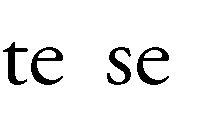
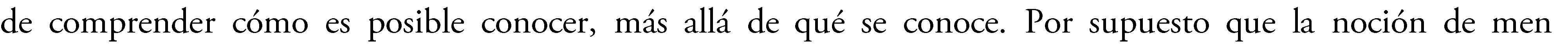
21 “Llamo percepción a todo aquello que puede estar presente en nuestro espíritu, ya sea que usemos los sentidos, o que seamos animados por pasiones o que ejercitemos nuestro pensamiento o la reflexión”. (Traducción propia) D. Hume,

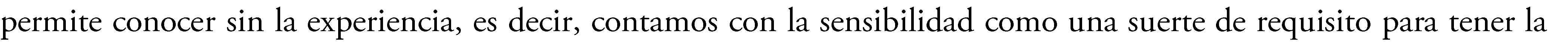
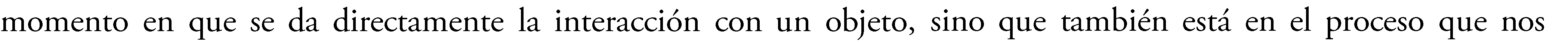
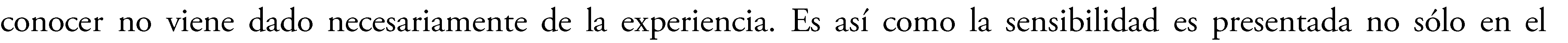


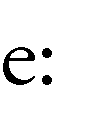
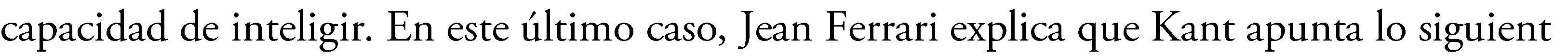
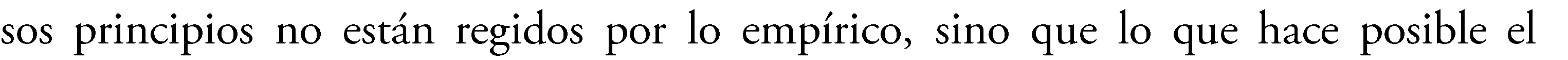
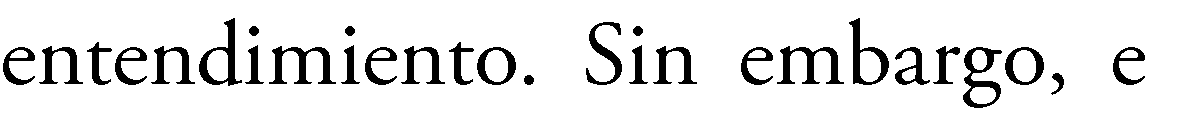
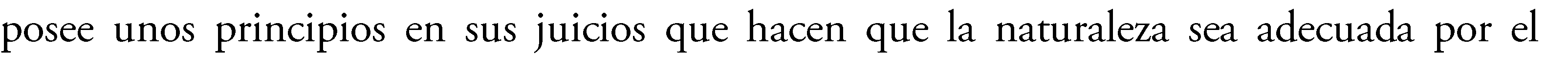
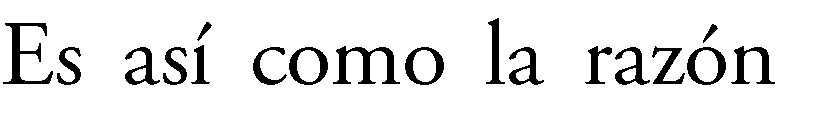












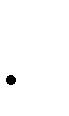
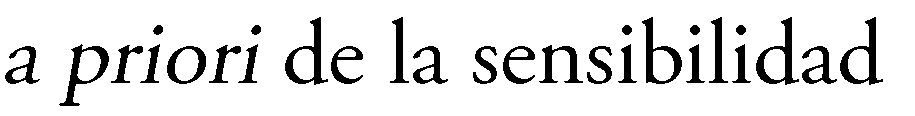
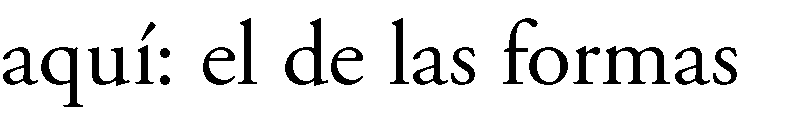
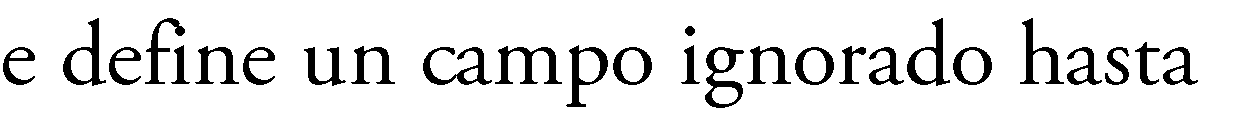
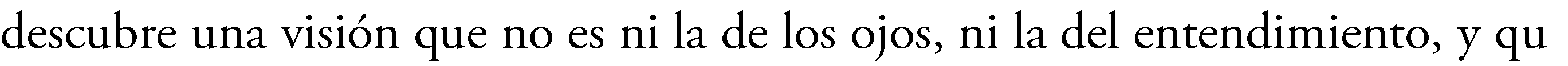
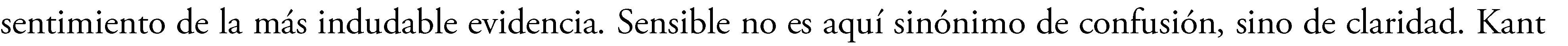
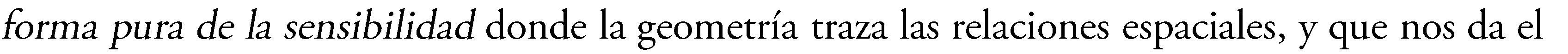
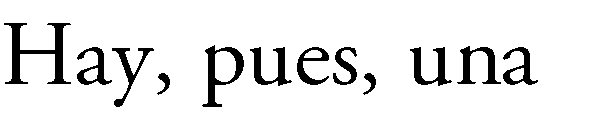
*Estratto del Trattato,* pp. 30-32 en M. Dal Pra, *David Hume: La natura umana. Antologia sistematica delle opere filosofiche,* Florencia: La Nuova Italia, 1969, p. 39.

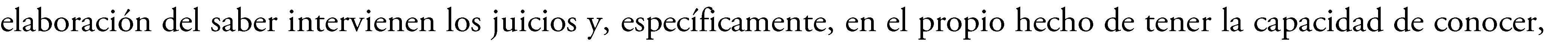
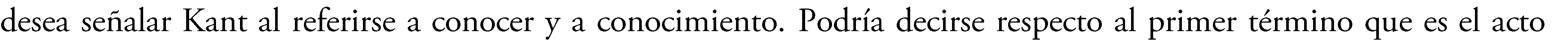
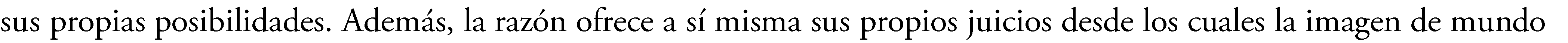
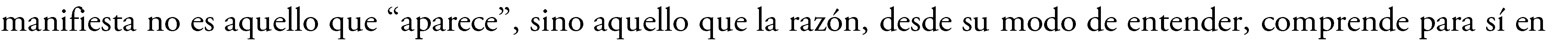
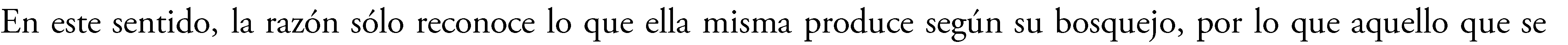
22 Ibid., p. 39.

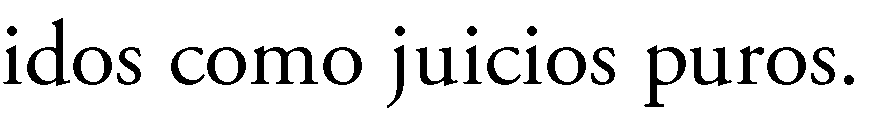
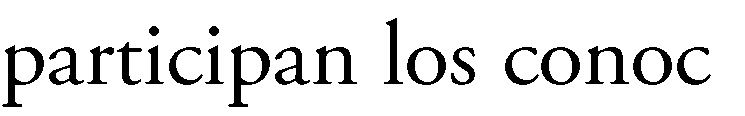
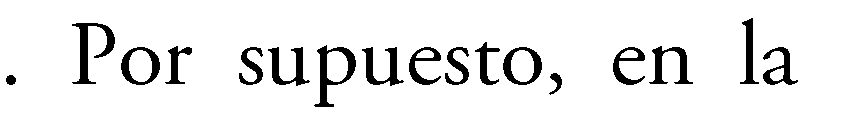
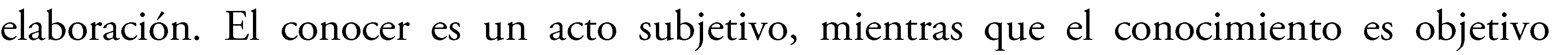
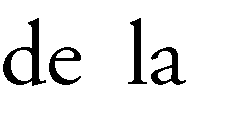
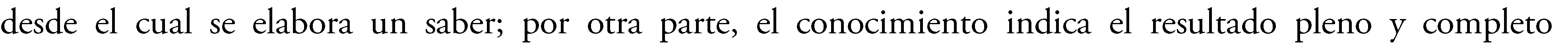
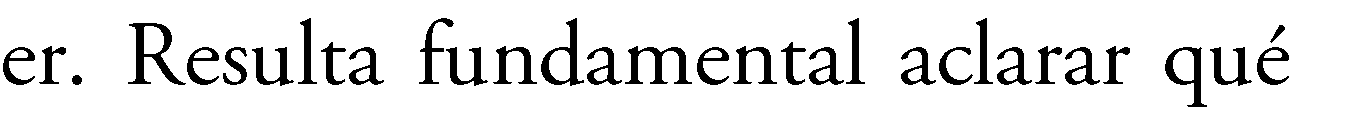
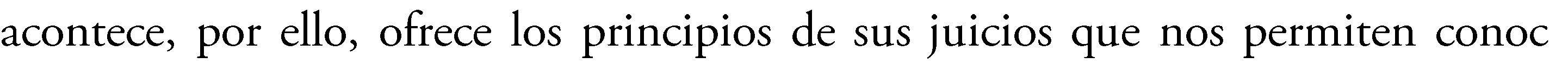
23 Cfr. D. Hume, *Tratado de la naturaleza humana,* Libros en la red, 2001, p. 20.

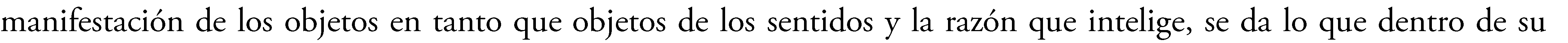
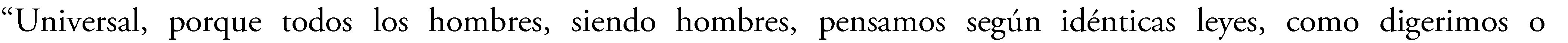
24 I. Kant, *Crítica de la razón pura,* B XIII, p. 18.

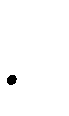
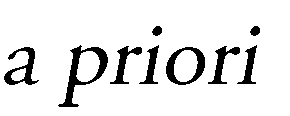
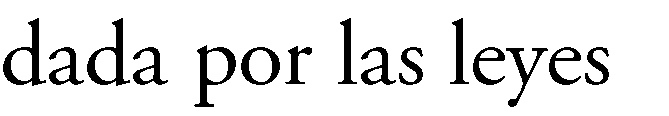
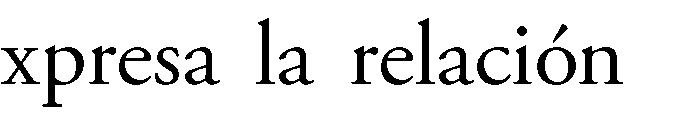
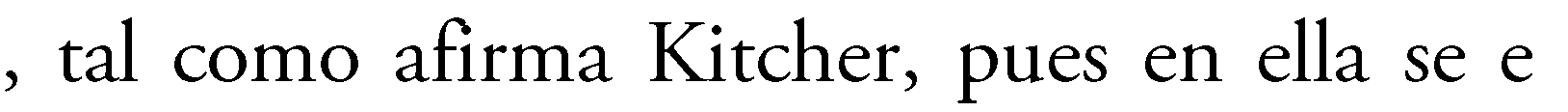
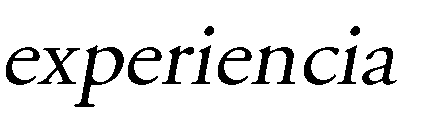
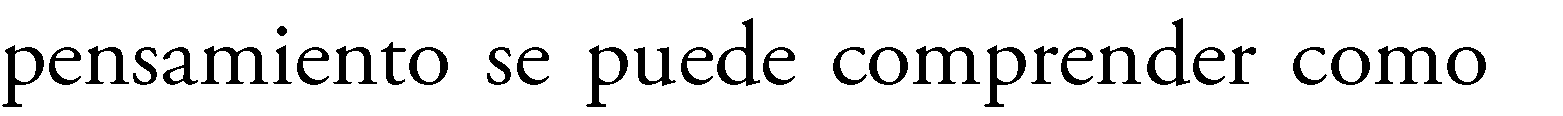
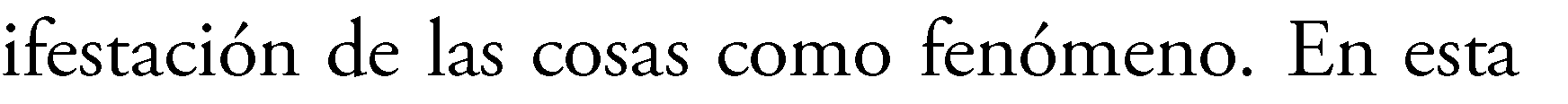
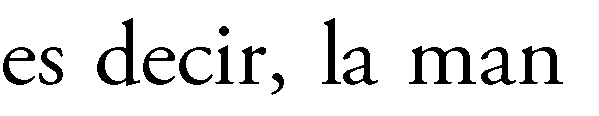
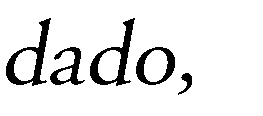
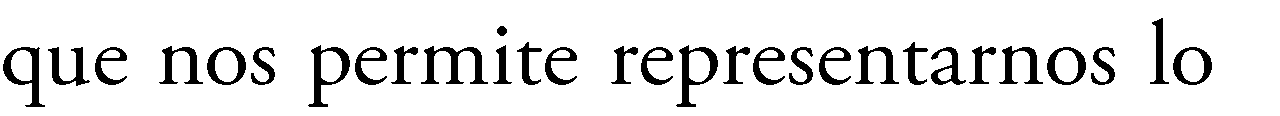
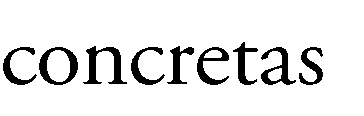
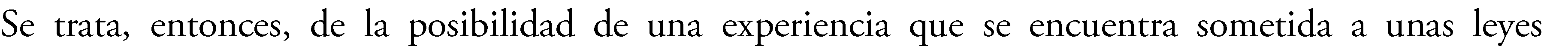
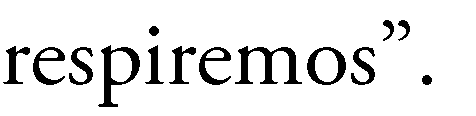
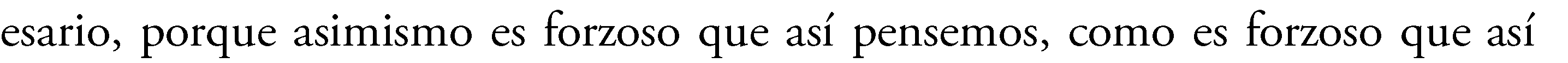
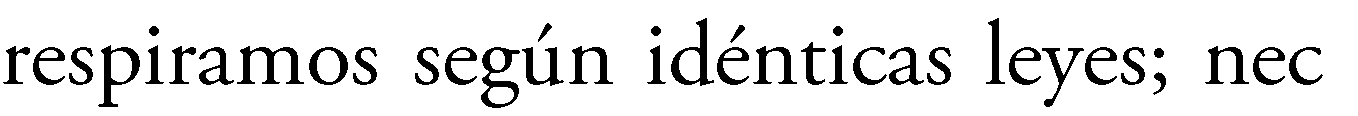
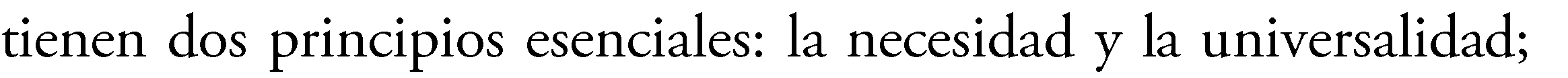
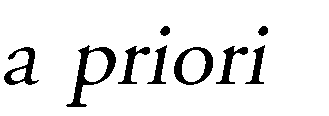
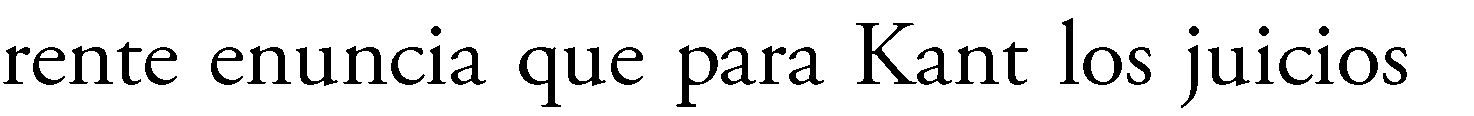
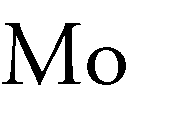
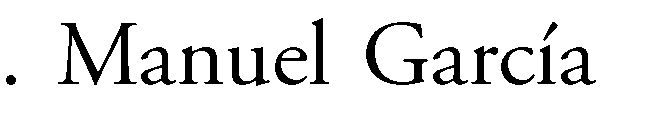
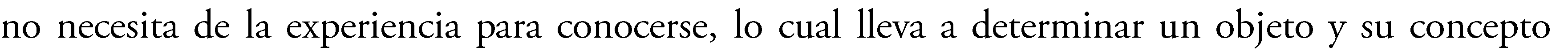
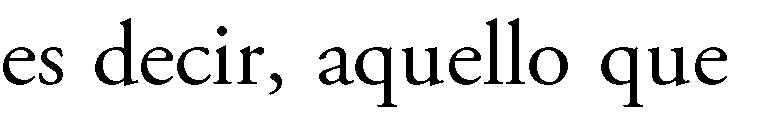
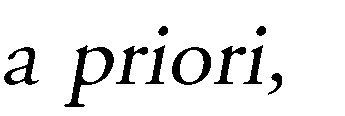
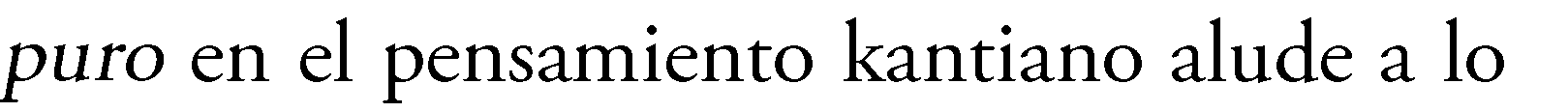
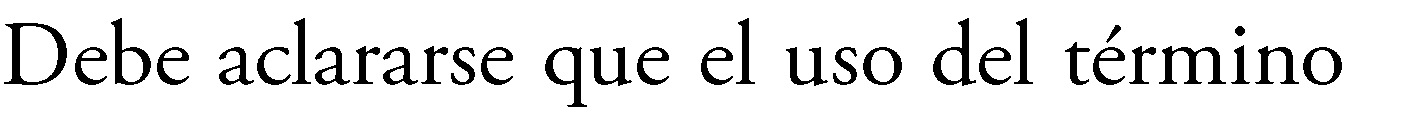
25 I. Kant, *Crítica de la razón pura*, B24: “razón es la facultad que proporciona los principios del conocimiento *a priori*. De ahí que razón pura sea aquella que contiene los principios mediante los cuales conocemos algo absolutamente *a priori*”.











26 J. Ferrari, Op. cit., p. 48. Las cursivas son mías.

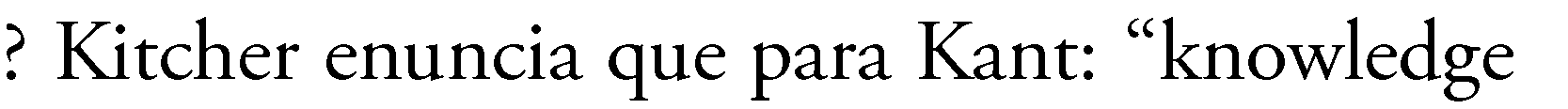
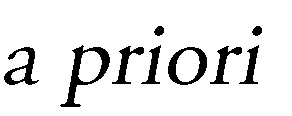
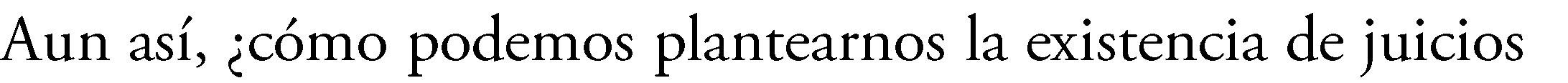
27 Cfr. M. García Morente, *La Filosofía de Kant*, Madrid: Espasa-Calpe, 1982, p. 34.

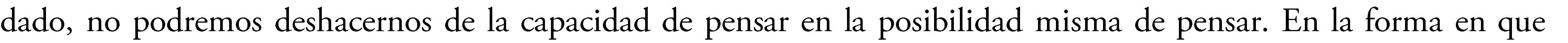
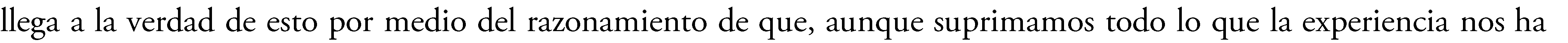
28 Cfr. I. Kant, *Crítica de la razón pura,* B X, p. 16.

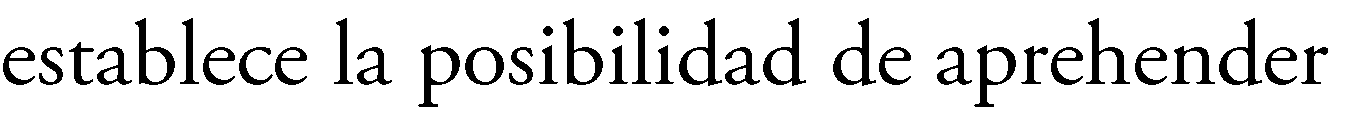
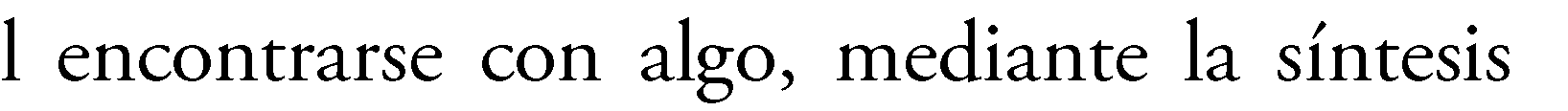
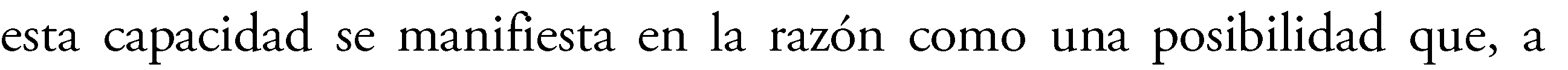
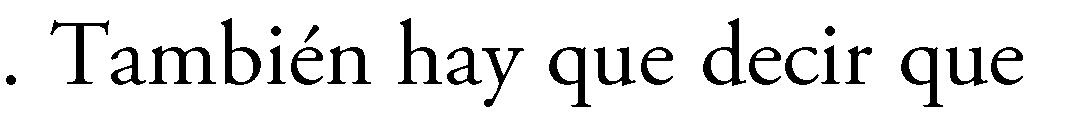
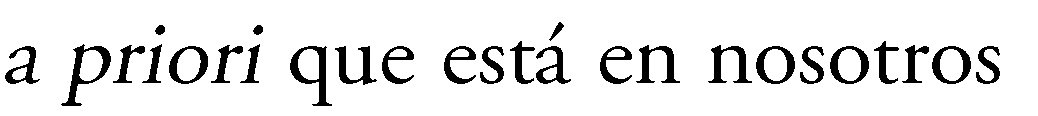
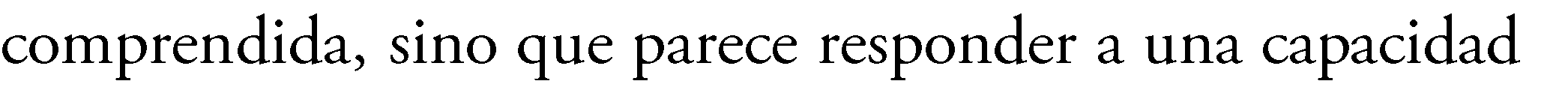
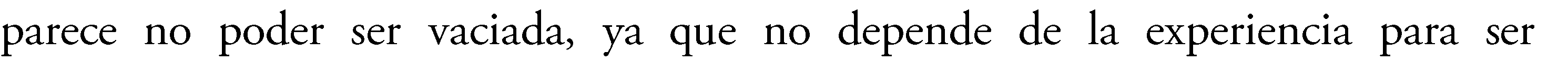
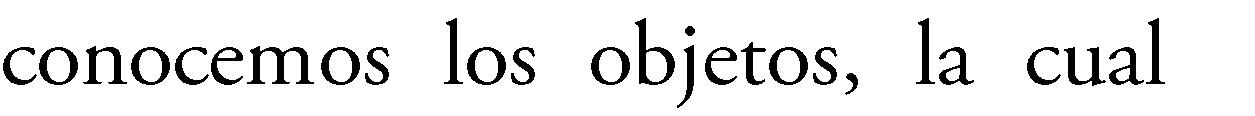
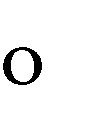
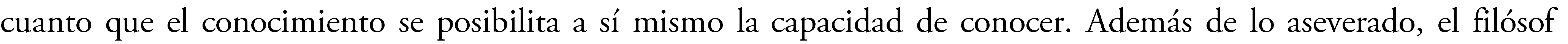
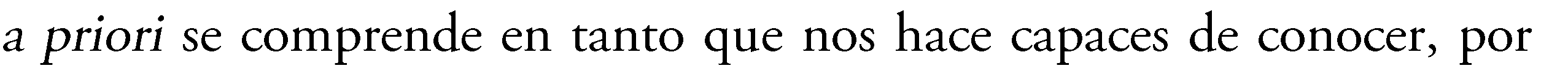
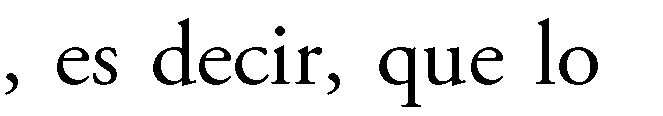
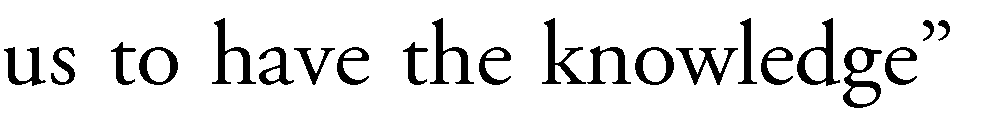
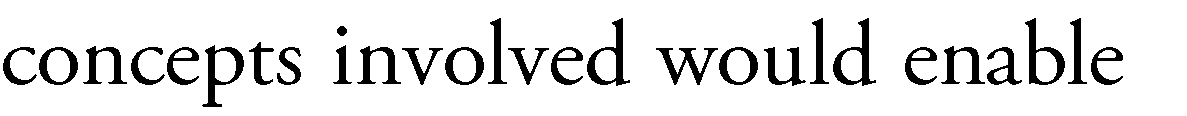
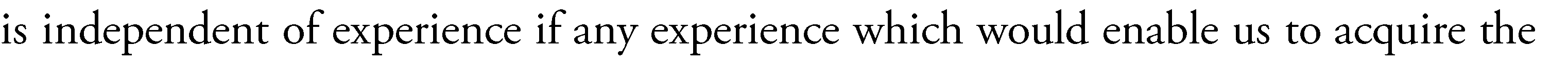
29 M. García Morente, Op. Cit., p. 33.

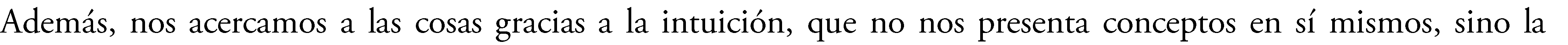
30 Cfr. C. Parsons, “Infinity and Kant’s conception of the possibility of Experience”, en P. Kircher, *Kant’s Critique of Pure Reason: Critical Essays*, Boston: Rowman & Littlefield Publishers, Inc., 1998, p. 45

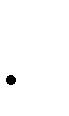
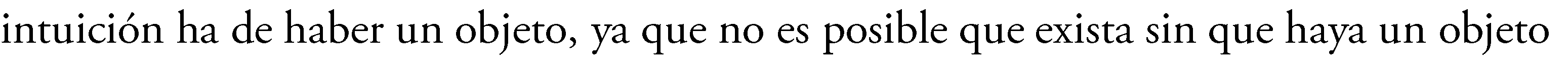
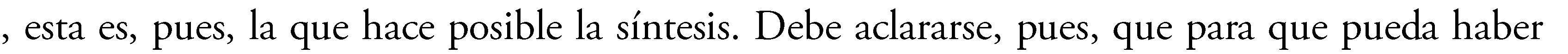
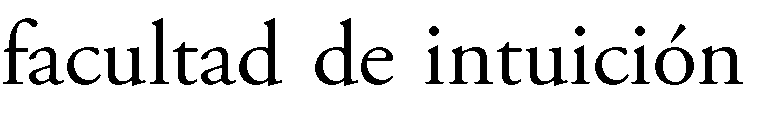
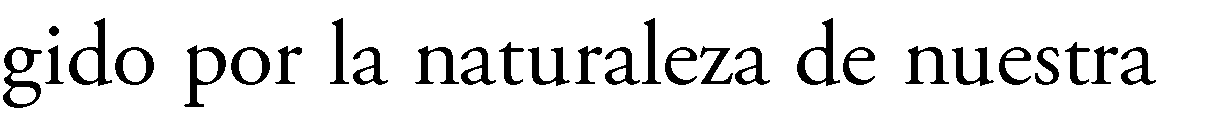
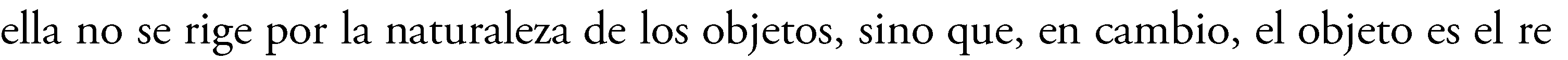
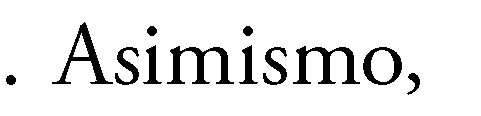
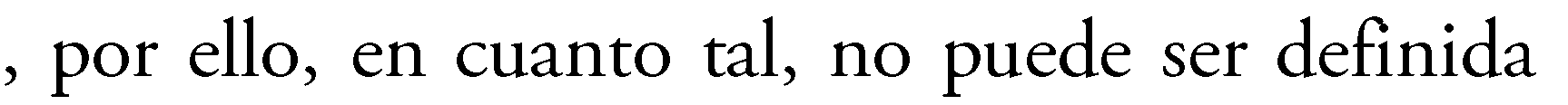
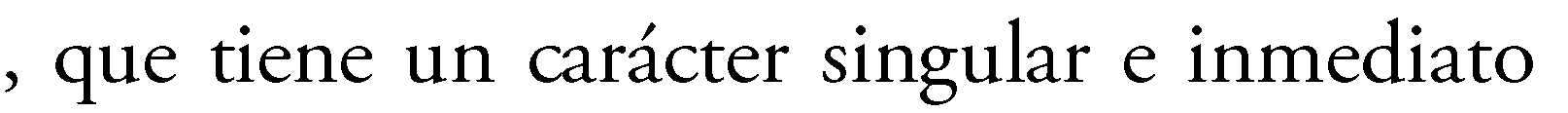
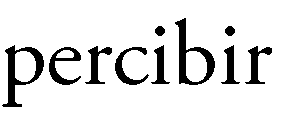
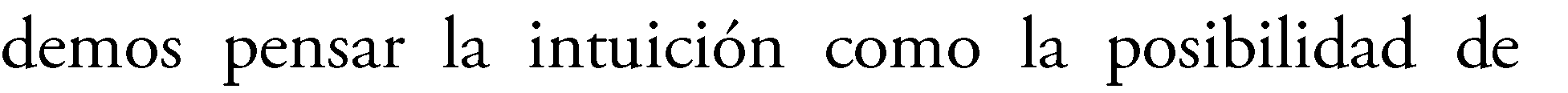
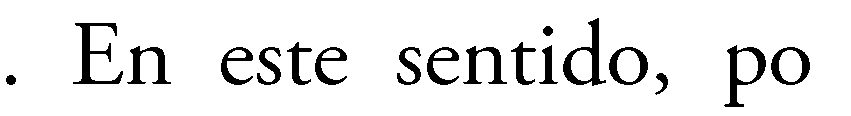
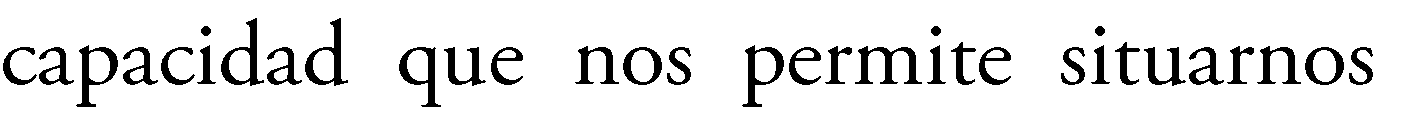
31 Cfr. P. Kitcher, “Kant’s A Priori Framework”, en P. Kitcher*,* Op. cit., p. 2.

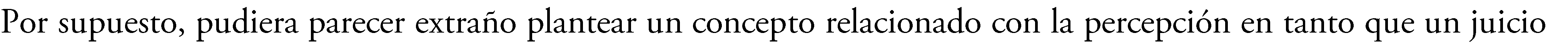


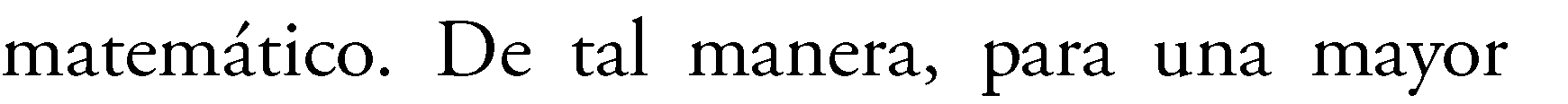
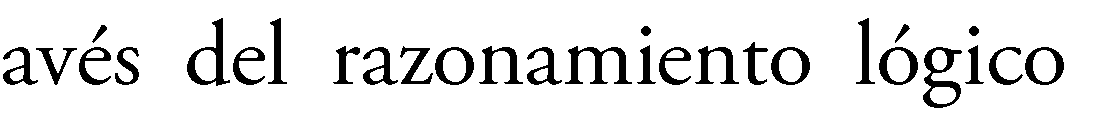
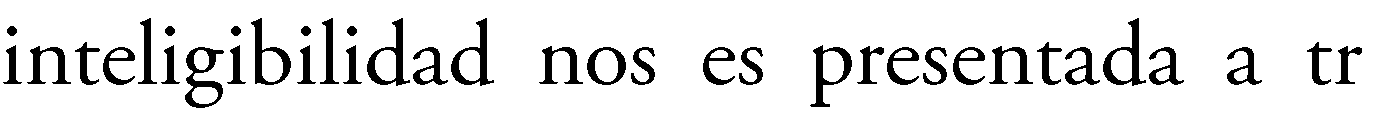
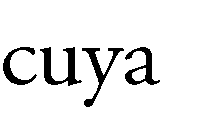
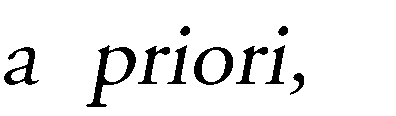
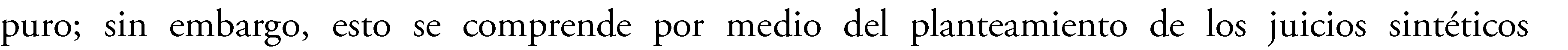












32 P. Kitcher, Op. Cit., p. 2.

33 I. Kant, *Crítica de la razón pura,* B 6.

34 Cfr. C. Parsons, Op. cit., p. 45.

35 I. Kant, *Crítica de la razón pura,* B XXV.

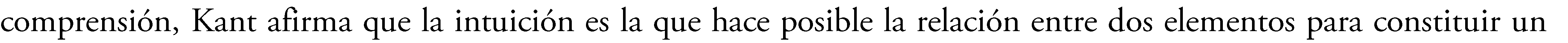
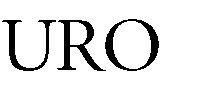
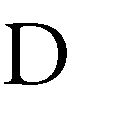
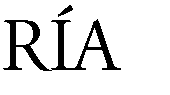
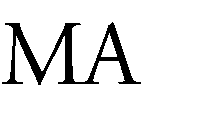
36 Cfr. M. García Morente, Op. Cit., p. 49.

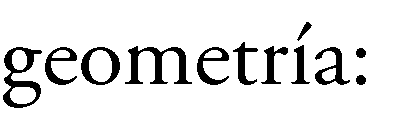
37 Cfr. I. Kant, *Crítica de la razón pura,* “Aquella {la intuición} se refiere inmediatamente al objeto, y es singular” (A320/B377).

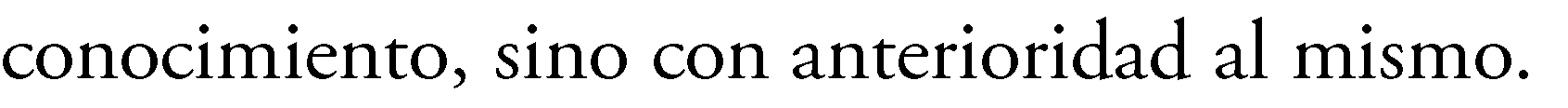
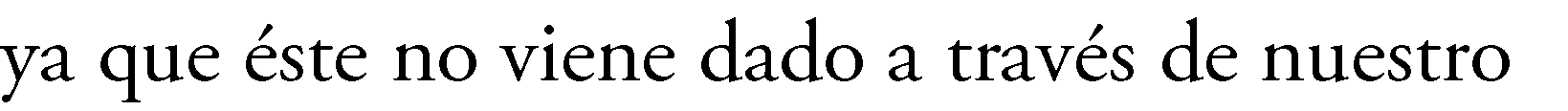
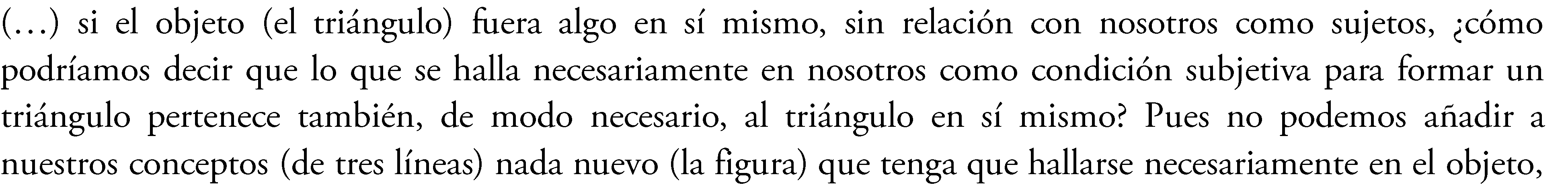
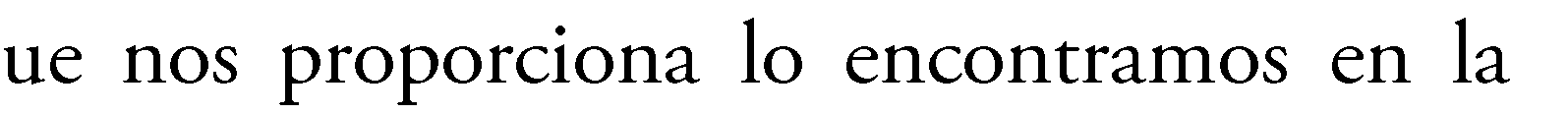
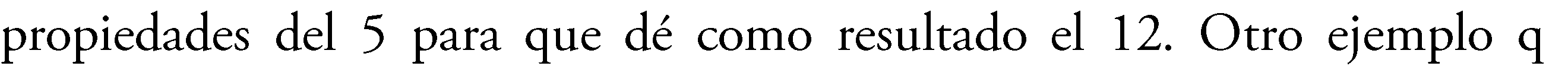
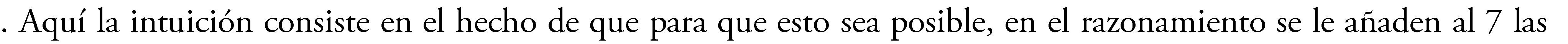
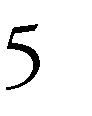
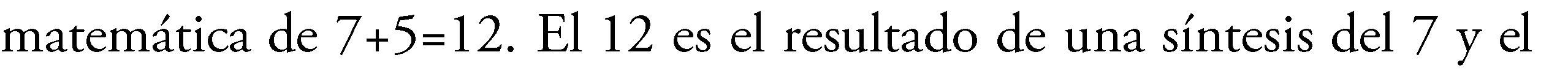
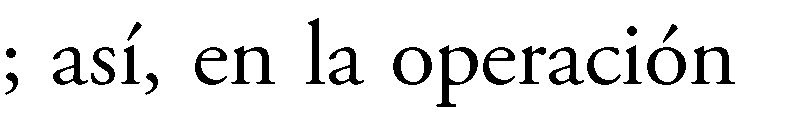
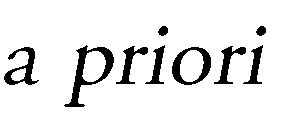
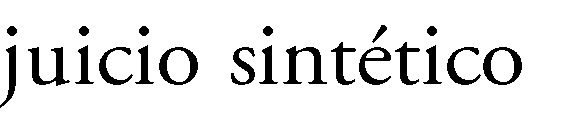
38 Cfr. M. García Morente, Op. Cit., p. 51.

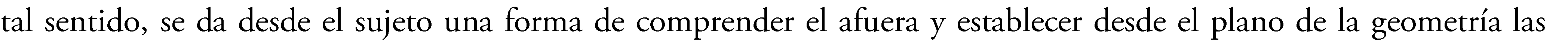
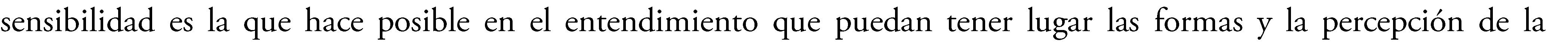
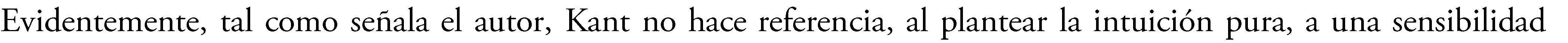
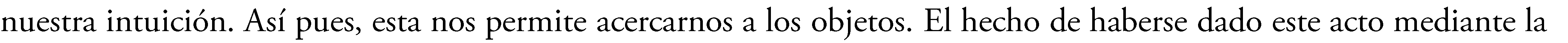
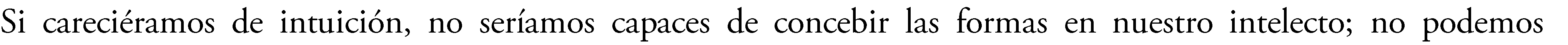
39 Cfr. I. Kant, *Crítica de la razón pura,* B XVII.

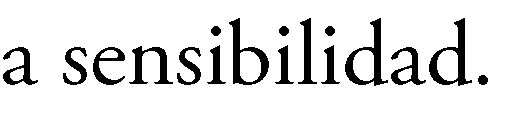
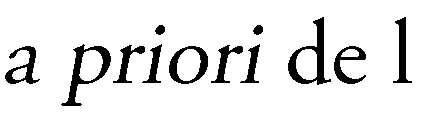
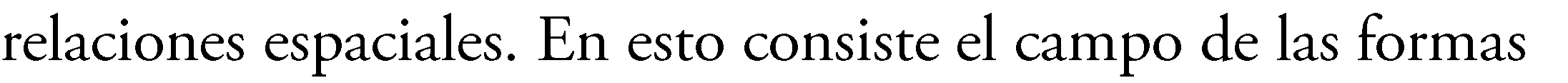
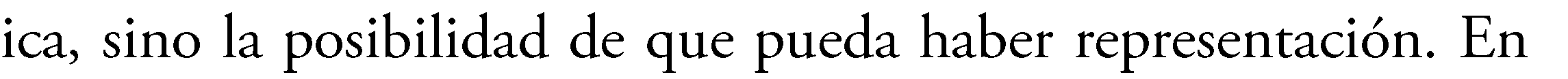
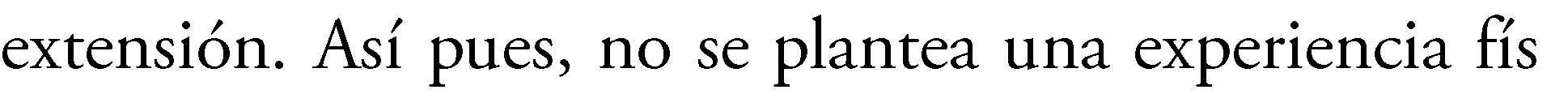
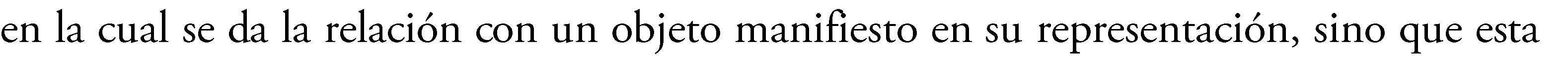
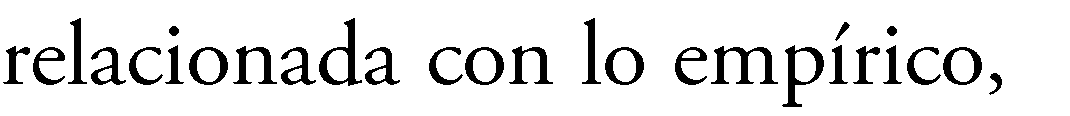
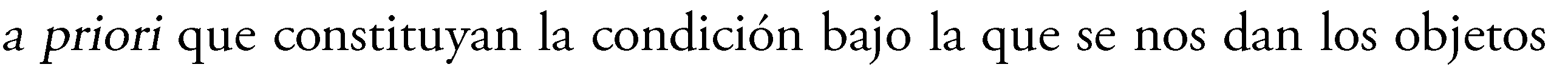
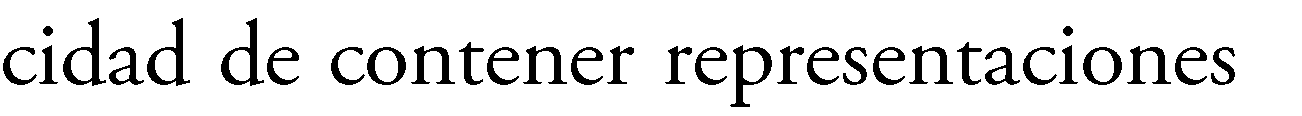
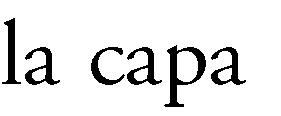
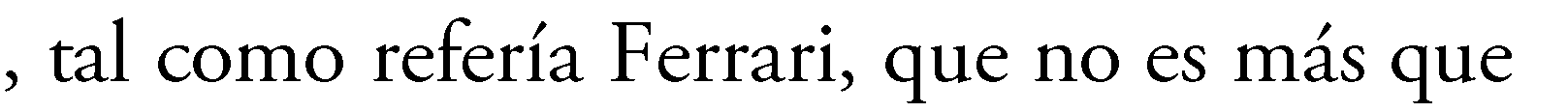
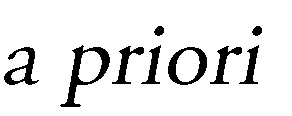
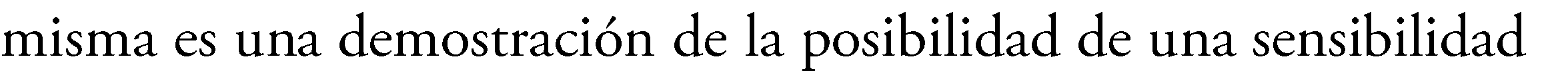
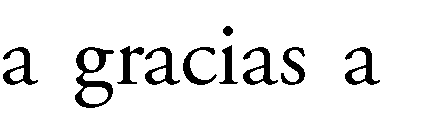
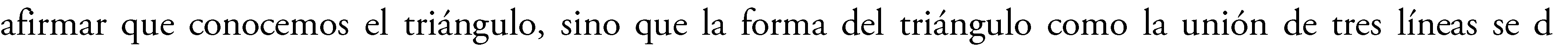
40 Cfr. I. Kant, *Prolegómenos a toda metafísica futura que haya de poder presentarse como ciencia*, Madrid: Istmo, 1999, parágrafo 8.

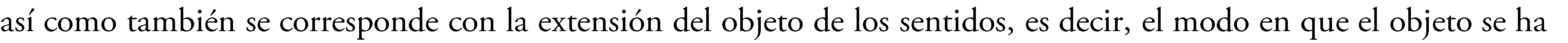
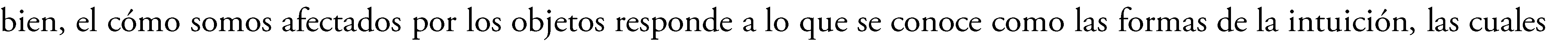
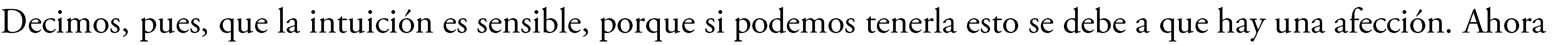


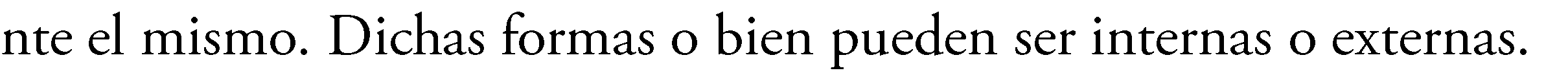
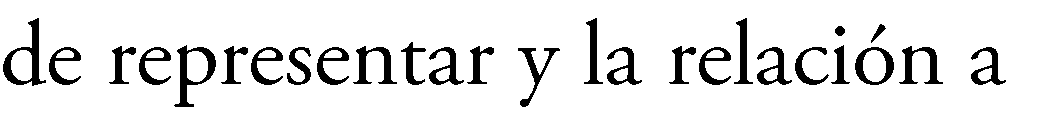
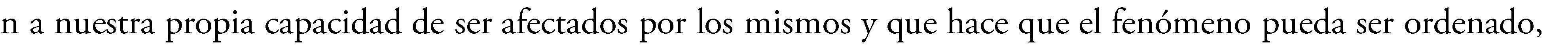
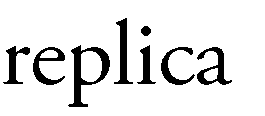










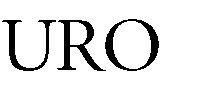
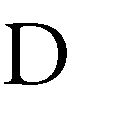
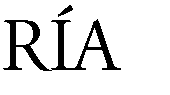
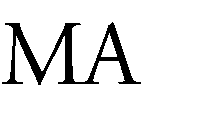


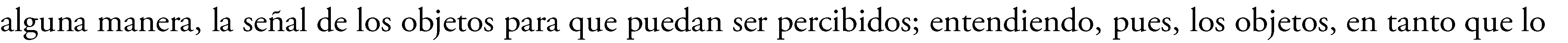
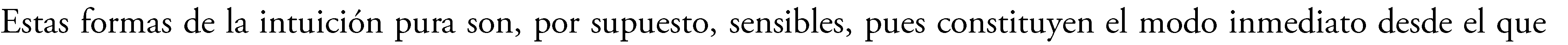
41 I. Kant, *Crítica de la razón pura,* B 33: “la intuición es el modo por medio del cual el conocimiento se refiere inmediatamente a dichos objetos y es aquello a que apunta todo pensamiento en cuanto medio”.

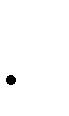
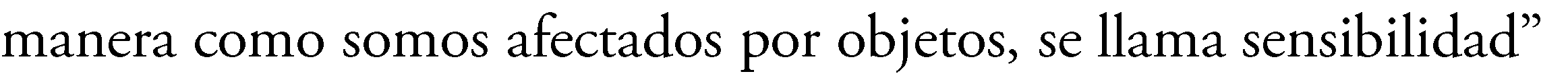
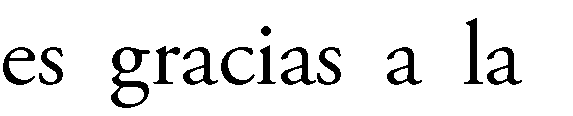
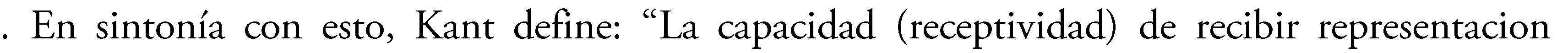
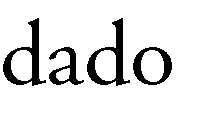
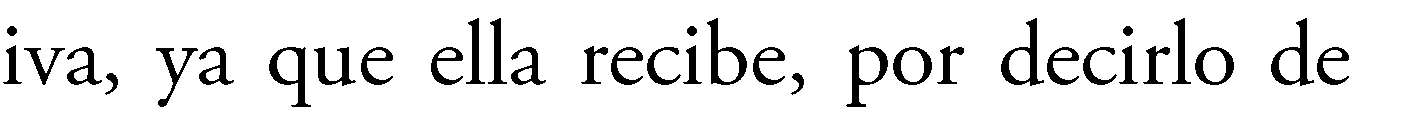
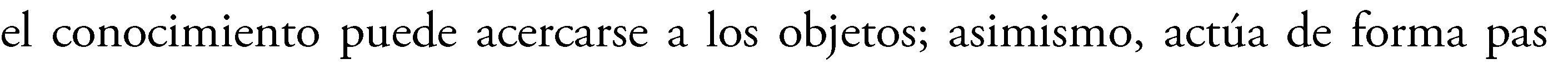
42 I. Kant, *Crítica de la razón pura,* B15.

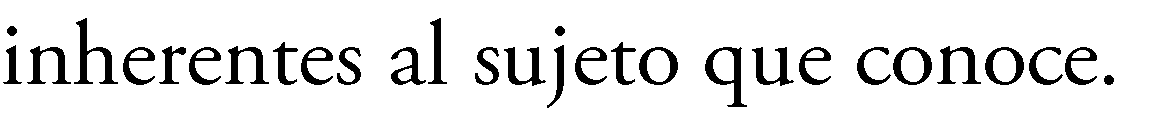
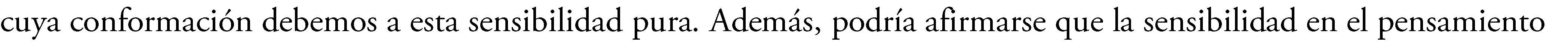
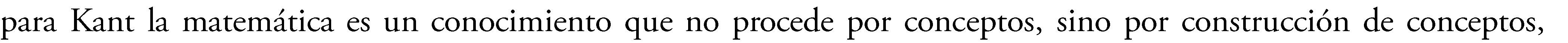
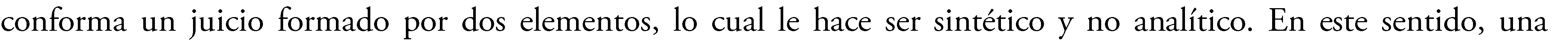
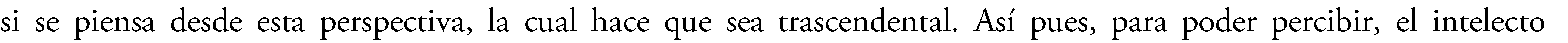
43 I. Kant, *Crítica de la razón pura,* B66.

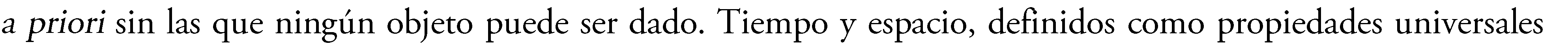
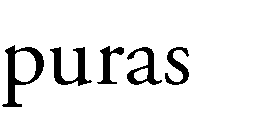
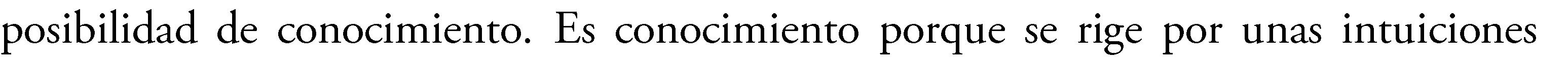
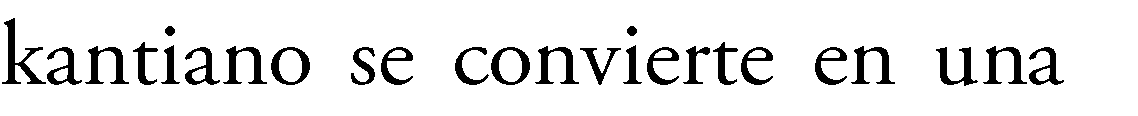
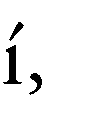
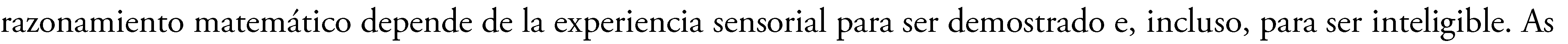
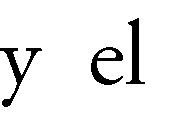
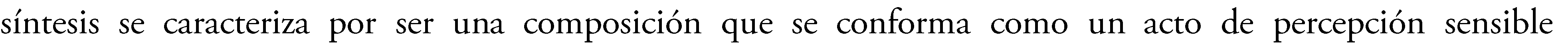
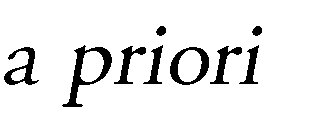
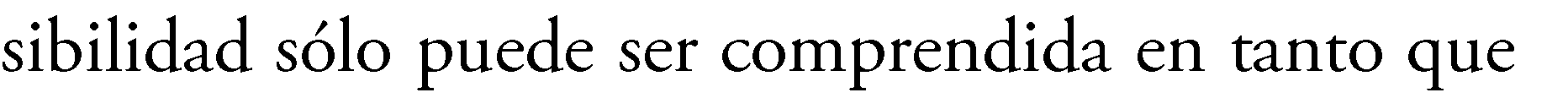
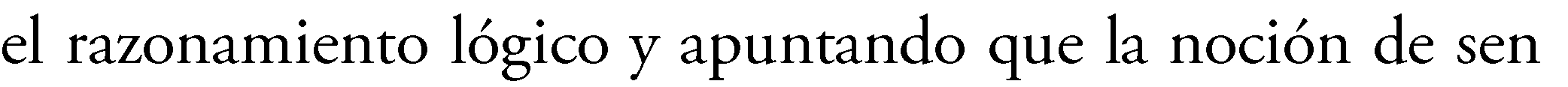
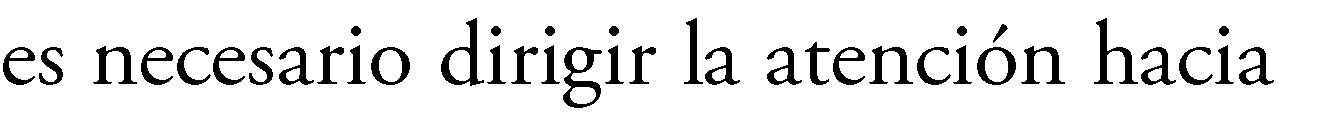
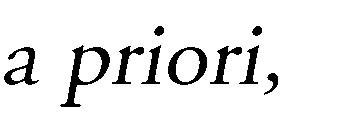
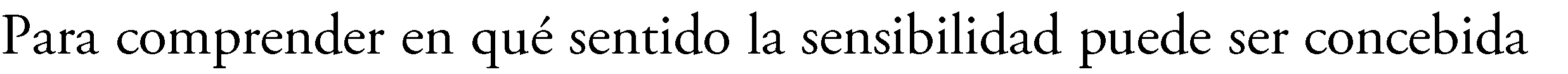
44 Cfr. I. Kant *Crítica de la razón pura*, B 30.

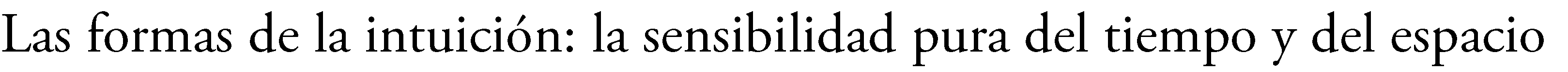
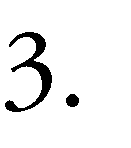


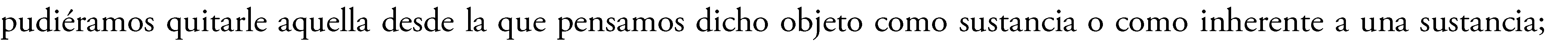


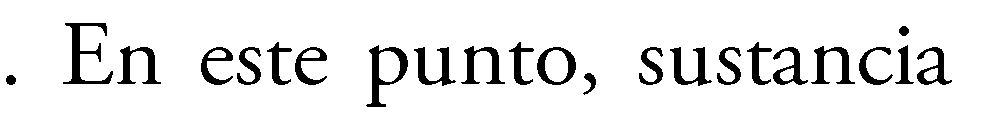
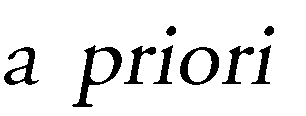
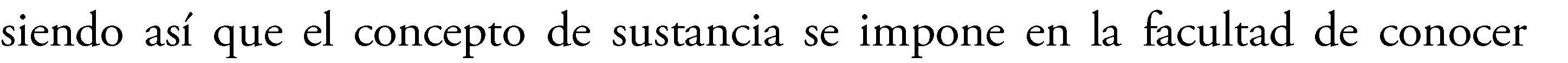
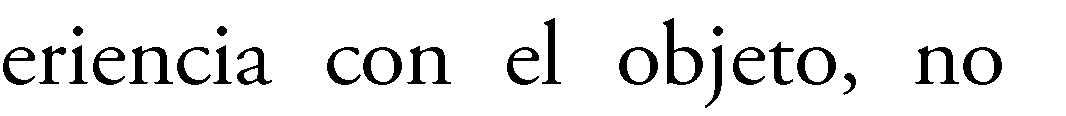
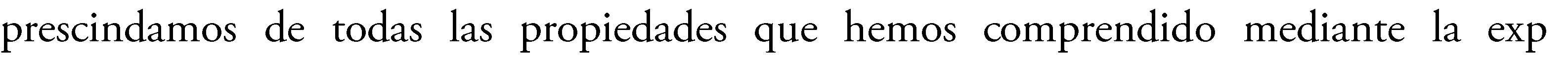
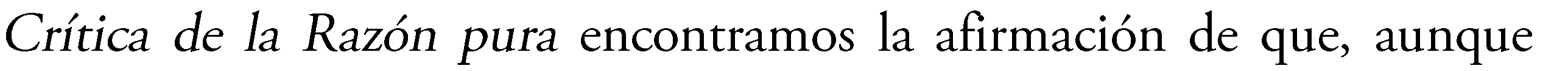
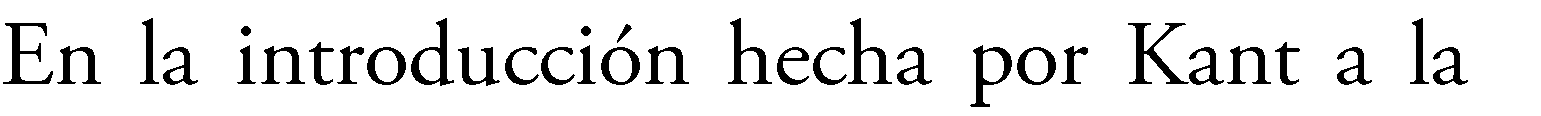










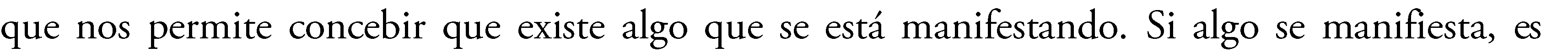
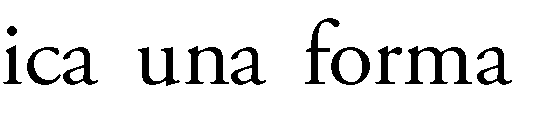
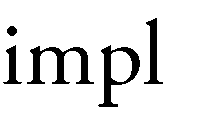
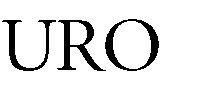
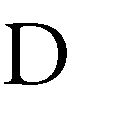
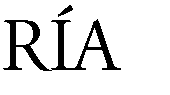
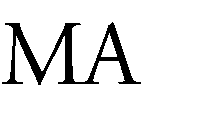


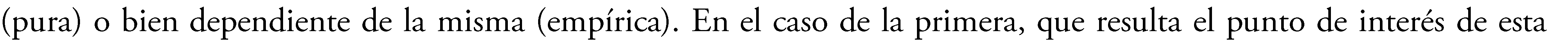
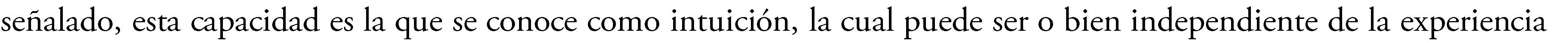
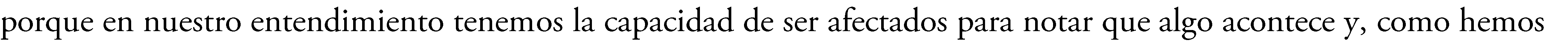
45 Cfr. D. Sanhueza Jerez. “La intuitividad de la intuición pura en la ‘Estética trascendental’.” *Ideas y Valores* 64, n.° 159 (2015): 155-168.

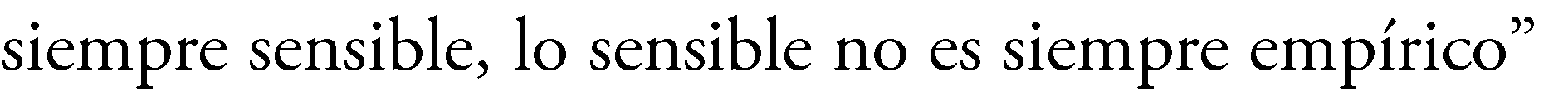
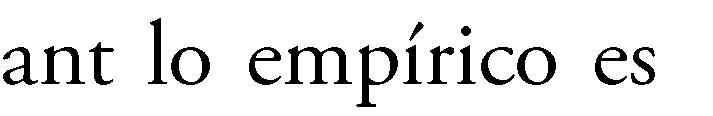
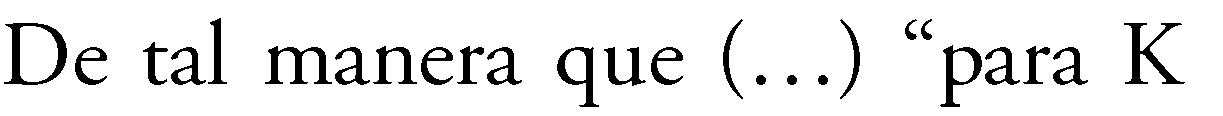
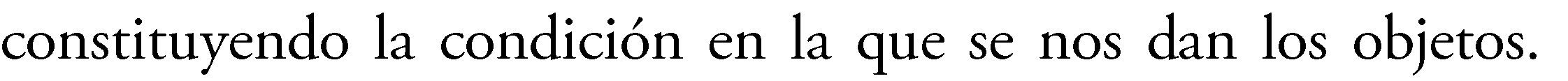
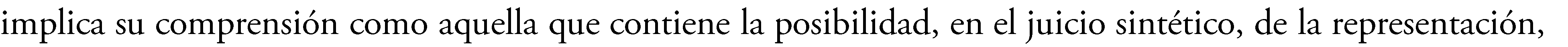
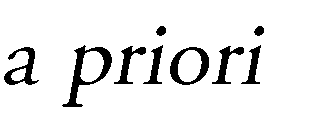
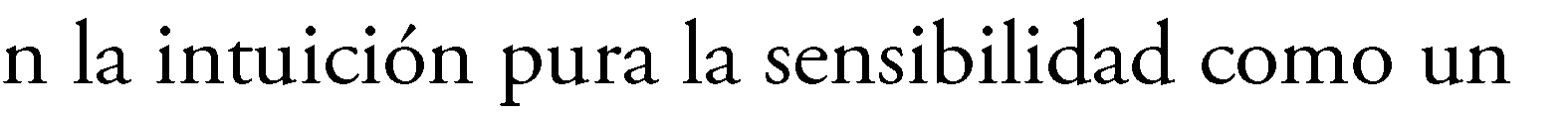
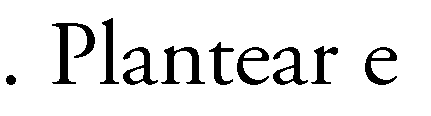
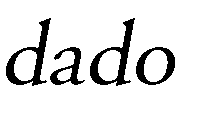
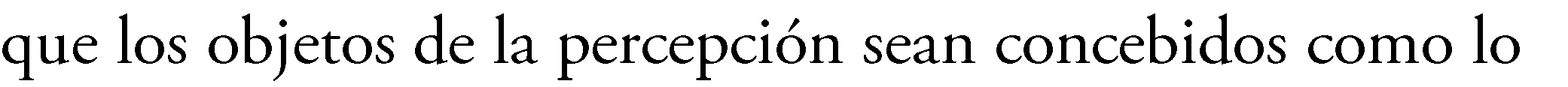
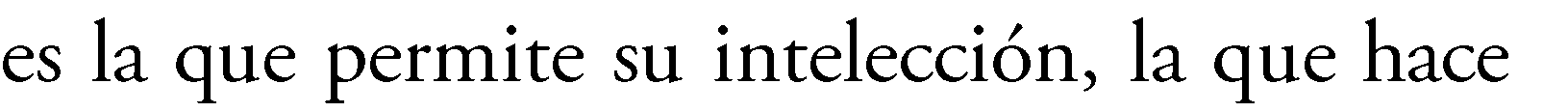
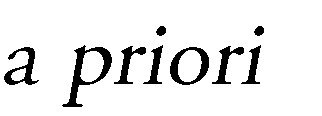
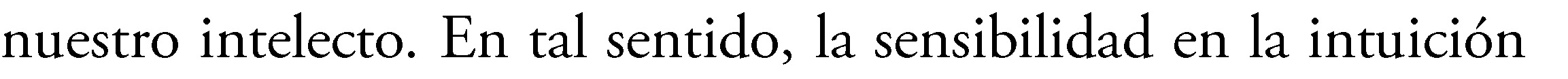
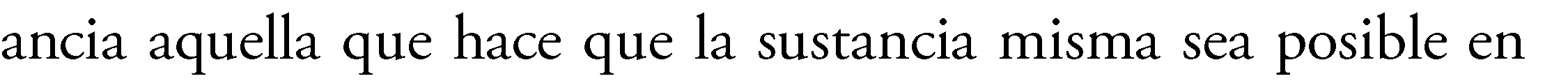
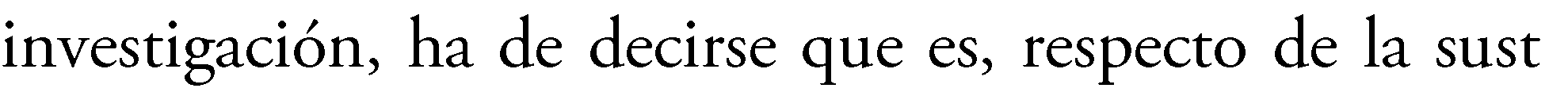
46 I. Kant, *Crítica de la razón pura,* B 33.

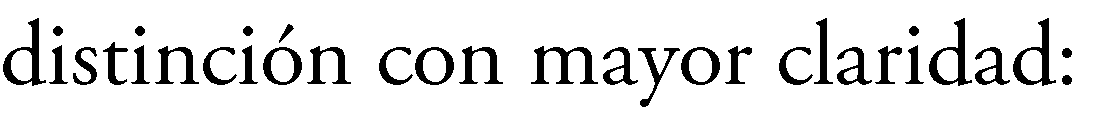
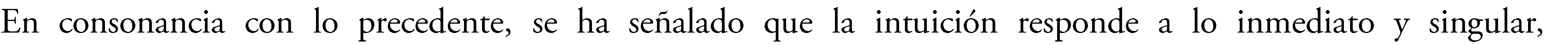
47 I. Kant, *Principios formales del mundo sensible y del inteligible (Disertación de 1770),* Madrid: Instituto de Filosofía del CSIC*,* 1961, p. 2.

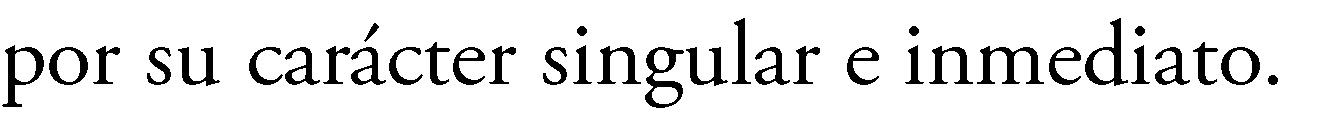
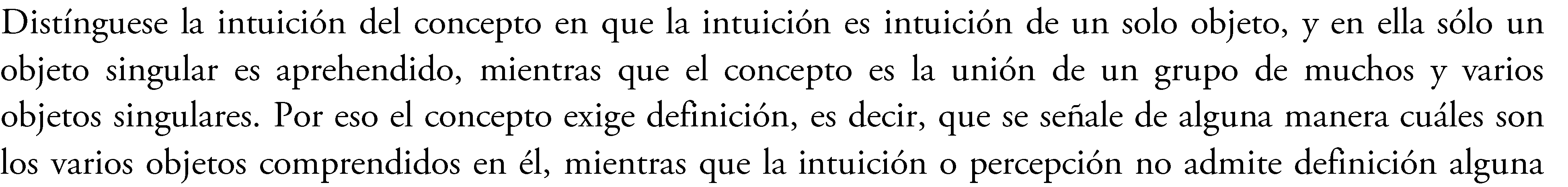
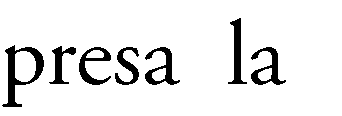
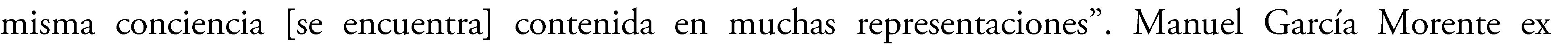
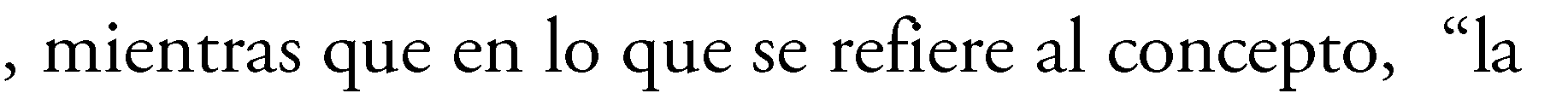
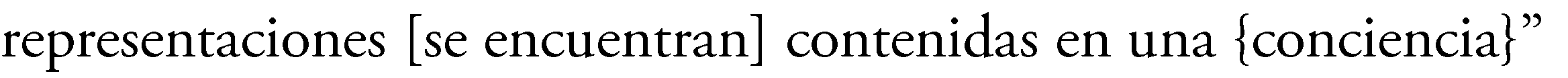
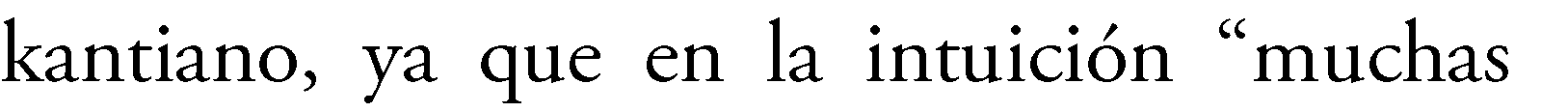
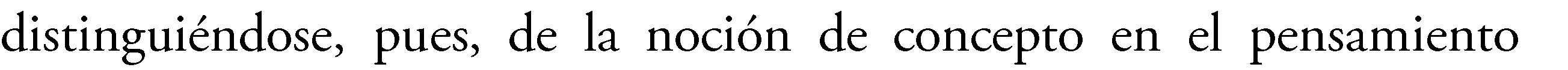
48 I. Kant, *Crítica de la razón pura*, B 6.











49 Se concibe como forma a la intuición pura: “Sólo de una única manera es posible, por tanto, que mi intuición preceda a la realidad del objeto y tenga lugar como conocimiento a priori-, a saber, si mi intuición no contiene nada más que la forma de la sensibilidad, que precede, en mi sujeto, a todas las impresiones reales mediante las cuales soy afectado por los objetos”.

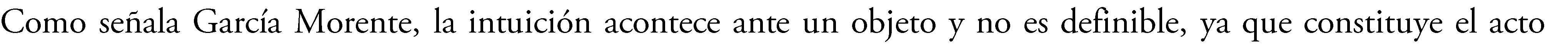
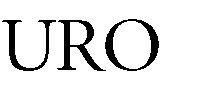
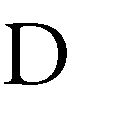
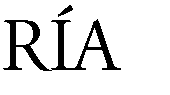
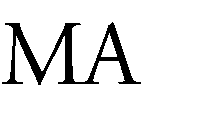
I. Kant, *Prolegómenos,* parágrafo 9.

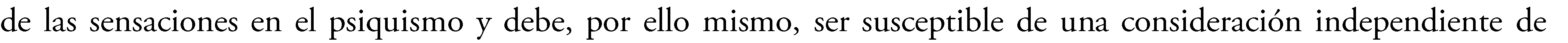
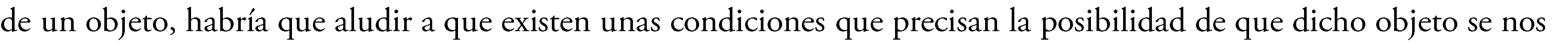
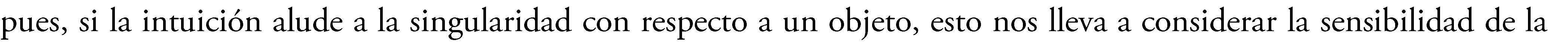
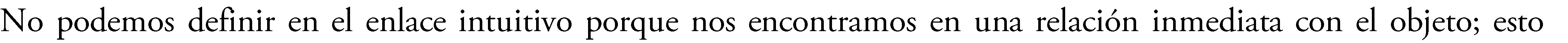
50 I. Kant, *Crítica de la razón pura,* B 30.

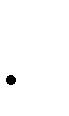
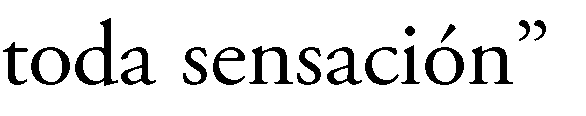
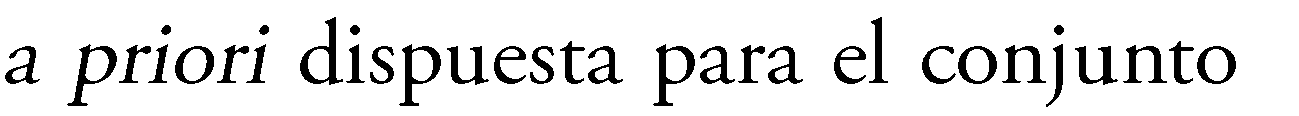
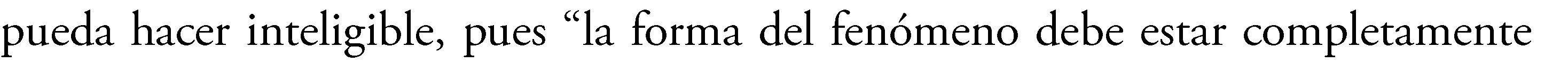
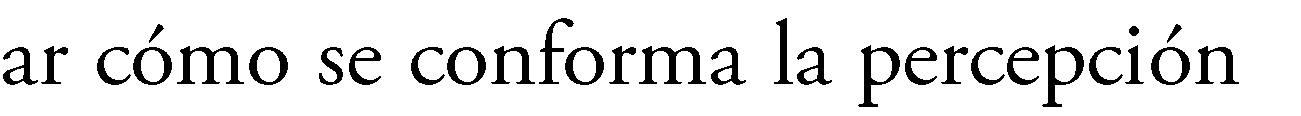
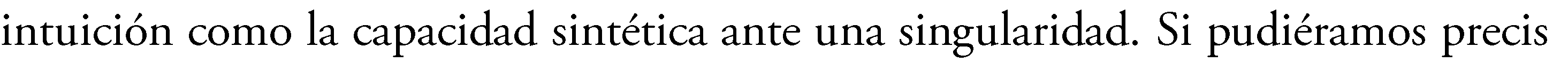
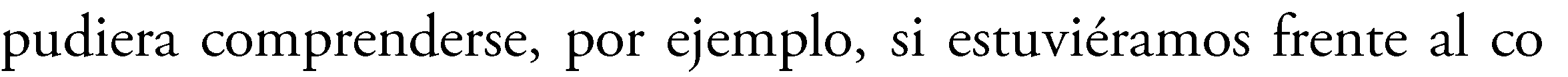
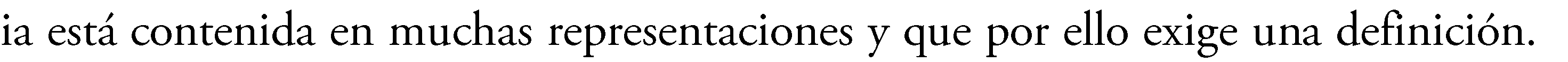
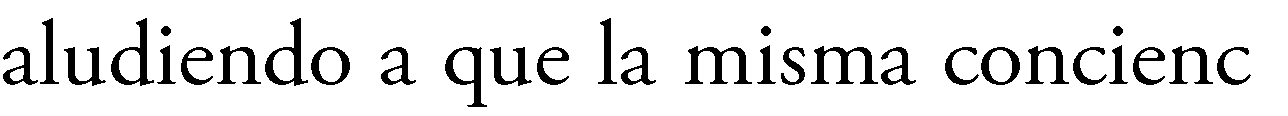
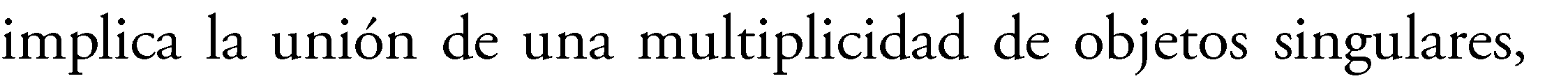
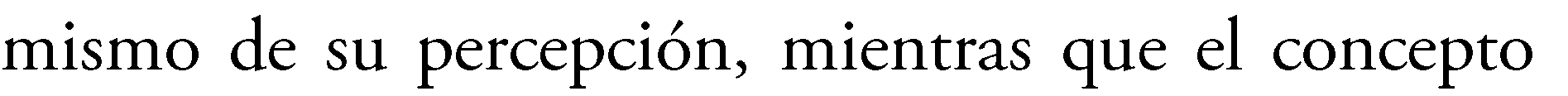
51 J. Ferrari, Op. cit., p. 56.

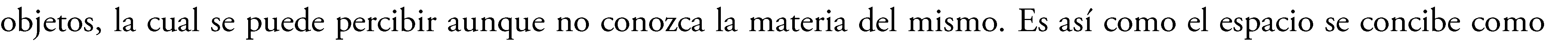
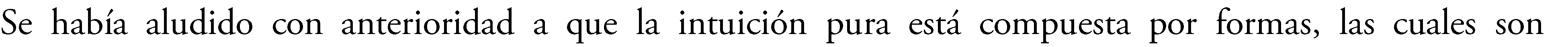
52 I. Kant, *Crítica de la razón pura*, B 136.

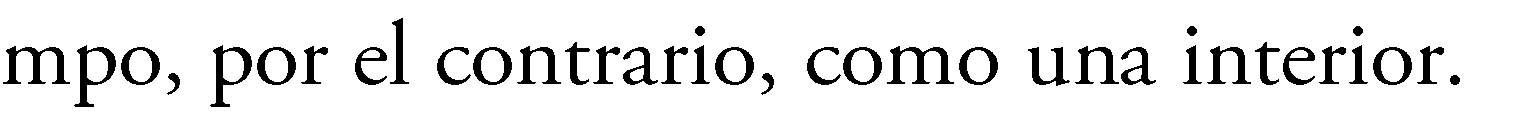
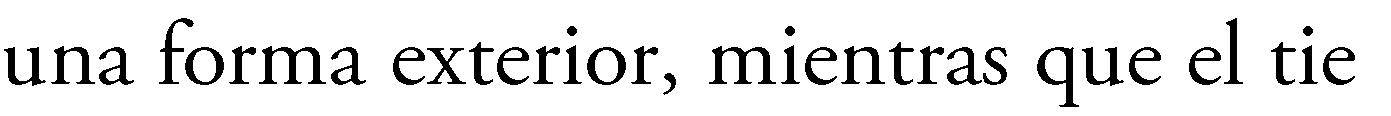
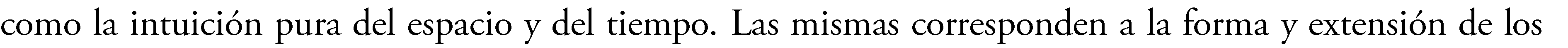
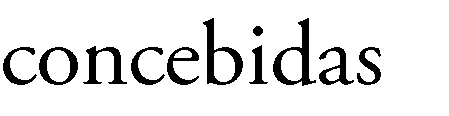
53 M. García Morente, Op. cit., p. 51.

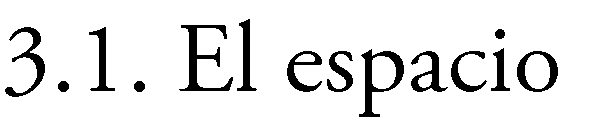




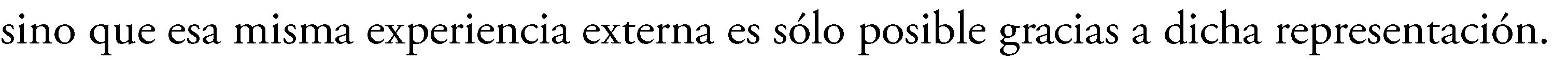
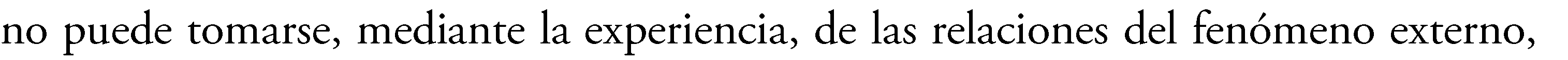
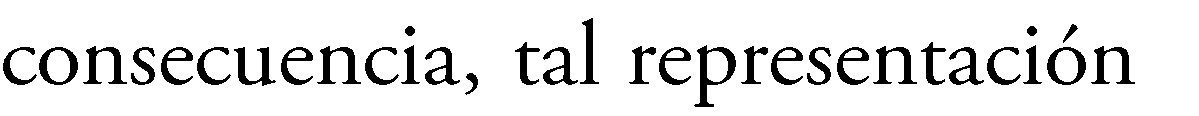
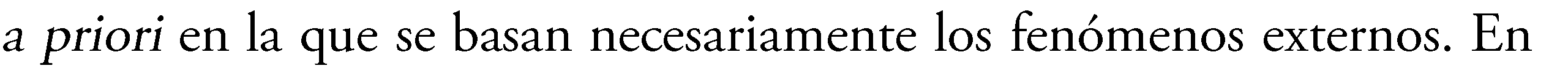
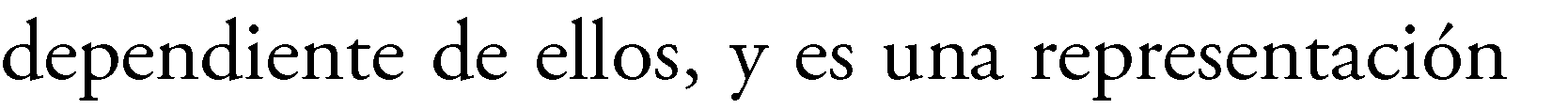






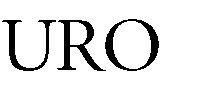
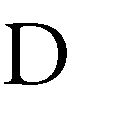
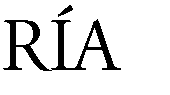
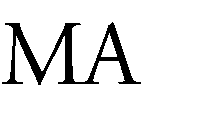


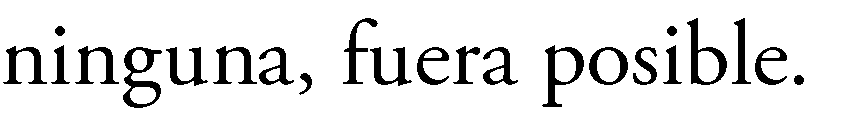
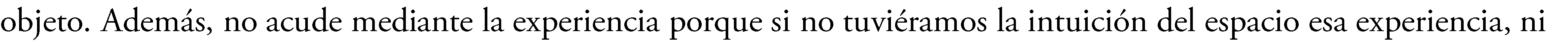
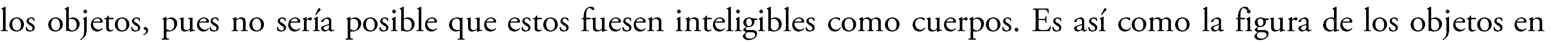
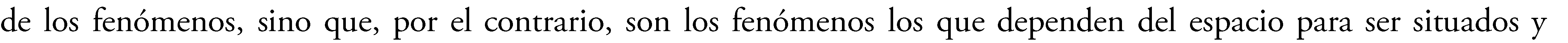
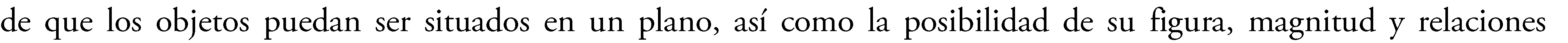


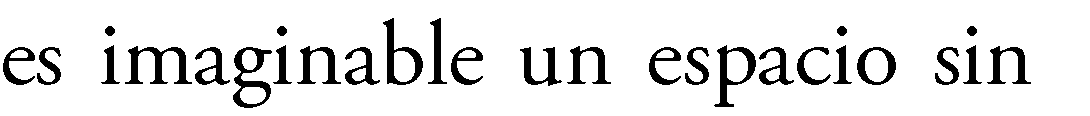
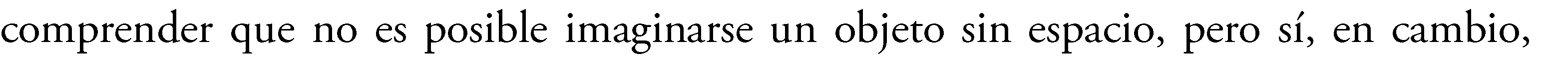
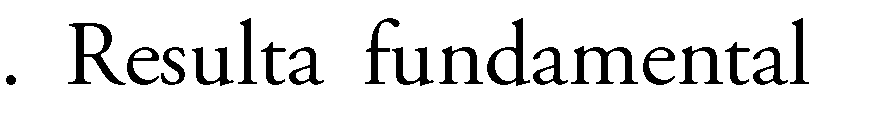
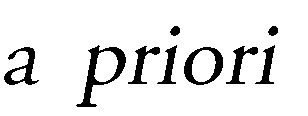
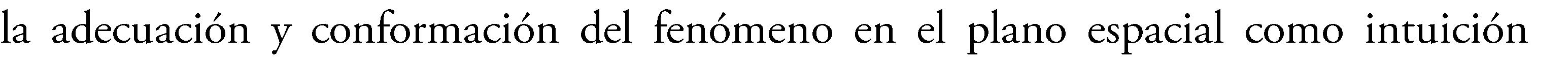
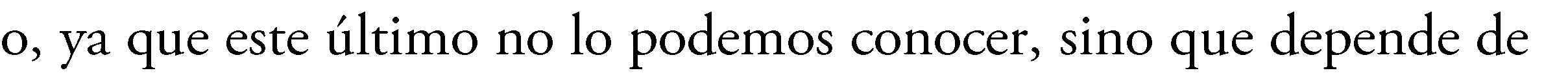
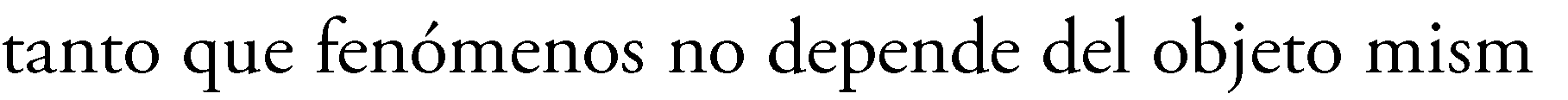
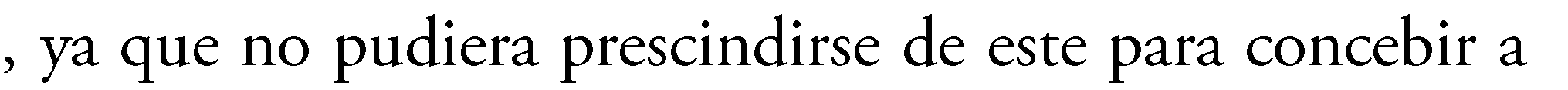
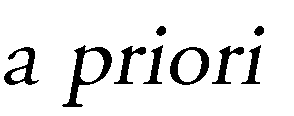
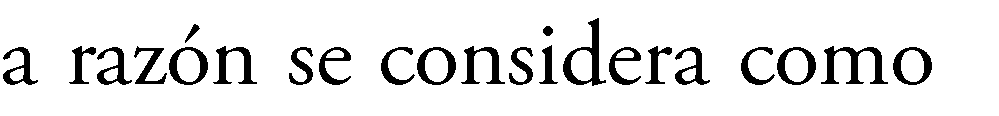
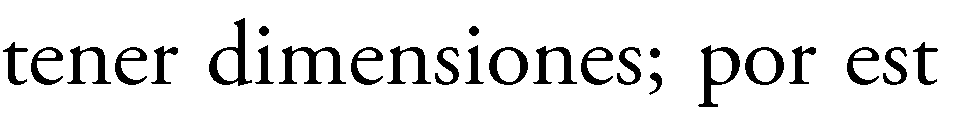
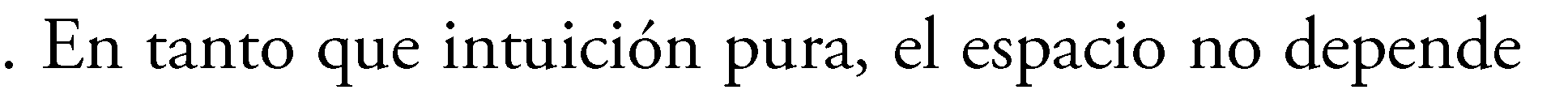
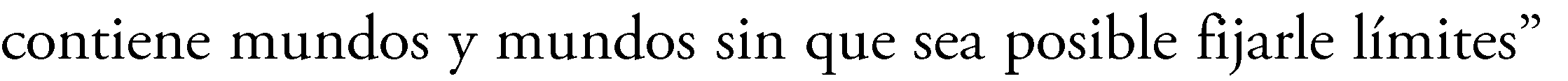
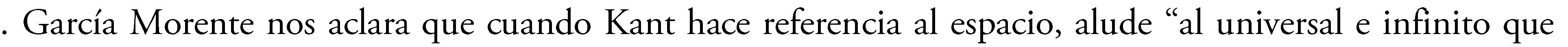
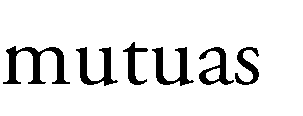
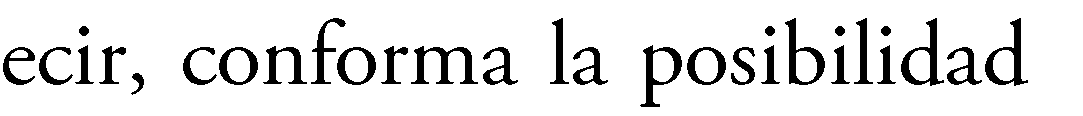
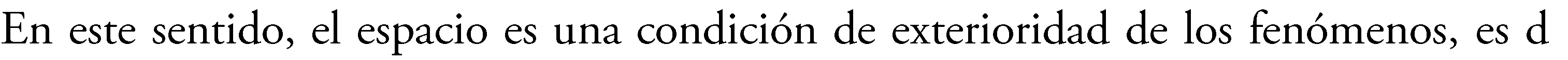


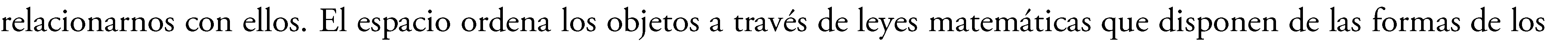
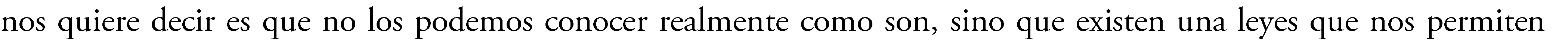
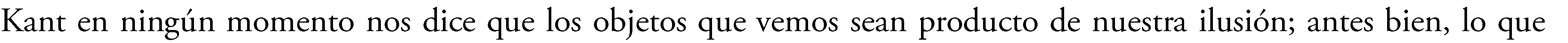
54 “Los conceptos son, ciertamente, de tal naturaleza, que algunos de ellos, a saber, los que contienen solamente el pensamiento de un objeto en general, podemos forjárnoslos muy bien a priori, sin que nos encontremos en una relación inmediata con el objeto, p. ej., el concepto de cantidad, el de causa, etc.; pero aun éstos, para que se pueda darles significado y sentido, requieren cierto uso in concreto, esto es, aplicación a alguna intuición, mediante la cual nos es dado un objeto de ellos.” I. Kant, *Prolegómenos*, parágrafo 8.

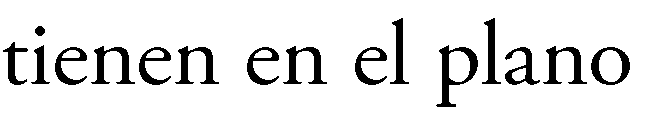
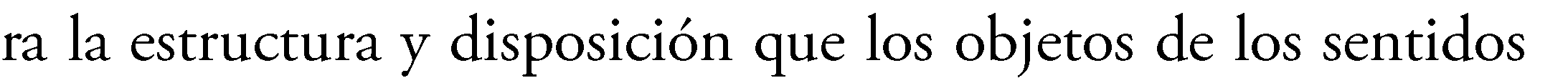
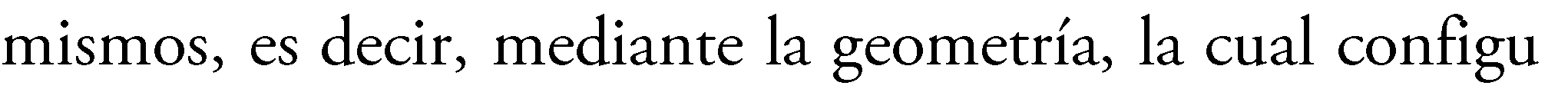
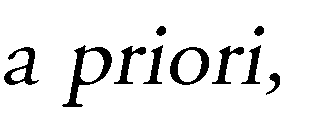
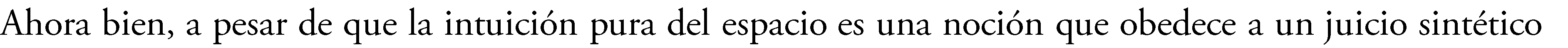
55 I. Kant, *Crítica de la razón pura*, B 34.

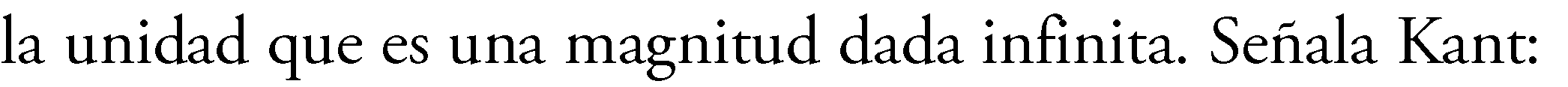
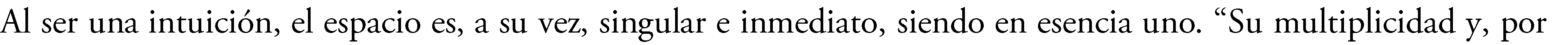


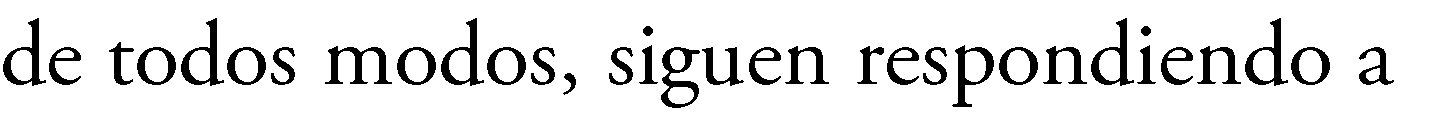
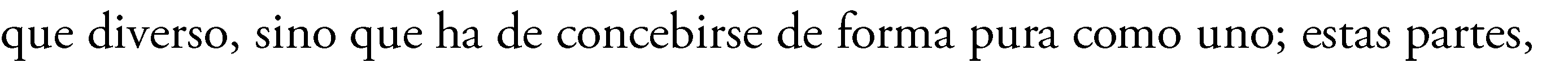
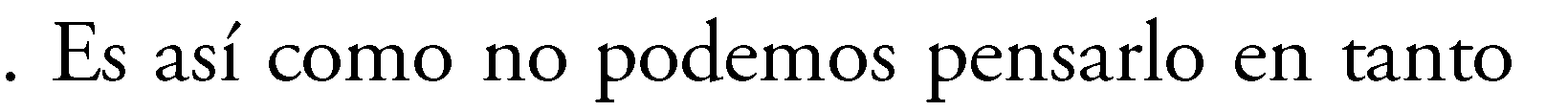
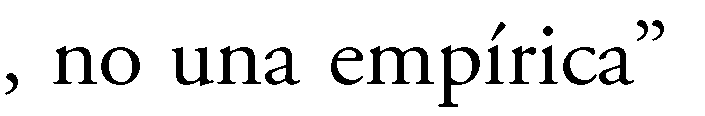
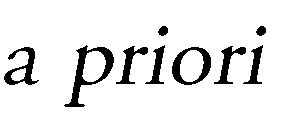
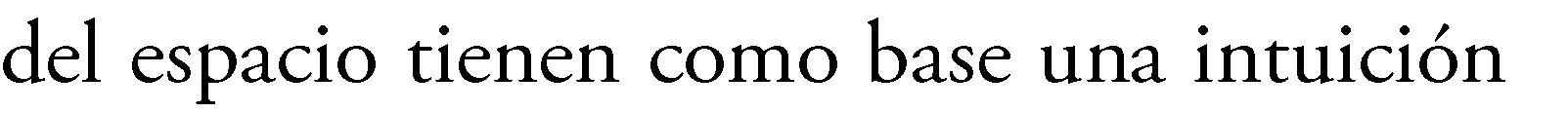
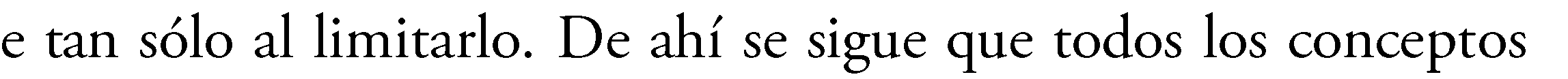
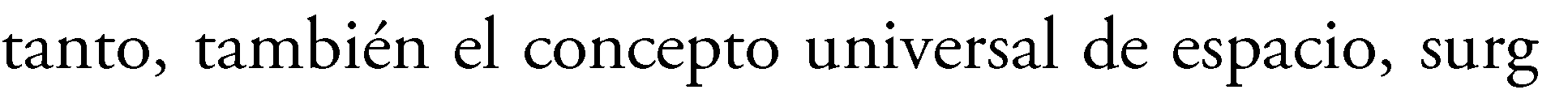








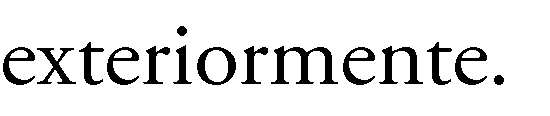
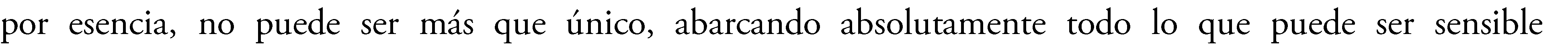
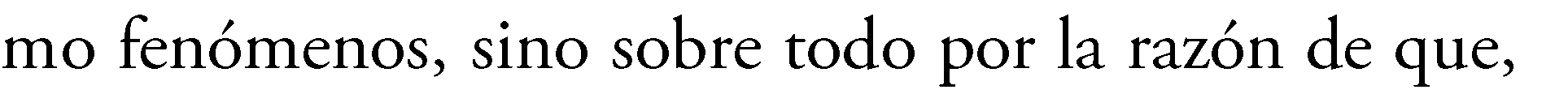
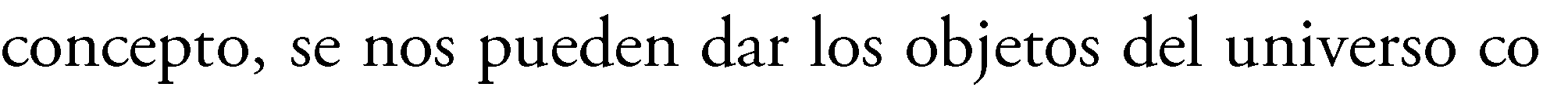
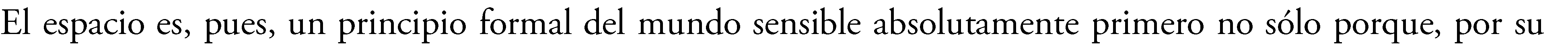
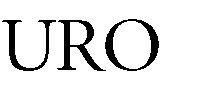
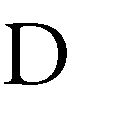
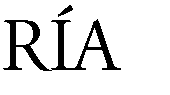
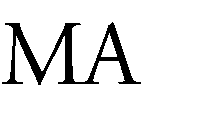


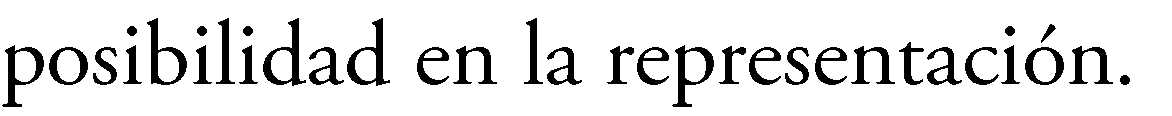
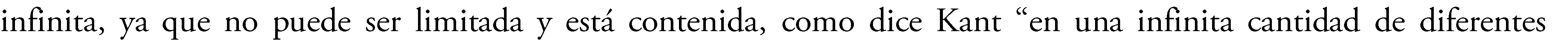
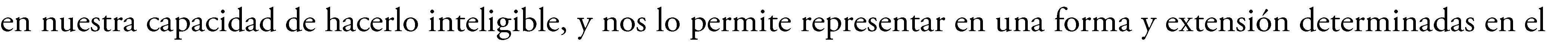
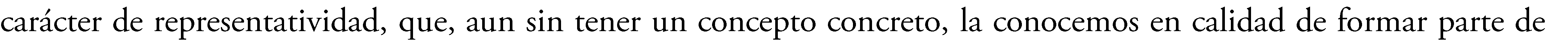
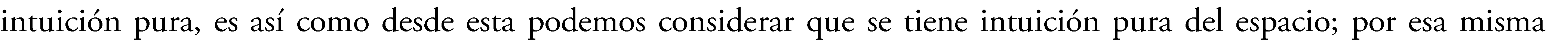
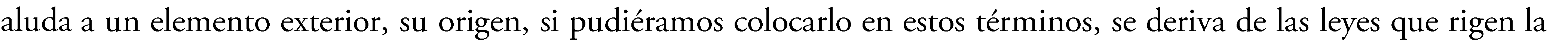
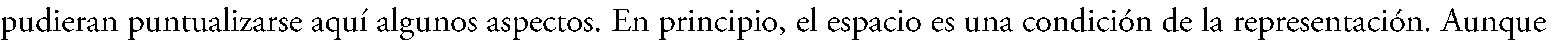
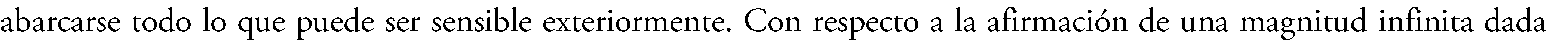


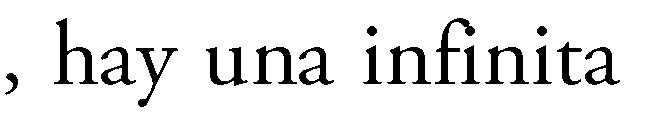
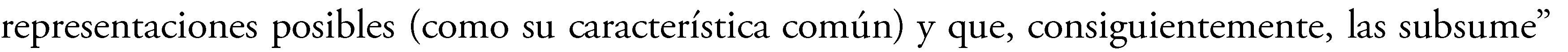
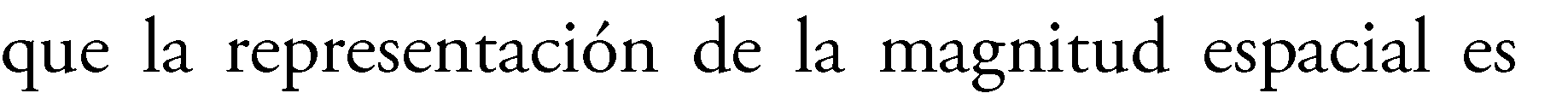
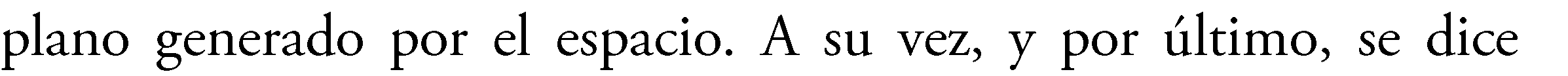
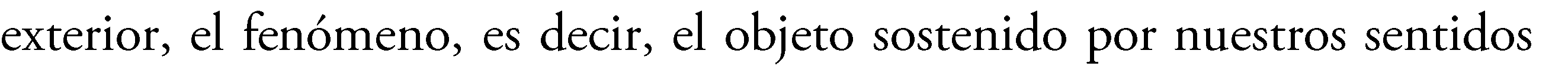
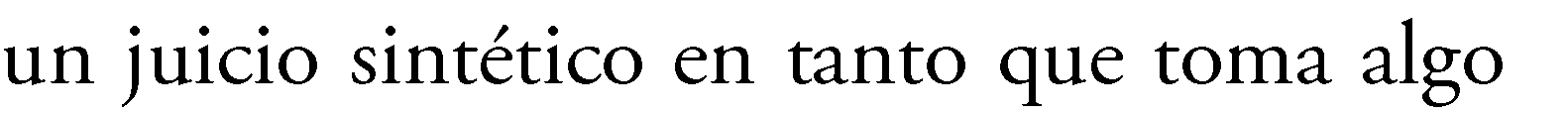
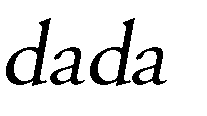
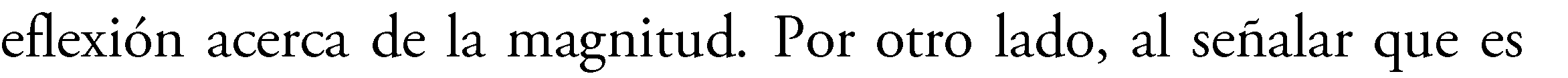
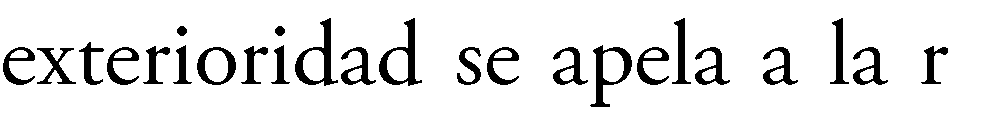
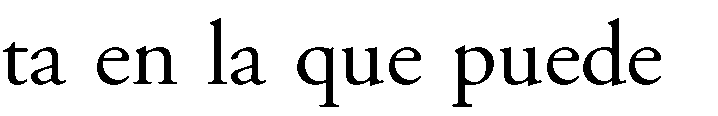
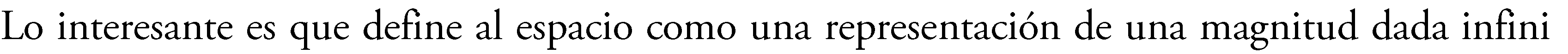
57 I. Kant, *Crítica de la razón pura,* B 37.

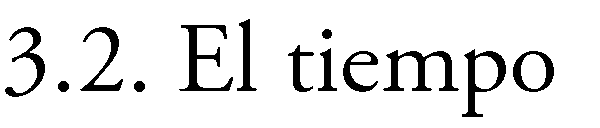
58 M. García Morente, Op. cit., p. 52.

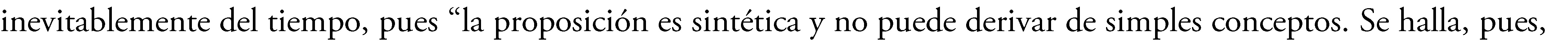
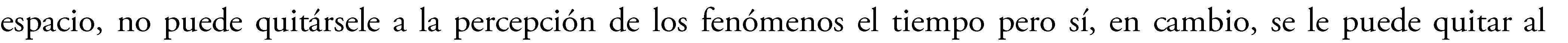
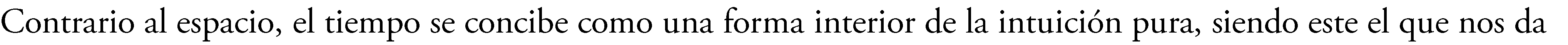
59 Cfr. C. Parsons, Op. cit., p. 47.

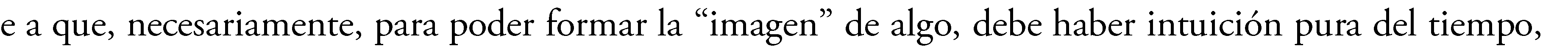
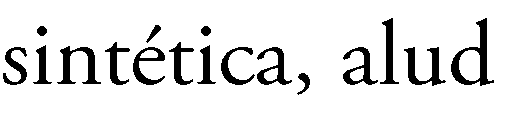
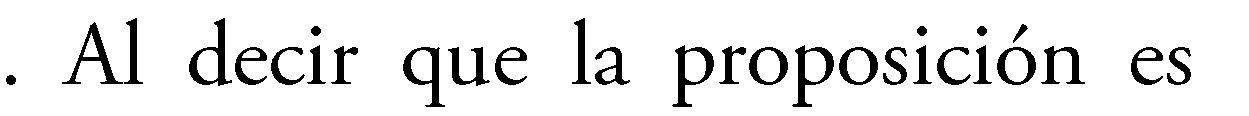
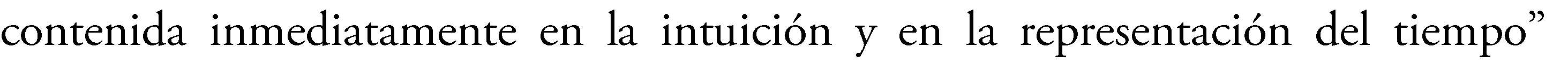
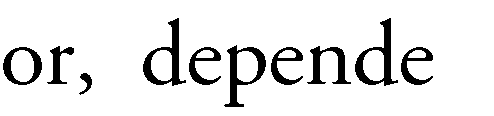
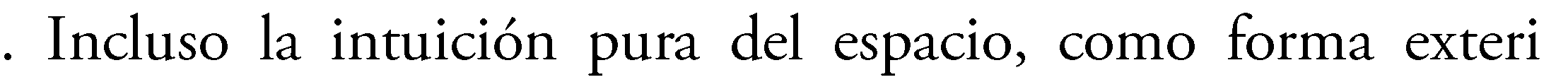
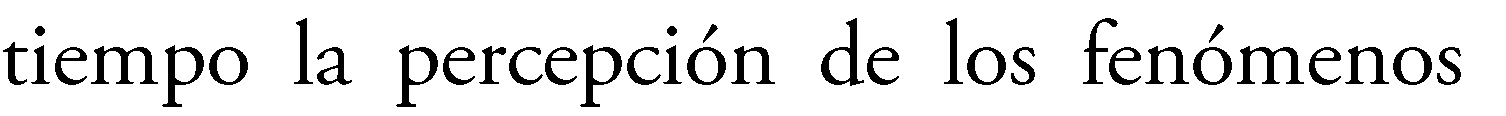
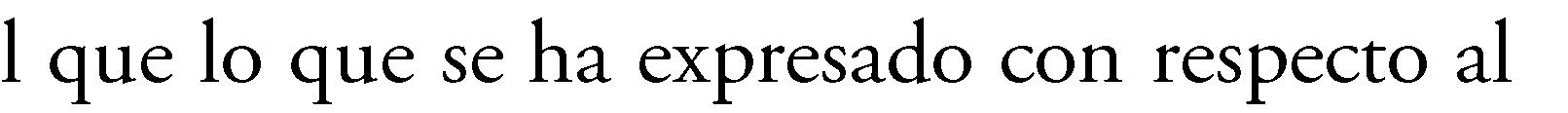
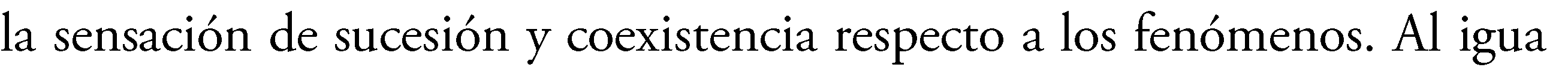




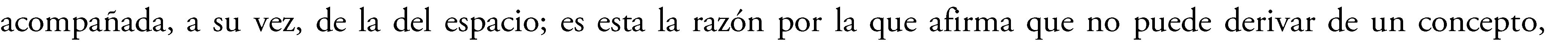
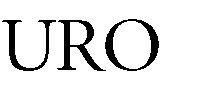
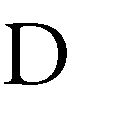
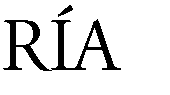
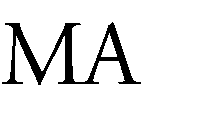


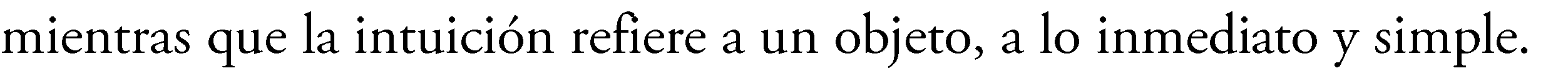
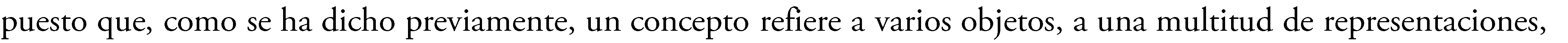


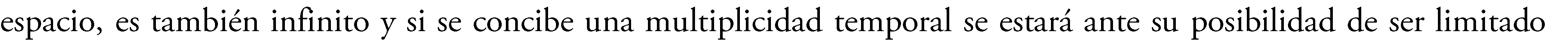
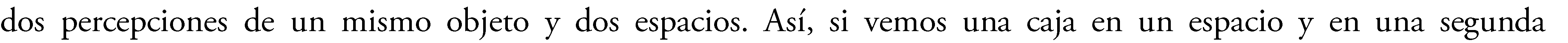
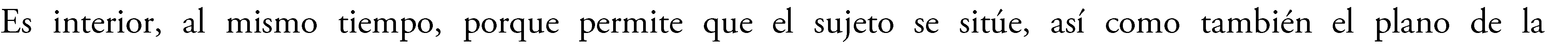


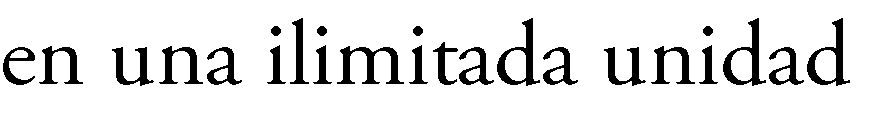
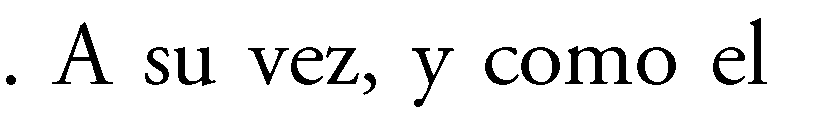
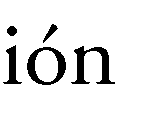
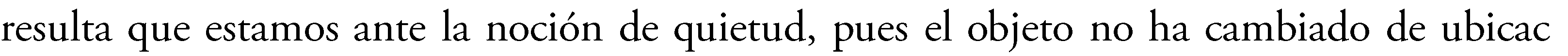
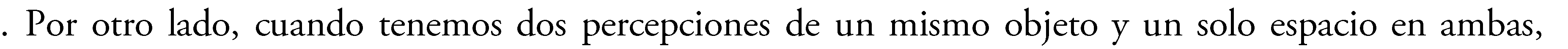
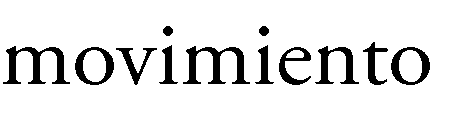
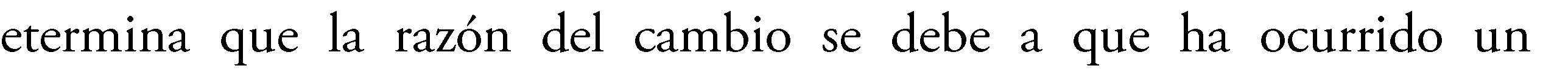
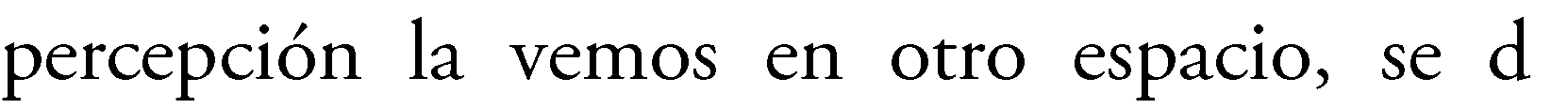
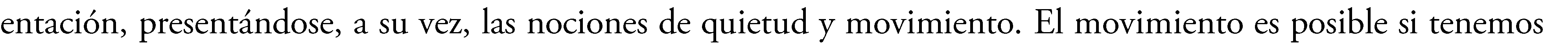
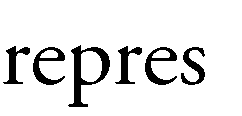


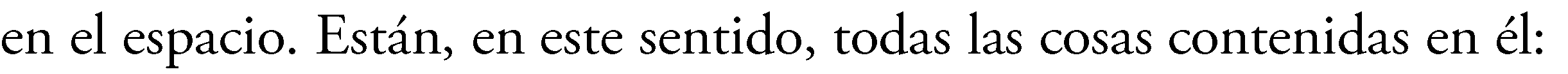
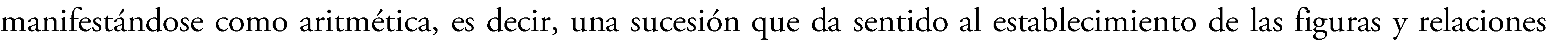
61 I. Kant, *Disertación de 1770*, pp. 57-58. 62 I. Kant, *Crítica de la razón pura,* B 40. 63 I. Kant, *Crítica de la razón pura,* B 46.

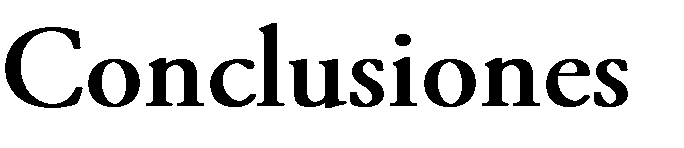
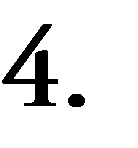
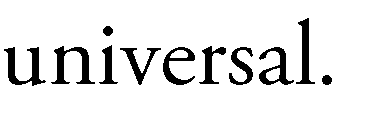
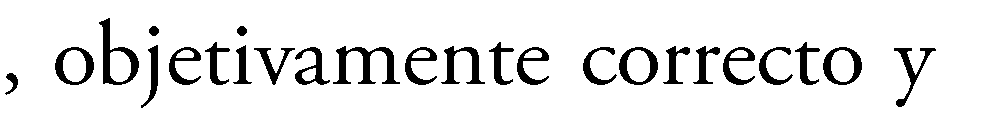
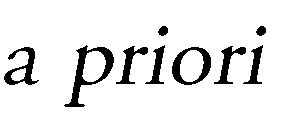
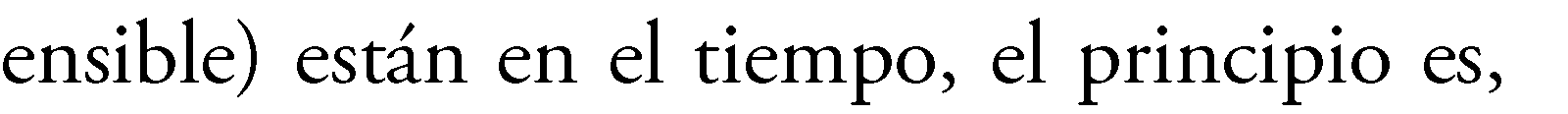
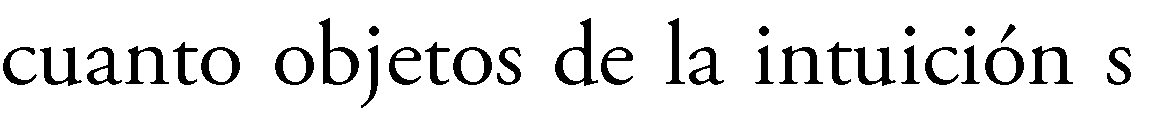
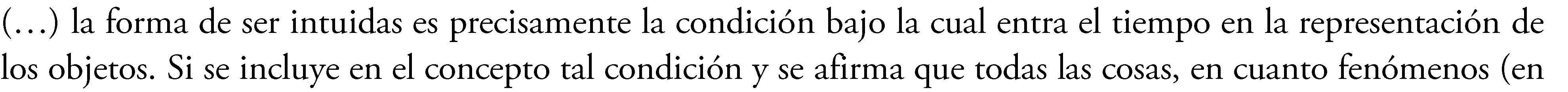
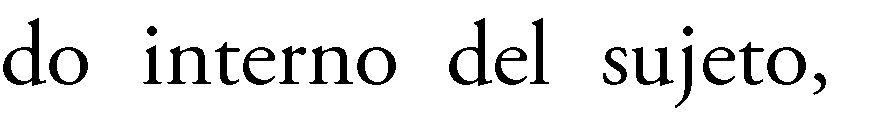
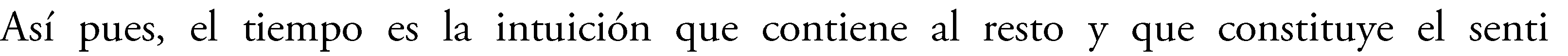












65 Cfr. I. Kant, *Crítica de la razón pura*, B 48-49.

66 Cfr. M. García Morente, Op. cit., p. 57.

67 Cfr. D. Sanhueza Jerez, Op. cit., p. 165.

