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method of forming a system of system (the method of classification). Because it is on the ground of postulate that we can progress from Critique of Pure Reason to Critique of Practical Reason, and on the other hand the method of classification is based on the fundamental motive of forming a system, that is just the postulating method. We can find it in the last part of Dialectic.

12) Conclusion.

Neither the critical method nor the transcendental method necessarily connects with the transcendental idealism. So the accusation that the transcendental method is subjective is not correct.

The Copernicusian revolution is to be connected with the critical method, and not with the transcendental method or the experimental method—to say nothing of the transcendental idealism.

## Thought-method of S. Kierkegaard

### Methodological sense of conceptions of "Subjectivity" and "Irony"

*Hidehito Otani*

"Philosophy" is "to do philosophy." The first and fundamental problem of philosophy is philosophy in itself; and it is a constant relation in which it relates to itself, as G. Simmel said. And in this point consists the "Wesenseigentümlichkeit" which distinguishes itself fundamentally from other sciences. It is too famous that Kant has said about the essence of "Philosophy" like this; Man can not study "Philosophy", except "to do philosophy".

According to the above-mentioned view-point, only those who carried on their shoulders all their lives the task of studying real philosophy, in other words only those who continued earnestly "to do philosophy" throughout lives, are the true Philosophers. And I saw such a philosophical existence in Soren Kierkegaard, first of all. Of course, I can recognize F. Nietzsche as a representative philosopher of such kind, as Jaspers indicated. But it is S. Kierkegaard who makes me (my existence) selfconscious of its own theme, and also presented me the way of looking into its problem; namely it is S. Kierkegaard who teaches me the true philosophy. In this reason I selected S. Kierkegaard rather than Nietzsche as a theme of my study.

What is the characteristic of S. Kierkegaard's philosophy? It is that he took out "thought" from the deepest bottom of human existence, made it the object of doubt, asked for its possibility fundamentally, and by having spiritual attitude of continuing "to do Philosophy" all his life, he presented a new attitude, namely "eine neue denkende Gesamthaltung des Menschen (Jaspers)", mediating infinite reflexion, being self-conscious of the fact that he can not obtain any ground for his reflexion, without bringing any theory, fundamental stand-point or one world-image. In case of Kierkegaard, "to do philosophy" was presentation of "die denkende Gesamthaltung des Menschen".

What this essay is seeking for, is Kierkegaard's thought-attitude, which was presented in the precedent paragraph. More concretely speaking, object of this research is to clarify not only outer form, but also inner structure of his thought-method.