

## **Abstract**

Submitted essay is an inquiry into J. G. Fichte's early philosophy focused particularly on *Foundation of the Entire Wissenschaftslehre* as a central work of his early period. Interpretation is based on assumption that its principal aim consists in manifestation of the way leading to emergence of our commonsense and ordinary understanding with reference to both world and ourselves. This approach carries Fichte's affiliation with tendency inherent to transcendental philosophy of his era not only in its search for the origin of empirical knowledge, but for the origin of aprioristic structures of our experience especially. His transcendently laden search manifests itself as so called „pragmatic history of the human mind“, the principal object of our inquiry. Here we can find an attempt to reconstruct just transcendental, but not „real“, temporally sequential, genesis of our mind from original state of feeling to our common representation both about independently existing things and ourselves as free cognizing subjects. Application of this philosophical method allows him to genetically derive and justify basic forms of our experience and its aprioristic components like space, time, substantiality or causality.

The first part of essay introduces fundamental principles of Fichte's philosophical system and observes the way of justification with reference to point of departure for pragmatic history of the human mind. The second part is on the philosophical method applied to human mind genesis presentation and we also inquire into fundamental „mechanisms“ and general laws of this immanent human mind genesis. The third part is focused on detailed systematical reconstruction of pragmatic history and explains genesis of our cognitive relationship to world particularly. Reconstruction is based not only on *Foundation of the Entire Wissenschaftslehre*. In addition, it includes *Outline of the Distinctive Character of the Wissenschaftslehre* where Fichte supplements and deepens his analysis of theoretical consciousness. Analysis of these works allows us to arrive at conclusion, that fundamental structures of our consciousness and self-consciousness are, according to Fichte's *Wissenschaftslehre* (science of knowledge), originally constituted by imagination as primary faculty of our mind. And it is this faculty of mind which creates both all representations and all their a priori determinations.

**Key words:** J. G. Fichte, transcendental philosophy, science of knowledge, pragmatic history, consciousness, self-consciousness, imagination