7. Immanuel Kant (1787)

Critique of Pure Reason.

Source: *Critique of Pure Reason* (1787). Norman Kemp Smith version from http://www.arts.cuhk.edu.hk/Philosophy/Kant/cpr, with text of Kant's second edition extracted. The four files reproduced here, cover all of Kant's introduction which succinctly explains his basic approach, plus another excerpt from early on in the work, an important section where he explains his reaction to Hume and the section on 'Antimonies of Reason' which is important when it comes to Hegel.

Introduction

I. Of the difference between Pure and Empirical Knowledge

THERE can be no doubt that all our knowledge begins with experience. For how should our faculty of knowledge be awakened into action did not objects affecting our senses partly of themselves produce representations, partly arouse the activity of our understanding to compare these representations, and, by combining or separating them, work up the raw material of the sensible impressions into that knowledge of objects which is entitled experience? In the order of time, therefore, we have no knowledge antecedent to experience, and with experience all our knowledge begins.

But though all our knowledge begins with experience, it does not follow that it all arises out of experience. For it may well be that even our empirical knowledge is made up of what we receive through impressions and of what our own faculty of knowledge (sensible impressions serving merely as the occasion) supplies from itself. If our faculty of knowledge makes any such addition, it may be that we are not in a position to distinguish it from the raw material, until with long practice of attention we have become skilled in separating it. This, then, is a question which at least calls for closer examination, and does not allow of any off-hand answer: -- whether there is any knowledge that is thus independent of experience and even of all impressions of the senses. Such knowledge is entitled *a priori*, and distinguished from the ***empirical***, which has its sources *a posteriori*, that is, in experience.

The expression '*a priori*' does not, however, indicate with sufficient precision the full meaning of our question. For it has been customary to say, even of much knowledge that is derived from empirical sources, that we have it or are capable of having it *a priori*, meaning thereby that we do not derive it immediately from experience, but from a universal rule -- a rule which is itself, however, borrowed by us from experience. Thus we would say of a man who undermined the foundations of his house, that he might have known *a priori* that it would fall, that is, that he need not have waited for the experience of its actual falling. But still he could not know this completely *a priori*. For he had first to learn through experience that bodies are heavy, and therefore fall when their supports are withdrawn.

In what follows, therefore, we shall understand by *a priori* knowledge, not knowledge independent of this or that experience, but knowledge absolutely independent of all experience. Opposed to it is empirical knowledge, which is knowledge possible only *a posteriori*, that is, through experience. A - priori modes of knowledge are entitled pure when there is no admixture of anything empirical. Thus, for instance, the proposition, 'every alteration has its cause', while an *a priori* proposition, is not a pure proposition, because alteration is a concept which can be derived only from experience.

II. We are in Possession of Certain Modes of A Priori Knowledge, and even the Common Understanding is Never Without Them

What we here require is a criterion by which to distinguish with certainty between pure and empirical knowledge. Experience teaches us that a thing is so and so, but not that it cannot be otherwise. First, then, if we have a proposition which in being thought is thought as ***necessary***, it is an *a priori* judgment; and if, besides, it is not derived from any proposition except one which also has the validity of a necessary judgment, it is an absolutely *a priori* judgment. Secondly, experience never confers on its judgments true or strict but only assumed and

comparative ***universality***, through induction. We can properly only say, therefore, that so far as we have hitherto observed, there is no exception to this or that rule. If, then, a judgment is thought with strict universality, that is, in such manner that no exception is allowed as possible, it is not derived from experience, but is valid absolutely *a priori*. Empirical universality is only an arbitrary extension of a validity holding in most cases to one which holds in all, for instance, in the proposition, 'all bodies are heavy'. When, on the other hand, strict universality is essential to a a judgment, this indicates a special source of knowledge, namely, a faculty of *a priori* knowledge. Necessity and strict universality are thus sure criteria of *a priori* knowledge, and are inseparable from one another. But since in the employment of these criteria the contingency of judgments is sometimes more easily shown than their empirical limitation, or, as sometimes also happens, their unlimited universality can be more convincingly proved than their necessity, it is advisable to use the two criteria separately, each by itself being infallible.

Now it is easy to show that there actually are in human knowledge judgments which are necessary and in the strictest sense universal, and which are therefore pure *a priori* judgments. If an example from the sciences be desired, we have only to look to any of the propositions of mathematics; if we seek an example from the understanding in its quite ordinary employment, the proposition, 'every alteration must have a cause', will serve our purpose. In the latter case, indeed, the very concept of a cause so manifestly contains the concept of a necessity of connection with an effect and of the strict universality of the rule, that the concept would be altogether lost if we attempted to derive it, as Hume has done, from a repeated association of that which happens with that which precedes, and from a custom of connecting representations, a custom originating in this repeated association, and constituting therefore a merely subjective necessity. Even without appealing to such examples, it is possible to show that pure *a priori* principles are indispensable for the possibility of experience, and so to prove their existence *a priori*. For whence could experience derive its certainty, if all the rules, according to which it proceeds, were always themselves empirical, and therefore contingent? Such rules could hardly be regarded as first principles. At present, however, we may be content to have established the fact that our faculty of knowledge does have a pure employment, and to have shown what are the criteria of such an employment.

Such *a priori* origin is manifest in certain concepts, no less than in judgments. If we remove from our empirical concept of a body, one by one, every feature in it which is [merely] empirical, the colour, the hardness or softness, the weight, even the impenetrability, there still remains the space which the body (now entirely vanished) occupied, and this cannot be removed. Again, if we remove from our empirical concept of any object, corporeal or incorporeal, all properties which experience has taught us, we yet cannot take away that property through which the object is thought as substance or as inhering in a substance (although this concept of substance is more determinate than that of an object in general). Owing, therefore, to the necessity with which this concept of substance forces itself upon us, we have no option save to admit that it has its seat in our faculty of *a priori* knowledge.

III. Philosophy stands in Need of a Science which shall Determine the Possibility, the Principles, and the Extent of All A Priori Knowledge

But what is still more extraordinary than all the preceding is this, that certain modes of knowledge leave the field of all possible experiences and have the appearance of extending the scope of our judgments beyond all limits of experience, and this by means of concepts to which no corresponding object can ever be given in experience.

It is precisely by means of the latter modes of knowledge, in a realm beyond the world of the senses, where experience can yield neither guidance nor correction, that our reason carries on those enquiries which owing to their importance we consider to be far more excellent, and in their purpose far more lofty, than all that the understanding can learn in the field of appearances. Indeed we prefer to run every risk of error rather than desist from such urgent enquiries, on the ground of their dubious character, or from disdain and indifference. These unavoidable problems set by pure reason itself are ***God, freedom,*** and ***immortality***. The science which, with all its preparations, is in its final intention directed solely to their solution is metaphysics; and its procedure is at first dogmatic, that is, it confidently sets itself to this task without any previous examination of the capacity or incapacity of reason for so great an undertaking.

Now it does indeed seem natural that, as soon as we have left the ground of experience, we should, through careful enquiries, assure ourselves as to the foundations of any building that we propose to erect, not making use of any knowledge that we possess without first determining whence it has come, and not trusting to principles without knowing their origin. It is natural, that is to say, that the question should first be considered, how the understanding can arrive at all this knowledge *a priori*, and what extent, validity, and worth it may have. Nothing, indeed, could be more natural, if by the term 'natural' we signify what fittingly and reasonably ought to happen.

But if we mean by 'natural' what ordinarily happens, then on the contrary nothing is more natural and more intelligible than the fact that this enquiry has been so long neglected. For one part of this knowledge, the mathematical, has long been of established reliability, and so gives rise to a favourable presumption as regards the other part, which may yet be of quite different nature. Besides, once we are outside the circle of experience, we can be sure of not being ***contradicted*** by experience. The charm of extending our knowledge is so great that nothing short of encountering a direct contradiction can suffice to arrest us in our course; and this can be avoided, if we are careful in our fabrications -- which none the less will still remain fabrications. Mathematics gives us a shining example of how far, independently of experience, we can progress in *a priori* knowledge. It does, indeed, occupy itself with objects and with knowledge solely in so far as they allow of being exhibited in intuition. But this circumstance is easily overlooked, since the intuition, in being thought, can itself be given *a priori*, and is therefore hardly to be distinguished from a bare and pure concept. Misled by such a proof of the power of reason, the demand for the extension of knowledge recognises no limits. The light dove, cleaving the air in her free flight, and feeling its resistance, might imagine that its flight would be still easier in empty space. It was thus that Plato left the world of the senses, as setting too narrow limits to the understanding, and ventured out beyond it on the wings of the ideas, in the empty space of the pure understanding. He did not observe that with all his efforts he made no advance -- meeting no resistance that might, as it were, serve as a support upon which he could take a stand, to which he could apply his powers, and so set his understanding in motion. It is, indeed, the common fate of human reason to complete its speculative structures as speedily as may be, and only afterwards to enquire whether the foundations are reliable. All sorts of excuses will then be appealed to, in order to reassure us of their solidity, or rather indeed to enable us to dispense altogether with so late and so dangerous an enquiry. But what keeps us, during the actual building, free from all apprehension and suspicion, and flatters us with a seeming thoroughness, is this other circumstance, namely, that a great, perhaps the greatest, part of the business of our reason consists in analysis of the concepts which we already have of objects. This analysis supplies us with a considerable body of knowledge, which, while nothing but explanation or elucidation of what has already been thought in our concepts, though in a confused manner, is yet prized as being, at least as regards its form, new insight. But so far as the matter or content is concerned, there has been no extension of our previously possessed concepts, but only an analysis of them. Since this procedure yields real knowledge *a priori*, which progresses in an assured and useful fashion, reason is so far misled as surreptitiously to introduce, without itself being aware of so doing, assertions of an entirely different order, in which it attaches to given concepts others completely foreign to them, and moreover attaches them *a priori*. And yet it is not known how reason can be in position to do this. Such a question is never so much as thought of. I shall therefore at once proceed to deal with the difference between these two kinds of knowledge.

IV. The Distinction between Analytic and Synthetic Judgments

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

Judgments of experience, as such, are one and all synthetic. For it would be absurd to found an analytic judgment on experience. Since, in framing the judgment, I must not go outside my concept, there is no need to appeal to the testimony of experience in its support. That a body is extended is a proposition that holds *a priori* and is not empirical. For, before appealing to experience, I have already in the concept of body all the conditions required for my judgment. I have only to extract from it, in accordance with the principle of contradiction, the required predicate, and in so doing can at the same time become conscious of the necessity of the judgment -- and that is what experience could never have taught me. On the other hand, though I do not include in the concept of a body in general the predicate 'weight', none the less this concept indicates an object of experience through one of its

parts, and I can add to that part other parts of this same experience, as in this way belonging together with the concept. From the start I can apprehend the concept of body analytically through the characters of extension, impenetrability, figure, etc. , all of which are thought in the concept. Now, however, looking back on the experience from which I have derived this concept of body, and finding weight to be invariably connected with the above characters, I attach it as a predicate to the concept; and in doing so I attach it synthetically, and am therefore extending my knowledge. The possibility of the synthesis of the predicate 'weight' with the concept of 'body' thus rests upon experience. While the one concept is not contained in the other, they yet belong to one another, though only contingently, as parts of a whole, namely, of an experience which is itself a synthetic combination of intuitions.

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

V. In all Theoretical Sciences of Reason Synthetic A Priori Judgments are Contained as Principles

1. All mathematical judgments, without exception, are synthetic. This fact, though incontestably certain and in its consequences very important, has hitherto escaped the notice of those who are engaged in the analysis of human reason, and is, indeed, directly opposed to all their conjectures. For as it was found that all mathematical inferences proceed in accordance with the principle of contradiction (which the nature of all apodeictic certainty requires), it was supposed that the fundamental propositions of the science can themselves be known to be true through that principle. This is an erroneous view. For though a synthetic proposition can indeed be discerned in accordance with the principle of contradiction, this can only be if another synthetic proposition is presupposed, and if it can then be apprehended as following from this other proposition; it can never be so discerned in and by itself.

First of all, it has to be noted that mathematical propositions, strictly so called, are always judgments *a priori*, not empirical; because they carry with them necessity, which cannot be derived from experience. If this be demurred to, I am willing to limit my statement to pure mathematics, the very concept of which implies that it does not contain empirical, but only pure *a priori* knowledge.

We might, indeed, at first suppose that the proposition 7 + 5 = 12 is a merely analytic proposition, and follows by the principle of contradiction from the concept of a sum of 7 and 5. But if we look more closely we find that the concept of the sum of 7 and 5 contains nothing save the union of the two numbers into one, and in this no thought is being taken as to what that single number may be which combines both. The concept of 12 is by no means already thought in merely thinking this union of 7 and 5; and I may analyse my concept of such a possible sum as long as I please, still I shall never find the 12 in it. We have to go outside these concepts, and call in the aid of the intuition which corresponds to one of them, our five fingers, for instance, or, as Segner does in his *Arithmetic*, five points, adding to the concept of 7, unit by unit, the five given in intuition. For starting with the number 7, and for the concept of 5 calling in the aid of the fingers of my hand as intuition, I now add one by one to the number 7 the units which I previously took together to form the number 5, and with the aid of that figure [the hand] see the number 12 come into being. That 5 should be added to 7, I have indeed already thought in the concept of a sum = 7 + 5, but not that this sum is equivalent to the number 12. Arithmetical propositions are therefore always synthetic. This is still more evident if we take larger numbers. For it is then obvious that, however we might turn and twist our concepts, we could never, by the mere analysis of them, and without the aid of intuition, discover what [the number is that] is the sum.

Just as little is any fundamental proposition of pure geometry analytic. That the straight line between two points is the shortest, is a synthetic proposition. For my concept of ***straight*** contains nothing of quantity, but only of quality. The concept of the shortest is wholly an addition, and cannot be derived, through any process of analysis, from the concept of the straight line. Intuition, therefore, must here be called in; only by its aid is the synthesis possible. What here causes us commonly to believe that the predicate of such apodeictic judgments is already contained in our concept, and that the judgment is therefore analytic, is merely the ambiguous character of the terms used. We are required to join in thought a certain predicate to a given concept, and this necessity is inherent in the concepts themselves. But the question is not what we ***ought*** to join in thought to the given concept, but what we ***actually*** think in it, even if only obscurely; and it is then manifest that, while the predicate is indeed attached necessarily to the concept, it is so in virtue of an intuition which must be added to the concept, not as thought in the concept itself.

Some few fundamental propositions, presupposed by the geometrician, are, indeed, really analytic, and rest on the principle of contradiction. But, as identical propositions, they serve only as links in the chain of method and not as principles; for instance, a = a; the whole is equal to itself; or (a + b) > a, that is, the whole is greater than its part. And even these propositions, though they are valid according to pure concepts, are only admitted in mathematics because they can be exhibited in intuition.

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

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

VI. The General Problem of Pure Reason

Much is already gained if we can bring a number of investigations under the formula of a single problem. For we not only lighten our own task, by defining it accurately, but make it easier for others, who would test our results, to judge whether or not we have succeeded in what we set out to do. Now the proper problem of pure reason is contained in the question: How are *a priori* synthetic judgments possible?

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

In the solution of the above problem, we are at the same time deciding as to the possibility of the employment of pure reason in establishing and developing all those sciences which contain a theoretical *a priori* knowledge of objects, and have therefore to answer the questions:

How is pure mathematics possible? How is pure science of nature possible?

Since these sciences actually exist, it is quite proper to ask ***how*** they are possible; for that they must be possible is proved by the fact that they exist.

[Many may still have doubts as regards pure natural science. We have only, however, to consider the various propositions that are to be found at the beginning of (empirical) physics, properly so called, those, for instance, relating to the permanence in the quantity of matter, to inertia, to the equality of action and reaction, etc. , in order to be soon convinced that they constitute a *physica pura*, or *rationalis*, which well deserves, as an independent science, to be separately dealt with in its whole extent, be that narrow or wide.]

But the poor progress which has hitherto been made in metaphysics, and the fact that no system yet propounded can, in view of the essential purpose of metaphysics, be said really to exist, leaves everyone sufficient ground for doubting as to its possibility.

Yet, in a certain sense, this ***kind of knowledge*** is to be looked upon as given; that is to say, metaphysics actually exists, if not as a science, yet still as natural disposition (*metaphysica naturalis*). For human reason, without being moved merely by the idle desire for extent and variety of knowledge, proceeds impetuously, driven on by an inward need, to questions such as cannot be answered by any empirical employment of reason, or by principles thence derived. Thus in all men, as soon as their reason has become ripe for speculation, there has always existed and will always continue to exist some kind of metaphysics. And so we have the question:

How is metaphysics, as natural disposition, possible?

that is, how from the nature of universal human reason do those questions arise which pure reason propounds to itself, and which it is impelled by its own need to answer as best it can?

But since all attempts which have hitherto been made to answer these natural questions -- for instance, whether the world has a beginning or is from eternity -- have always met with unavoidable contradictions, we cannot rest satisfied with the mere natural disposition to metaphysics, that is, with the pure faculty of reason itself, from which, indeed, some sort of metaphysics (be it what it may) always arises. It must be possible for reason to attain to certainty whether we know or do not know the objects of metaphysics, that is, to come to a decision either in regard to the objects of its enquiries or in regard to the capacity or incapacity of reason to pass any judgment upon them, so that we may either with confidence extend our pure reason or set to it sure and determinate limits. This last question, which arises out of the previous general problem, may, rightly stated, take the form:

How is metaphysics, as science, possible?

Thus the critique of reason, in the end, necessarily leads to scientific knowledge; while its dogmatic employment, on the other hand, lands us in dogmatic assertions to which other assertions, equally specious, can always be opposed -- that is, in *scepticism*.

This science cannot be of any very formidable prolixity, since it has to deal not with the objects of reason, the variety of which is inexhaustible, but only with itself and the problems which arise entirely from within itself, and which are imposed upon it by its own nature, not by the nature of things which are distinct from it. When once reason has learnt completely to understand its own power in respect of objects which can be presented to it in experience, it should easily be able to determine, with completeness and certainty, the extent and the limits of its attempted employment beyond the bounds of all experience.

We may, then, and indeed we must, regard as abortive all attempts, hitherto made, to establish a metaphysic ***dogmatically***. For the analytic part in any such attempted system, namely, the mere analysis of the concepts that inhere in our reason *a priori*, is by no means the aim of, but only a preparation for, metaphysics proper, that is, the extension of its a - priori synthetic knowledge. For such a purpose, the analysis of concepts is useless, since it merely shows what is contained in these concepts, not how we arrive at them *a priori*. A solution of this latter

problem is required, that we may be able to determine the valid employment of such concepts in regard to the objects of all knowledge in general. Nor is much self-denial needed to give up these claims, seeing that the undeniable, and in the dogmatic procedure of reason also unavoidable, contradictions of reason with itself have long since undermined the authority of every metaphysical system yet propounded. Greater firmness will be required if we are not to be deterred by inward difficulties and outward opposition from endeavouring, through application of a method entirely different from any hitherto employed, at last to bring to a prosperous and fruitful growth a science indispensable to human reason -- a science whose every branch may be cut away but whose root cannot be destroyed.

VII. The Idea and Division of a Special Science, under the title "Critique of Pure Reason"

In view of all these considerations, we arrive at the idea of a special science which can be entitled the *Critique of Pure Reason*. For reason is the faculty which supplies the principles of *a priori* knowledge. Pure reason is, therefore, that which contains the principles whereby we know anything absolutely *a priori*. An organon of pure reason would be the sum-total of those principles according to which all modes of pure *a priori* knowledge can be acquired and actually brought into being. The exhaustive application of such an organon would give rise to a system of pure reason. But as this would be asking rather much, and as it is still doubtful whether, and in what cases, any extension of our knowledge be here possible, we can regard a science of the mere examination of pure reason, of its sources and limits, as the ***propaedeutic*** to the system of pure reason.

As such, it should be called a critique, not a doctrine, of pure reason. Its utility, in speculation, ought properly to be only negative, not to extend, but only to clarify our reason, and keep it free from errors -- which is already a very great gain. I entitle ***transcendental*** all knowledge which is occupied not so much with objects as with the mode of our knowledge of objects in so far as this mode of knowledge is to be possible *a priori*. A system of such concepts might be entitled transcendental philosophy. But that is still, at this stage, too large an undertaking. For since such a science must contain, with completeness, both kinds of *a priori* knowledge, the analytic no less than the synthetic, it is, so far as our present purpose is concerned, much too comprehensive. We have to carry the analysis so far only as is indispensably necessary in order to comprehend, in their whole extent, the principles of *a priori* synthesis, with which alone we are called upon to deal. It is upon this enquiry, which should be entitled not a doctrine, but only a transcendental critique, that we are now engaged. Its purpose is not to extend knowledge, but only to correct it, and to supply a touchstone of the value, or lack of value, of all *a priori* knowledge. Such a critique is therefore a preparation, so far as may be possible, for an organon; and should this turn out not to be possible, then at least for a canon, according to which, in due course, the complete system of the philosophy of pure reason -- be it in extension or merely in limitation of its knowledge -- may be carried into execution, analytically as well as synthetically. That such a system is possible, and indeed that it may not be of such great extent as to cut us off from the hope of entirely completing it, may already be gathered from the fact that what here constitutes our subject-matter is not the nature of things, which is inexhaustible, but the understanding which passes judgment upon the nature of things; and this understanding, again, only in respect of its *a priori* knowledge. These *a priori* possessions of the understanding, since they have not to be sought for without, cannot remain hidden from of our apprehending them in their completeness of judging as to their value or lack of value, and so of rightly appraising them. Still less may the reader here expect a critique of books and systems of pure reason; we are concerned only with the critique of the faculty of pure reason itself. Only in so far as we build upon this foundation do we have a reliable touchstone for estimating the philosophical value of old and new works in this field. Otherwise the unqualified historian or critic is passing judgments upon the groundless assertions of others by means of his own, which are equally groundless.

Transcendental philosophy is only the idea of a science, for which the critique of pure reason has to lay down the complete architectonic plan. That is to say, it has to guarantee, as following from principles, the completeness and certainty of the structure in all its parts. It is the system of all principles of pure reason. And if this critique is not itself to be entitled a transcendental philosophy, it is solely because, to be a complete system, it would also have to contain an exhaustive analysis of the whole of *a priori* human knowledge. Our critique must, indeed, supply a complete enumeration of all the fundamental concepts that go to constitute such pure knowledge. But it is not required to give an exhaustive analysis of these concepts, nor a complete review of those that can be derived from them. Such a demand would be unreasonable, partly because this analysis would not be appropriate to our main purpose, inasmuch as there is no such uncertainty in regard to analysis as we encounter in the case of synthesis, for the sake of which alone our whole critique is undertaken; and partly because it would be inconsistent with the unity of our plan to assume responsibility for the completeness of such an analysis and derivation, when in view of our purpose we can be excused from doing so. The analysis of these *a priori* concepts, which later we shall have to enumerate, and the derivation of other concepts from them, can easily, however, be made complete when

once they have been established as exhausting the principles of synthesis, and if in this essential respect nothing be lacking in them.

The critique of pure reason therefore will contain all that is essential in transcendental philosophy. While it is the complete idea of transcendental philosophy, it is not equivalent to that latter science; for it carries the analysis only so far as is requisite for the complete examination of knowledge which is *a priori* and synthetic.

What has chiefly to be kept in view in the division of such a science, is that no concepts be allowed to enter which contain in themselves anything empirical, or, in other words, that it consist in knowledge wholly *a priori*. Accordingly, although the highest principles and fundamental concepts of morality are *a priori* knowledge, they have no place in transcendental philosophy, because, although they do not lay at the foundation of their precepts the concepts of pleasure and pain, of the desires and inclinations, etc. , all of which are of empirical origin, yet in the construction of a system of pure morality these empirical concepts must necessarily be brought into the concept of duty, as representing either a hindrance, which we have to overcome, or an allurement, which must not be made into a motive. Transcendental philosophy is therefore a philosophy of pure and merely speculative reason. All that is practical, so far as it contains motives, relates to feelings, and these belong to the empirical sources of knowledge.

If we are to make a systematic division of the science which we are engaged in presenting, it must have first a ***doctrine of the elements***, and secondly, a ***doctrine of the method of pure reason***. Each of these chief divisions will have its subdivisions, but the grounds of these we are not yet in a position to explain. By way of introduction or anticipation we need only say that there are two stems of human knowledge, namely, ***sensibility and understanding***, which perhaps spring from a common, but to us unknown, root. Through the former, objects are given to us; through the latter, they are thought. Now in so far as sensibility may be found to contain *a priori* representations constituting the condition under which objects are given to us, it will belong to transcendental philosophy. And since the conditions under which alone the objects of human knowledge are given must precede those under which they are thought, the transcendental doctrine of sensibility will constitute the first part of the science of the elements.

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Source: Last section of *Analytic of Concepts*, from *Transcendental Logic*, from Norman Kemp Smith translation of Second Edition of Kant's *Critique of Pure Reason*.

Deduction of the Pure Concepts of the Understanding

Section 2
Transcendental Deduction of the Pure Concepts of the Understanding

§15. The Possibility of Combination in General

THE manifold of representations can be given in an intuition which is purely sensible, that is, nothing but receptivity; and the form of this intuition can lie *a priori* in our faculty of representation, without being anything more than the mode in which the subject is affected. But the combination (*conjunctio*) of a manifold in general can never come to us through the senses, and cannot, therefore, be already contained in the pure form of sensible intuition. For it is an act of spontaneity of the faculty of representation; and since this faculty, to distinguish it from sensibility, must be entitled understanding, all combination -- be we conscious of it or not, be it a combination of the manifold of intuition, empirical or non-empirical, or of various concepts -- is an act of the understanding. To this act the general title 'synthesis' may be assigned, as indicating that we cannot represent to ourselves anything as combined in the object which we have not ourselves previously combined, and that of all representations ***combination*** is the only one which cannot be given through objects. Being an act of the self-activity of the subject, it cannot be executed save by the subject itself. It will easily be observed that this action is originally one and is equipollent for all combination, and that is dissolution, namely, ***analysis***, which appears to be its opposite, yet always presupposes it. For where the understanding has not previously combined, it cannot dissolve, since only as having been combined ***by the understanding*** can anything that allows of analysis be given to the faculty of representation.

But the concept of combination includes, besides the concept of the manifold and of its synthesis, also the concept of the unity of the manifold. Combination is representation of the synthetic unity of the manifold. The representation of this unity cannot, therefore, arise out of the combination. On the contrary, it is what, by adding itself to the representation of the manifold, first makes possible the concept of the combination. This unity, which precedes *a priori* all concepts of combination, is not the category of unity (§10); for all categories are grounded in logical functions of judgment, and in these functions combination, and therefore unity of given concepts, is already thought. Thus the category already presupposes combination. We must therefore look yet higher for this unity (as qualitative, §12), namely in that which itself contains the ground of the unity of diverse concepts in judgment, and therefore of the possibility of the understanding, even as regards its logical employment.

§16
The Original Synthetic Unity of Apperception

It must be possible for the 'I think' to accompany all my representations; for otherwise something would be represented in me which could not be thought at all, and that is equivalent to saying that the representation would be impossible, or at least would be nothing to me.

Whether the representations are in themselves identical, and whether, therefore, one can be analytically thought through the other, is not a question that here arises. The consciousness of the one, when the manifold is under consideration, has always to be distinguished from the consciousness of the other; and it is with the synthesis of this (possible) consciousness that we are here alone concerned.

That representation which can be given prior to all thought is entitled intuition. All the manifold of intuition has, therefore, a necessary relation to the 'I think' in the same subject in which this manifold is found. But this representation is an act of ***spontaneity***, that is, it cannot be regarded as belonging to sensibility. I call it ***pure apperception***, to distinguish it from empirical apperception, or, again, ***origninal apperception***, because it is that self-consiousness which, while generating the representation '***I think***' (a representation which must be capable of accompanying all other representations, and which in all consciousness is one and the same), cannot itself be accompanied by any further representation. The unity of this apperception I likewise entitle the ***transcendental*** unity of self-consciousness, in order to indicate the possibility of *a priori* knowledge arising from it. For the manifold representations, which are given in an intuition, would not be one and all ***my*** representations, if they did not all belong to one self-consciousness. As my representations (even if I am not conscious of them as such) they must conform to the condition under which alone they ***can*** stand together in one universal self-consciousness, because otherwise they would not all without exception belong to me. From this original combination many consequences follow.

This thoroughgoing identity of the apperception of a manifold which is given in intuition contains a synthesis of representations, and is possible only through the consciousness of this synthesis. For the empirical consciousness, which accompanies different representations, is in itself diverse and without relation to the identity of the subject. That relation comes about, not simply through my accompanying each representation with consciousness, but only in so far as I ***conjoin*** one representation with another, and am conscious of the synthesis of them. Only in so far, therefore, as I can unite a manifold of given representations in ***one consciousness***, is it possible for me to represent to myself the ***identity of the consciousness in [i.e. throughout] these representations***. In other words, the ***analytic*** unity of apperception is possible only under the presupposition of a certain ***synthetic*** unity.

[The analytic unity of consciousness belongs to all general concepts, as such. If, for instance, I think red in general, I thereby represent to myself a property which (as a characteristic) can be found in something, or can he combined with other representations; that is, only by means of a presupposed possible synthetic unity can I represent to myself the analytic unity. A representation which is to be thought as common to *different* representations is regarded as belonging to such as have, in addition to it, also something *different*. Consequently it must previously be thought in synthetic unity with other (though, it may be, only possible) representations, before I can think in it the analytic unity of consciousness, which makes it a *conceptus communis*. The synthetic unity of apperception is therefore that highest point, to which we must ascribe all employment of the understanding, even the whole of logic, and conformably therewith, transcendental philosophy. Indeed this faculty of apperception is the understanding itself.]

The thought that the representations given in intuition one and all belong to me, is therefore equivalent to the thought that I unite them in one self-consciousness, or can at least so unite them; and although this thought is not

itself the consciousness of the ***synthesis*** of the representations, it presupposes the possibility of that synthesis. In other words, only in so far as I can grasp the manifold of the representations in one consciousness, do I call them one and all ***mine***. For otherwise I should have as many-coloured and diverse a self as I have representations of which I am conscious to myself. Synthetic unity of the manifold of intuitions, as generated a - priori, is thus the ground of the identity of apperception itself, which precedes *a priori* all my determinate thought. Combination does not, however, lie in the objects, and cannot be borrowed from them, and so, through perception, first taken up into the understanding. On the contrary, it is an affair of the understanding alone, which itself is nothing but the faculty of combining *a priori*, and of bringing the manifold of given representations under the unity of apperception. The principle of apperception is the highest principle in the whole sphere of human knowledge.

This principle of the necessary unity of apperception is itself, indeed, an identical, and therefore analytic, proposition; nevertheless it reveals the necessity of a synthesis of the manifold given in intuition, without which the thoroughgoing identity of self-consciousness cannot be thought. For through the 'I', as simple representation, nothing manifold is given; only in intuition, which is distinct from the 'I', can a manifold be given; and only through ***combination*** in one consciousness can it be thought. An understanding in which through self-consciousness all the manifold would *eo ipso* be given, would be intuitive; our understanding can only ***think***, and for intuition must look to the senses. I am conscious of the self as identical in respect of the manifold of representations that are given to me in an intuition, because I call them one and all ***my*** representations, and so apprehend them as constituting ***one*** intuition. This amounts to saying, that I am conscious to myself *a priori* of a necessary synthesis of representations -- to be entitled the original synthetic unity of apperception -- under which all representations that are given to me must stand, but under which they have also first to be brought by means of a synthesis.

§17

The Principle of the Synthetic Unity is the Supreme Principle of all Employment of the Understanding The supreme principle of the possibility of all intuition in its relation to sensibility is, according to the Transcendental Aesthetic, that all the manifold of intuition should be subject to the formal conditions of space and time. The supreme principle of the same possibility, in its relation to understanding, is that all the manifold of intuition should be subject to conditions of the original synthetic unity of apperception.

[Space and time, and all their parts, are *intuitions*, and are, therefore, with the manifold which they contain, singular representations (see the Transcendental Aesthetic). Consequently they are not mere concepts through which one and the same consciousness is found to be contained in a number of representations. On the contrary, through them many representations are found to be contained in one representation, and in the consciousness of that representation; and they are thus composite. The unity of that consciousness is therefore synthetic and yet is also original. The *singularity* of such intuitions is found to have important consequences (see §25).]

In so far as the manifold representations of intuition are ***given*** to us, they are subject to the former of these two principles; in so far as they must allow of being ***combined*** in one consciousness, they are subject to the latter. For without such combination nothing can be thought or known, since the given representations would not have in common the act of the apperception 'I think', and so could not be apprehended together in knowledge.

Understanding is, to use general terms, ***the faculty of knowledge***. This knowledge consists in the determinate relation of given representations to an object; and an ***object*** is that in the concept of which the manifold of a given intuition is ***united***. Now all unification of representations demands unity of consciousness in the synthesis of them. Consequently it is the unity of consciousness that alone constitutes the relation of representations to an object, and therefore their objective validity and the fact that they are modes of knowledge; and upon it therefore rests the very possibility of the understanding.

The first pure knowledge of understanding, then, upon which all the rest of its employment is based, and which also at the same time is completely independent of all conditions of sensible intuition, is the principle of the original ***synthetic*** unity of apperception. Thus the mere form of outer sensible intuition, space, is not yet [by itself] knowledge; it supplies only the manifold of *a priori* intuition for a possible knowledge. To know anything in space (for instance, a line), I must ***draw*** it, and thus synthetically bring into being a determinate combination of the given manifold, so that the unity of this act is at the same time the unity of consciousness (as in the concept of a line); and it is through this unity of consciousness that an object (a determinate space) is first known. The synthetic unity of consciousness is, therefore, an objective condition of all knowledge. It is not merely a condition that I myself require in knowing an object, but is a condition under which every intuition must stand in order ***to***

become an object for me. For otherwise, in the absence of this synthesis, the manifold would ***not*** be united in one consciousness.

Although this proposition makes synthetic unity a condition of all thought, it is, as already stated, itself analytic. For it says no more than that all ***my*** representations in any given intuition must be subject to that condition under which alone I can ascribe them to the identical self as ***my*** representations, and so can comprehend them as synthetically combined in one apperception through the general expression, '***I think***'.

This principle is not, however, to be taken as applying to every possible understanding, but only to that understanding through whose pure apperception, in the representation 'I am', nothing manifold is given. An understanding which through its self-consciousness could supply to itself the manifold of intuition -- an understanding, that is to say, through whose representation the objects of the representation should at the same time exist -- would not require, for the unity of consciousness, a special act of synthesis of the manifold. For the human understanding, however, which thinks only, and does not intuit, that act is necessary. It is indeed the first principle of the human understanding, and is so indispensable to it that we cannot form the least conception of any other possible understanding, either of such as is itself intuitive or of any that may possess an underlying mode of sensible intuition which is different in kind from that in space and time.

§18
The Objective Unity of Self-Consciousness

The transcendental unity of apperception is that unity through which all the manifold given in an intuition is united in a concept of the object. It is therefore entitled ***objective***, and must be distinguished from the ***subjective*** unity of consciousness, which is a ***determination*** of ***inner sense*** -- through which the manifold of intuition for such [objective] combination is empirically given. Whether I can become ***empirically*** conscious of the manifold as simultaneous or as successive depends on circumstances or empirical conditions. Therefore the empirical unity of consciousness, through association of representations, itself concerns an appearance, and is wholly contingent. But the pure form of intuition in time, merely as intuition in general, which contains a given manifold, is subject to the original unity of consciousness, simply through the necessary relation of the manifold of the intuition to the one '***I think***', and so through the pure synthesis of understanding which is the *a priori* underlying ground of the empirical synthesis. Only the original unity is objectively valid; the empirical unity of apperception, upon which we are not here dwelling, and which besides is merely derived from the former under given conditions *in concreto*, has only subjective validity. To one man, for instance, a certain word suggests one thing, to another some other thing; the unity of consciousness in that which is empirical is not, as regards what is given, necessarily and universally valid.

§19
The Logical Form of all Judgments consists in the Objective Unity of the Apperception of the Concepts which they contain

I have never been able to accept the interpretation which logicians give of judgment in general. It is, they declare, the representation of a relation between two concepts. I do not here dispute with them as to what is defective in this interpretation -- that in any case it applies only to ***categorical***, not to hypothetical and disjunctive judgments (the two latter containing a relation not of concepts but of judgments), an oversight from which many troublesome consequences have followed. I need only point out that the definition does not determine in what the asserted ***relation*** consists.

[The lengthy doctrine of the four syllogistic figures concerns categorical syllogisms only; and although it is indeed nothing more than an artificial method of securing, through the surreptitious introduction of immediate inferences (*consequentiae immediatae*) among the premisses of a pure syllogism, the appearance that there are more kinds of inference than that of the first figure, this would hardly have met with such remarkable acceptance, had not its authors succeeded in bringing categorical judgments into such exclusive respect, as being those to which all others must allow of being reduced -- teaching which, as indicated in §9, is none the less erroneous.]

But if I investigate more precisely the relation of the given modes of knowledge in any judgment, and distinguish it, as belonging to the understanding, from the relation according to laws of the reproductive imagination, which has only subjective validity, I find that a judgment is nothing but the manner in which given modes of knowledge are brought to the objective unity of apperception. This is what is intended by the copula 'is'. It is employed to distinguish the objective unity of given representations from the subjective.

It indicates their relation to original apperception, and its ***necessary unity***. It holds good even if the judgment is itself empirical, and therefore contingent, as, for example, in the judgment, 'Bodies are heavy'. I do not here assert that these representations necessarily belong ***to one another*** in the empirical intuition, but that they belong to one another ***in virtue of the necessary unity*** of apperception in the synthesis of intuitions, that is, according to principles of the objective determination of all representations, in so far as knowledge can be acquired by means of these representations -- principles which are all derived from the fundamental principle of the transcendental unity of apperception. Only in this way does there arise from this relation a ***judgment***, that is, a relation which is ***objectively valid***, and so can be adequately distinguished from a relation of the same representations that would have only subjective validity -- as when they are connected according to laws of association. In the latter case, all that I could say would be, 'If I support a body, I feel an impression of weight'; I could not say, 'It, the body, is heavy'. Thus to say 'The body is heavy' is not merely to state that the two representations have always been conjoined in my perception, however often that perception be repeated; what we are asserting is that they are combined ***in the object***, no matter what the state of the subject may be.

§20

All Sensible Intuitions are subject to the Categories, as Conditions under which alone their Manifold can come together in one Consciousness

The manifold given in a sensible intuition is necessarily subject to the original synthetic unity of apperception, because in no other way is the unity of intuition possible (§17). But that act of understanding by which the manifold of given representations (be they intuitions or concepts) is brought under one apperception, is the logical function of judgment (cf. §19). All the manifold, therefore, so far as it is given in a single empirical intuition, is ***determined*** in respect of one of the logical functions of judgment, and is thereby brought into one consciousness. Now the ***categories*** are just these functions of judgment, in so far as they are employed in determination of the manifold of a given intuition (cf. §13). Consequently, the manifold in a given intuition is necessarily subject to the categories.

§21
Observation

A manifold, contained in an intuition which I call mine, is represented, by means of the synthesis of the understanding, as belonging to the ***necessary*** unity of self-consciousness; and this is effected by means of the category.

[The proof of this rests on the represented unity of intuition, by which an object is given. This unity of intuition always includes in itself a synthesis of the manifold given for an intuition, and so already contains the relation of this manifold to the unity of apperception.]

This [requirement of a] category therefore shows that the empirical consciousness of a given manifold in a single intuition is subject to a pure self- consciousness *a priori*, just as is empirical intuition to a pure sensible intuition, which likewise takes place *a priori*. Thus in the above proposition a beginning is made of a ***deduction*** of the pure concepts of understanding; and in this deduction, since the categories have their source in the understanding alone, ***independently of sensibility***, I must abstract from the mode in which the manifold for an empirical intuition is given, and must direct attention solely to the unity which, in terms of the category, and by means of the understanding, enters into the intuition. In what follows (cf. §26) it will be shown, from the mode in which the empirical intuition is given in sensibility, that its unity is no other than that which the category (according to §20) prescribes to the manifold of a given intuition in general. Only thus, by demonstration of the *a priori* validity of the categories in respect of all objects of our senses, will the purpose of the deduction be fully attained.

But in the above proof there is one feature from which I could not abstract, the feature, namely, that the manifold to be intuited must be given prior to the synthesis of understanding, and independently of it. How this takes place, remains here undetermined. For were I to think an understanding which is itself intuitive (as, for example, a divine understanding which should not represent to itself given objects, but through whose representation the objects should themselves be given or produced), the categories would have no meaning whatsoever in respect of such a mode of knowledge. They are merely rules for an understanding whose whole power consists in thought, consists, that is, in the act whereby it brings the synthesis of a manifold, given to it from elsewhere in intuition, to the unity of apperception -- a faculty, therefore, which by itself knows nothing

whatsoever, but merely combines and arranges the material of knowledge, that is, the intuition, which must be given to it by the object. This peculiarity of our understanding, that it can produce *a priori* unity of apperception solely by means of the categories, and only by such and so many, is as little capable of further explanation as why we have just these and no other functions of judgment, or why space and time are the only forms of our possible intuition.

§22
The Category has no other Application in Knowledge than to Objects of Experience

To ***think*** an object and to ***know*** an object are thus by no means the same thing. Knowledge involves two factors: first, the concept, through which an object in general is thought (the category); and secondly, the intuition, through which it is given. For if no intuition could be given corresponding to the concept, the concept would still indeed be a thought, so far as its form is concerned, but would be without any object, and no knowledge of anything would be possible by means of it. So far as I could know, there would be nothing, and could be nothing, to which my thought could be applied. Now, as the Aesthetic has shown, the only intuition possible to us is sensible; consequently, the thought of an object in general, by means of a pure concept of understanding, can become knowledge for us only in so far as the concept is related to objects of the senses. Sensible intuition is either pure intuition (space and time) or empirical intuition of that which is immediately represented, through sensation, as actual in space and time. Through the determination of pure intuition we can acquire *a priori* knowledge of objects, as in mathematics, but only in regard to their form, as appearances; whether there can be things which must be intuited in this form, is still left undecided. Mathematical concepts are not, therefore, by themselves knowledge, except on the supposition that there are things which allow of being presented to us only in accordance with the form of that pure sensible intuition. Now ***things in space and time*** are given only in so far as they are perceptions (that is, representations accompanied by sensation) -- therefore only through empirical representation. Consequently, the pure concepts of understanding, even when they are applied to *a priori* intuitions, as in mathematics, yield knowledge only in so far as these intuitions -- and therefore indirectly by their means the pure concepts also -- can be applied to ***empirical intuitions***. Even, therefore, with the aid of [pure] intuition, the categories do not afford us any knowledge of ***things***; they do so only through their possible application to empirical intuition. In other words, they serve only for the possibility of empirical knowledge; and such knowledge is what we entitle experience. Our conclusion is therefore this: the categories, as yielding knowledge of things, have no kind of application, save only in regard to things which may be objects of possible experience.

§23

The above proposition is of the greatest importance; for it determines the limits of the employment of the pure concepts of understanding in regard to objects, just as the Transcendental Aesthetic determined the limits of the employment of the pure form of our sensible intuition. Space and time, as conditions under which alone objects can possibly be given to us, are valid no further than for objects of the senses, and therefore only for experience. Beyond these limits they represent nothing; for they are only in the senses, and beyond them have no reality. The pure concepts of understanding are free from this limitation, and extend to objects of intuition in general, be the intuition like or unlike ours, if only it be sensible and not intellectual. But this extension of concepts beyond our sensible intuition is of no advantage to us. For as concepts of objects they are then empty, and do not even enable us to judge of their objects whether or not they are possible. They are mere forms of thought, without objective reality, since we have no intuition at hand to which the synthetic unity of apperception, which constitutes the whole content of these forms, could be applied, and in being so applied determine an object. Only ***our*** sensible and empirical intuition can give to them body and meaning.

If we suppose an object of a ***non-sensible*** intuition to be given, we can indeed represent it through all the predicates which are implied in the presupposition that it has none of the characteristics proper to sensible intuition; that it is not extended or in space, that its duration is not a time, that no change (succession of determinations in time) is to be met with in it, etc. But there is no proper knowledge if I thus merely indicate what the intuition of an object is ***not***, without being able to say what it is that is contained in the intuition. For I have not then shown that the object which I am thinking through my pure concept is even so much as possible, not being in a position to give any intuition corresponding to the concept, and being able only to say that our intuition is not applicable to it. But what has chiefly to be noted is this, that to such a something [in general] not a single one of all the categories could

be applied. We could not, for instance, apply to it the concept of substance, meaning something which can exist as subject and never as mere predicate. For save in so far as empirical intuition provides the instance to which to apply it, I do not know whether there can be anything that corresponds to such a form of thought. But of this more hereafter.

§24
The Application of the Categories to Objects of the Senses in General

The pure concepts of understanding relate, through the mere understanding, to objects of intuition in general, whether that intuition be our own or any other, provided only it be sensible. The concepts are, however, for this very reason, mere ***forms of thought***, through which alone no determinate object is known. The synthesis or combination of the manifold in them relates only to the unity of apperception, and is thereby the ground of the possibility of *a priori* knowledge, so far as such knowledge rests on the understanding. This synthesis, therefore, is at once transcendental and also purely intellectual. But since there lies in us a certain form of ***a priori sensible intuition***, which depends on the receptivity of the faculty of representation (sensibility), the understanding, as spontaneity, is able to determine inner sense through the manifold of given representations, in accordance with the synthetic unity of apperception, and so to think synthetic unity of the apperception of the manifold of *a priori* sensible intuition -- that being the condition under which all objects of our human intuition must necessarily stand. In this way the categories, in themselves mere forms of thought, obtain objective reality, that is, application to objects which can be given us in intuition. These objects, however, are only appearances, for it is solely of appearances that we can have *a priori* intuition.

This synthesis of the manifold of sensible intuition, which is possible and necessary *a priori*, may be entitled ***figurative*** synthesis (*synthesis speciosa*), to distinguish it from the synthesis which is thought in the mere category in respect of the manifold of an intuition in general, and which is entitled combination through the understanding (*synthesis intellectualis*). Both are ***transcendental***, not merely as taking place *a priori*, but also as conditioning the possibility of other *a priori* knowledge.

But the figurative synthesis, if it be directed merely to the original synthetic unity of apperception, that is, to the transcendental unity which is thought in the categories, must, in order to be distinguished from the merely intellectual combination, be called the ***transcendental synthesis of imagination***. ***Imagination*** is the faculty of representing in intuition an object that is ***not itself present***. Now since all our intuition is sensible, the imagination, owing to the subjective condition under which alone it can give to the concepts of understanding a corresponding intuition, belongs to ***sensibility***. But inasmuch as its synthesis is an expression of spontaneity, which is determinative and not, like sense, determinable merely, and which is therefore able to determine sense *a priori* in respect of its form in accordance with the unity of apperception, imagination is to that extent a faculty which determines the sensibility *a priori*; and its synthesis of intuitions, conforming as it does to the ***categories***, must be the transcendental synthesis of ***imagination.***

It is an operation of the understanding on sensibility, and the first application of the understanding to objects of possible intuition, and at the same time the basis for the exercise of the other functions of that faculty. As figurative, it is distinguished from the merely intellectual synthesis, which is produced by the understanding alone, without the aid of imagination. Now, in so far as imagination is spontaneity, I sometimes call it also the ***productive*** imagination, and distinguish it from the ***reproductive***, the synthesis of which is subject entirely to empirical laws, those of association, namely, and which, therefore, contributes nothing to the explanation of the possibility of *a priori* cognition, and for this reason belongs not to transcendental philosophy, but to psychology.

* * *

This is a suitable place for explaining the paradox which must have struck every one in our exposition of the internal sense, namely- how this sense represents us to our own consciousness, only as we appear to ourselves, not as we are in ourselves, because, to wit, we intuit ourselves only as we are inwardly ***affected***, and this would seem to be contradictory, since we thus stand in a passive relation to ourselves. It is to avoid this contradiction that in systems of psychology, ***inner sense***, which we have carefully distinguished from the faculty of ***apperception***, is commonly regarded as being identical with it.

That which determines the internal sense is the understanding, and its original power of conjoining the manifold of intuition, that is, of bringing this under an apperception (upon which rests the possibility of the understanding itself). Now, as the human understanding is not in itself a faculty of intuition, and is unable to

exercise such a power, in order to conjoin, as it were, the manifold of its own intuition, the synthesis of understanding is, considered *per se*, nothing but the unity of action, of which, as such, it is self-conscious, even apart from sensibility, by which, moreover, it is able to determine our internal sense in respect of the manifold which may be presented to it according to the form of sensuous intuition. Thus, under the name of a ***transcendental synthesis of imagination***, the understanding exercises an activity upon the passive subject, whose ***faculty*** it is; and so we are right in saying that the internal sense is affected thereby. Apperception and its synthetical unity are by no means one and the same with inner sense. The former, as the source of all ***combination***, applies to the manifold of ***intuition in general***, prior to all sensible intuition, to ***objects in general***. Inner sense, on the other hand, contains the mere form of intuition, but without combination of the manifold in t, and therefore so far contains no ***determinate*** intuition, which is possible only through the consciousness of the determination of the manifold by the transcendental act of imagination (synthetic influence of the understanding upon *inner sense*), which I have entitled figurative synthesis.

This we can indeed always perceive in ourselves. We cannot cogitate a geometrical line without ***drawing*** it in thought, nor a circle without ***describing*** it, nor represent the three dimensions of space without drawing three lines from the same point perpendicular to one another. We cannot even cogitate time, unless, in ***drawing*** a straight line (which is to serve as the external figurative representation of time), we fix our attention on the act of the synthesis of the manifold, whereby we determine successively the internal sense, and thus attend also to the succession of this determination. Motion as an act of the subject (not as a determination of an object),* consequently the synthesis of the manifold in space, if we make abstraction of space and attend merely to the act by which we determine the ***inner*** sense according to its form, is that which produces the conception of succession. The understanding, therefore, does by no means find in the internal sense any such synthesis of the manifold, but ***produces*** it, in that it affects this sense.

At the same time, how "I who think" is distinct from the "I" which intuits itself (other modes of intuition being cogitable as at least possible), and yet one and the same with this latter as the same subject; how, therefore, I am able to say: "I, as an intelligence and ***thinking*** subject, cognise myself as an object ***thought***, so far as I am, moreover, given to myself in intuition- only, like other phenomena, not as I am in myself, and as considered by the understanding, but merely as I appear"- is a question that has in it neither more nor less difficulty than the question- "How can I be an object to myself?" or this- "How I can be an object of my own intuition and internal perceptions?" But that such must be the fact, if we admit that space is merely a pure form of the phenomena of external sense, can be clearly proved by the consideration that we cannot represent time, which is not an object of external intuition, in any other way than under the image of a line, which we draw in thought, a mode of representation without which we could not cognise the unity of its dimension, and also that we are necessitated to take our determination of periods of time, or of points of time, for all our internal perceptions from the changes which we perceive in outward things. It follows that we must arrange the determinations of the internal sense, as phenomena in time, exactly in the same manner as we arrange those of the external senses in space. And consequently, if we grant, respecting this latter, that by means of them we know objects only in so far as we are affected externally, we must also confess, with regard to the internal sense, that by means of it we intuit ourselves only as we are internally affected ***by ourselves***; in other words, as regards internal intuition, we cognise our own subject only as phenomenon, and not as it is in itself.

§ 25

On the other hand, in the transcendental synthesis of the manifold content of representations, consequently in the synthetical unity of apperception, I am conscious of myself, not as I appear to myself, nor as I am in myself, but only that "I am." This ***representation*** is a ***thought***, not an ***intuition***. Now, as in order to cognise ourselves, in addition to the act of thinking, which subjects the manifold of every possible intuition to the unity of apperception, there is necessary a determinate mode of intuition, whereby this manifold is given; although my own existence is certainly not mere phenomenon (much less mere illusion), the determination of my existence* Can only take place conformably to the form of the internal sense, according to the particular mode in which the manifold which I conjoin is given in internal intuition, and I have therefore no ***knowledge*** of myself as I am, but merely as I appear to myself. The consciousness of self is thus very far from a knowledge of self, in which I do not use the categories, whereby I cogitate an object, by means of the conjunction of the manifold in one apperception. In the same way as I require, for the sake of the cognition of an object distinct from myself, not only the thought of an ***object in general*** (in the category), but also an intuition by which to determine that general conception, in the same way do I require, in order to the cognition of myself, not only the consciousness of myself or the thought that I think myself, but in addition an intuition of the manifold in myself, by which to determine this thought. It is true that I exist as an intelligence which is conscious only of its faculty of conjunction or synthesis, but subjected in relation to the manifold which this intelligence has to conjoin to a limitative conjunction called the internal

sense. My intelligence (that is, I) can render that conjunction or synthesis perceptible only according to the relations of time, which are quite beyond the proper sphere of the conceptions of the understanding and consequently cognise itself in respect to an intuition (which cannot possibly be intellectual, nor given by the understanding), only as it appears to itself, and not as it would cognise itself, if its ***intuition*** were intellectual.

§26
Transcendental Deduction of the Universally Possible Employment in experience of the Pure Concepts of the Understanding

In the ***metaphysical deduction*** the *a priori* origin of the categories has been proved through their complete agreement with the general logical functions of thought; in the ***transcendental deduction*** we have shown their possibility as *a priori* modes of knowledge of objects of an intuition in general (cf. §§20, 21). We have now to explain the possibility of knowing *a priori*, by means of ***categories***, whatever objects may ***present themselves to our senses***, not indeed in respect of the form of their intuition, but in respect of the laws of their combination, and so, as it were, of prescribing laws to nature, and even of making nature possible. For unless the categories discharged this function, there could be no explaining why everything that can be presented to our senses must be subject to laws which have their origin *a priori* in the understanding alone.

First of all, I may draw attention to the fact that by ***synthesis of apprehension*** I understand that combination of the manifold in an empirical intuition, whereby perception, that is, empirical consciousness of the intuition (as appearance), is possible.

In the representations of space and time we have ***a priori forms*** of outer and inner sensible intuition; and to these the synthesis of apprehension of the manifold of appearance must always conform, because in no other way can the synthesis take place at all. But space and time are represented *a priori* not merely as ***forms*** of sensible intuition, but as themselves ***intuitions*** which contain a manifold [of their own], and therefore are represented with the determination of the ***unity*** of this manifold (see the *Transcendental Aesthetic*).

[Space, represented as *object* (as we are required to do in geometry), contains more than mere form of intuition; it also contains *combination* of the manifold, given according to the form of sensibility, in an *intuitive* representation, so that the *form of intuition* gives only a manifold, the *formal intuition* gives unity of representation. In the Aesthetic I have treated this unity as belonging merely to sensibility, simply in order to emphasise that it precedes any concept, although, as a matter of fact, it presupposes a synthesis which does not belong to the senses but through which all concepts of space and time first become possible. For since by its means (in that the understanding determines the sensibility) space and time are first given as intuitions, the unity of this *a priori* intuition belongs to space and time, and not to the concept of the understanding (cf. §24).]

Thus ***unity of the synthesis*** of the manifold, without or within us, and consequently also a ***combination*** to which everything that is to be represented as determined in space or in time must conform, is given *a priori* as the condition of the synthesis of all ***apprehension*** -- not indeed in, but with these intuitions. This synthetic unity can be no other than the unity of the combination of the manifold of a given ***intuition in general*** in an original consciousness, in accordance with the categories, in so far as the combination is applied to our ***sensible intuition***. All synthesis, therefore, even that which renders perception possible, is subject to the categories; and since experience is knowledge by means of connected perceptions, the categories are conditions of the possibility of experience, and are therefore valid *a priori* for all objects of experience.

* * *

When, for instance, by apprehension of the manifold of a house I make the empirical intuition of it into a perception, the ***necessary unity*** of space and of outer sensible intuition in general lies at the basis of my apprehension, and I draw as it were the outline of the house in conformity with this synthetic unity of the manifold in space. But if I abstract from the form of space, this same synthetic unity has its seat in the understanding, and is the category of the synthesis of the homogeneous in an intuition in general, that is, the category of ***quantity***. To this category, therefore, the synthesis of apprehension, that is to say, the perception, must completely conform.

[In this manner it is proved that the synthesis of apprehension, which is empirical, must necessarily be in conformity with the synthesis of apperception, which is intellectual and is contained in the category completely *a*

priori. It is one and the same spontaneity, which in the one case, under the title of imagination, and in the other case, under the title of understanding, brings combination into the manifold of intuition.]

When, to take another example, I perceive the freezing of water, I apprehend two states, fluidity and solidity, and these as standing to one another in a relation of time. But in time, which I place at the basis of the appearance [in so far] as [it is] inner ***intuition***, I necessarily represent to myself synthetic ***unity*** of the manifold, without which that relation of time could not be given in an intuition as being determined in respect of time-sequence. Now this synthetic unity, as a condition *a priori* under which I combine the manifold of an ***intuition in general***, is -- if I abstract from the constant form of my inner intuition, namely, time -- the category of ***cause***, by means of which, when I apply it to my sensibility, I determine ***everything that happens*** in accordance with the relation which it prescribes, and I do so in time in general. Thus my apprehension of such an event, and therefore the event itself, considered as a possible perception, is subject to the concept of the ***relation of effects and causes***, and so in all other cases.

Categories are concepts which prescribe laws *a priori* to appearances, and therefore to nature, the sum of all appearances (*natura materialiter spectata*). The question therefore arises, how it can be conceivable that nature should have to proceed in accordance with categories which yet are not derived from it, and do not model themselves upon its pattern; that is, how they can determine *a priori* the combination of the manifold of nature, while yet they are not derived from it. The solution of this seeming enigma is as follows.

That the ***laws*** of appearances in nature must agree with the understanding and its *a priori* form, that is, with its faculty of ***combining*** the manifold in general, is no more surprising than that the appearances themselves must agree with the form of *a priori* sensible intuition. For just as appearances do not exist in themselves but only relatively to the subject in which, so far as it has senses, they inhere, so the laws do not exist in the appearances but only relatively to this same being, so far as it has understanding. Things in themselves would necessarily, apart from any understanding that knows them, conform to laws of their own. But appearances are only representations of things which are unknown as regards what they may be in themselves. As mere representations, they are subject to no law of connection save that which the connecting faculty prescribes. Now it is imagination that connects the manifold of sensible intuition; and imagination is dependent for the unity of its intellectual synthesis upon the understanding, and for the manifoldness of its apprehension upon sensibility. All possible perception is thus dependent upon synthesis of apprehension, and this empirical synthesis in turn upon transcendental synthesis, and therefore upon the categories. Consequently, all possible perceptions, and therefore everything that can come to empirical consciousness, that is, all appearances of nature, must, so far as their connection is concerned, be subject to the categories. Nature, considered merely as nature in general, is dependent upon these categories as the original ground of its necessary conformity to law (*natura formaliter spectata*). Pure understanding is not, however, in a position, through mere categories, to prescribe to appearances any *a priori* laws other than those which are involved in a ***nature in general***, that is, in the conformity to law of all appearances in space and time. Special laws, as concerning those appearances which are empirically determined, cannot in their specific character be ***derived*** from the categories, although they are one and all subject to them. To obtain any knowledge whatsoever of these special laws, we must resort to experience; but it is the *a priori* laws that alone can instruct us in regard to experience in general, and as to what it is that can be known as an object of experience.

§27
Outcome of this Deduction of the Concepts of Understanding

We cannot think an object save through categories; we cannot ***know*** an object so thought save through intuitions corresponding to these concepts. Now all our intuitions are sensible; and this knowledge, in so far as its object is given, is empirical. But empirical knowledge is experience. ***Consequently, there can be no a priori knowledge, except of objects of possible experience***.

[Lest my readers should stumble at the alarming evil consequences which may over-hastily be inferred from this statement, I may remind them that *for thought* the categories are not limited by the conditions of our sensible intuition, but have an unlimited field. It is only the *knowledge* of that which we think, the determining of the object, that requires intuition. In the absence of intuition, the thought of the object may still have its true and useful consequences, as regards the subject's *employment of reason*. The use of reason is not always directed to the determination of an object, that is, to knowledge, but also to the determination of the subject and of its volition -- a use which cannot be here dealt with.]

But although this knowledge is limited to objects of experience, it is not therefore all derived from experience. The pure intuitions [of receptivity] and the pure concepts of understanding are elements in knowledge, and both are found in us *a priori*. There are only two ways in which we can account for a ***necessary*** agreement of experience with the concepts of its objects: either experience makes these concepts possible or these concepts make experience possible. The former supposition does not hold in respect of the categories (nor of pure sensible intuition); for since they are *a priori* concepts, and therefore independent of experience, the ascription to them of an empirical origin would be a sort of *generatio aequivoca*. There remains, therefore, only the second supposition -- a system, as it were, of the *epigenesis* of pure reason -- namely, that the categories contain, on the side of the understanding, the grounds of the possibility of all experience in general. How they make experience possible, and what are the principles of the possibility of experience that they supply in their application to appearances, will be shown more fully in the following chapter on the transcendental employment of the faculty of judgment.

A middle course may be proposed between the two above mentioned, namely, that the categories are neither ***self-thought*** first principles *a priori* of our knowledge nor derived from experience, but subjective dispositions of thought, implanted in us from the first moment of our existence, and so ordered by our Creator that their employment is in complete harmony with the laws of nature in accordance with which experience proceeds -- a kind of ***preformation-system*** of pure reason.

Apart, however, from the objection that on such an hypothesis we can set no limit to the assumption of predetermined dispositions to future judgments, there is this decisive objection against the suggested middle course, that the ***necessity*** of the categories, which belongs to their very conception, would then have to be sacrificed. The concept of cause, for instance, which expresses the necessity of an event under a presupposed condition, would be false if it rested only on an arbitrary subjective necessity, implanted in us, of connecting certain empirical representations according to the rule of causal relation. I would not then be able to say that the effect is connected with the cause in the object, that is to say, necessarily, but only that I am so constituted that I cannot think this representation otherwise than as thus connected. This is exactly what the sceptic most desires. For if this be the situation, all our insight, resting on the supposed objective validity of our judgments, is nothing but sheer illusion; nor would there be wanting people who would refuse to admit this subjective necessity, a necessity which can only be felt. Certainly a man cannot dispute with anyone regarding that which depends merely on the mode in which he is himself organised.

Brief Outline of this Deduction

The deduction is the exposition of the pure concepts of the understanding, and therewith of all theoretical *a priori* knowledge, as principles of the possibility of experience -- the principles being here taken as the ***determination*** of appearances in space and time ***in general***, and this determination, in turn, as ultimately following from the ***original*** synthetic unity of apperception, as the form of the understanding in its relation to space and time, the original forms of sensibility.

I consider the division by numbered paragraphs as necessary up to this point, because thus far we have had to treat of the elementary concepts. We have now to give an account of their employment, and the exposition may therefore proceed in continuous fashion, without such numbering.

8. G W F Hegel (1817/30)

from *The Shorter Logic*

The Critical Philosophy

Source: From "Hegel's Logic", translated by William Wallace, with Foreword by J N Findlay, Clarendon Press 1975. First published 1873. The additions by the original editors have been omitted to bring out the line of argument more clearly.

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§40

In common with Empiricism the Critical Philosophy assumes that experience affords the one sole foundation for cognitions; which however it does not allow to rank as truths, but only as knowledge of phenomena.

The Critical theory starts originally from the distinction of elements presented in the analysis of experience, viz. the matter of sense, and its universal relations. Taking into account Humes's criticism on this distinction as given in the preceding section, viz. that sensation does not explicitly apprehend more than an individual or more than a mere event, it insists at the same time on the fact that universality and necessity are seen to perform a function equally essential in constituting what is called experience. This element, not being derived from the empirical facts as such, must belong to the spontaneity of thought; in other words, it is *a priori*. The Categories or Notions of the Understanding constitute the ***objectivity*** of experiential cognitions. In every case they involve a connective reference, and hence through their means are formed synthetic judgements *a priori*, that is, primary and underivative connections of opposites.

Even Hume's scepticism does not deny that the characteristics of universality and necessity are found in cognition. And even in Kant this fact remains a presupposition after all; it may be said, to use the ordinary phraseology of the sciences, that Kant did no more than offer another ***explanation*** of the fact.

§ 41

The Critical Philosophy proceeds to test the value of the categories employed in metaphysic, as well as in other sciences and in ordinary conception. This scrutiny however is not directed to the content of these categories, nor does it inquire into the exact relation they bear to one another: but simply considers them as affected by the contrast between subjective and objective. The contrast, as we are to understand it here, bears upon the distinction (see preceding §) of the two elements in experience. The name of objectivity is here given to the element of universality and necessity, i.e. to the categories themselves, or what is called the a priori constituent. The Critical Philosophy however widened the contrast in such a way, that the subjectivity comes to embrace the ***ensemble*** of experience, including both of the aforesaid elements; and nothing remains on the other side but the 'thing-in-itself'.

The special forms of the *a priori* element, in other words, of thought, which in spite of its objectivity is looked upon as a purely subjective act, present themselves as follows in a systematic order which, it may be remarked, is solely based upon psychological and historical grounds.

§ 42

(a) **The Theoretical Faculty**. Cognition *qua* cognition. The specific ground of the categories is declared by the Critical system to lie in the primary identity of the 'I' in thought what Kant calls the 'transcendental unity of self-consciousness'. The impressions from feeling and perception are, if we look to their contents, a multiplicity or miscellany of elements: and the multiplicity is equally conspicuous in their form. For sense is marked by a mutual exclusion of members; and that under two aspects, namely space and time, which, being the forms, that is to say, the universal type of perception, are themselves *a priori*. This congeries, afforded by sensation and perception, must however be reduced to an identity or primary synthesis. To accomplish this the 'I' brings it in relation to itself

and unites it there in ***one*** consciousness which Kant calls 'pure apperception'. The specific modes in which the Ego refers to itself the multiplicity of sense are the pure concepts of the understanding, the Categories.

Kant, it is well known, did not put himself to much trouble in discovering the categories. 'I', the unity of selfconsciousness, being quite abstract and completely indeterminate, the question arises, how are we to get at the specialised forms of the 'I', the categories? Fortunately, the common logic offers to our hand an empirical classification of the kinds of ***judgement***. Now, to judge is the same as to ***think*** of a determinate object. Hence the various modes of judgement, as enumerated to our hand, provide us with the several categories of thought. To the philosophy of Fichte belongs the great merit of having called attention to the need of exhibiting the ***necessity*** of these categories and giving a genuine ***deduction*** of them. Fichte ought to have produced at least one effect on the method of logic. One might have expected that the general laws of thought, the usual stock-in-trade of logicians, or the classification of notions, judgements, and syllogisms, would be no longer taken merely from observation and so only empirically treated, but be deduced from thought itself. If thought is to be capable of proving anything at all, if logic must insist upon the necessity of proofs, and if it proposes to teach the theory of demonstration, its first care should be to give a reason for its own subject.

§ 43

The Categories may be viewed in two aspects. On the one hand it is by their instrumentality that the mere perception of sense rises to objectivity and experience. On the other hand these notions are unities in our consciousness merely: they are consequently conditioned by the material given to them, and having nothing of their own they can be applied to use only within the range of experience. But the other constituent of experience, the impressions of feeling and perception, is not one whit less subjective than the categories.

§ 44

It follows that the categories are no fit terms to express the Absolute the Absolute not being given in perception and Understanding, or knowledge by means of the categories, is consequently incapable of knowing the Things-in-themselves.

The Thing-in-itself (and under 'thing' is embraced even Mind and God) expresses the object when we leave out of sight all that consciousness makes of it, all its emotional aspects, and all specific thoughts of it. It is easy to see what is left utter abstraction, total emptiness, only described still as an 'other-world' the negative of every image, feeling, and definite thought. Nor does it require much penetration to see that this *caput mortuum* is still only a product of thought, such as accrues when thought is carried on to abstraction unalloyed: that it is the work of the empty 'Ego', which makes an ***object*** out of this empty self-identity of its own. The ***negative*** characteristic which this abstract identity receives as an object is also enumerated among the categories of Kant, and is no less familiar than the empty identity aforesaid. Hence one can only read with surprise the perpetual remark that we do not know the Thing-in-itself. On the contrary there is nothing we can know so easily.

§ 45

It is Reason, the faculty of the Unconditioned, which discovers the conditioned nature of the knowledge comprised in experience. What is thus called the object of Reason, the Infinite or Unconditioned, is nothing but self-sameness, or the primary identity of the 'Ego' in thought (mentioned in § 42). Reason itself is the name given to the abstract 'Ego' or thought, which makes this pure identity its aim or object (cf. note to the preceding §). Now this identity, having no definite attribute at all, can receive no illumination from the truths of experience, for the reason that these refer always to definite facts. Such is the sort of Unconditioned that is supposed to be the absolute truth of Reason what is termed the ***Idea***; while the cognitions of experience are reduced to the level of untruth and declared to be appearances.

§ 46

But it is not enough simply to indicate the existence of the object of Reason. Curiosity impels us to seek for knowledge of this identity, this empty thing-in-itself. Now knowledge means such an acquaintance with the object as apprehends its distinct and special subject-matter. But such subject-matter involves a complex interconnection in the object itself, and supplies a ground of connection with many other objects. In the present case, to express

the nature of the features of the Infinite or Thing-in-itself, Reason would have nothing except the categories: and in any endeavour so to employ them Reason becomes over-soaring or 'transcendent'.

Here begins the second stage of the Criticism of Reason which, as an independent piece of work, is more valuable than the first. The first part, as has been explained above, teaches that the categories originate in the unity of self-consciousness; that any knowledge which is gained by their means has nothing objective in it, and that the very objectivity claimed for them is only subjective. So far as this goes, the Kantian Criticism presents that 'common' type of idealism known as Subjective Idealism. It asks no questions about the meaning or scope of the categories, but simply considers the abstract form of subjectivity and objectivity, and that even in such a partial way that the former aspect, that of subjectivity, is retained as a final and purely affirmative term of thought. In the second part, however, when Kant examines the ***application***, as it is called, which Reason makes of the categories in order to know its objects, the content of the categories, at least in some points of view, comes in for discussion: or, at any rate, an opportunity presented itself for a discussion of the question. It is worth while to see what decision Kant arrives at on the subject of metaphysic, as this application of the categories to the unconditioned is called. His method of procedure we shall here briefly state and criticise.

§47

[a] The first of the unconditioned entities which Kant examines is the Soul (see above, § 34). 'In my consciousness', he says, 'I always find that I (1) am the determining subject; (2) am singular or abstractly simple; (3) am identical, or one and the same, in all the variety of what I am conscious of; (4) distinguish myself as thinking from all the things outside me.'

Now the method of the old metaphysic, as Kant correctly states it, consisted in substituting for these statements of experience the corresponding categories or metaphysical terms. Thus arise these four new propositions: (a) the Soul is a substance; (b) it is a simple substance; (c) it is numerically identical at the various periods of existence; (d) it stands in relation to space

Kant discusses this translation, and draws attention to the Paralogism or mistake of confounding one kind of truth with another. He points out that empirical attributes have here been replaced by categories; and shows that we are not entitled to argue from the former to the latter, or to put the latter in place of the former.

This criticism obviously but repeats the observation of Hume (§ 39) that the categories as a whole ideas of universality and necessity are entirely absent from sensation; and that the empirical fact both in form and contents differs from its intellectual formulation.

If the purely empirical fact were held to constitute the credentials of the thought, then no doubt it would be indispensable to be able precisely to identify the 'idea' in the 'impression'.

And in order to make out, in his criticism of the metaphysical psychology, that the soul cannot be described as substantial, simple, self-same, and as maintaining its independence in intercourse with the material world, Kant argues from the single ground that the several attributes of the soul, which consciousness lets us feel in ***experience***, are not exactly the same attributes as result from the action of ***thought*** thereon. But we have seen above that according to Kant all knowledge, even experience, consists in thinking our impressions in other words, in transforming into intellectual categories the attributes primarily belonging to sensation.

Unquestionably one good result of the Kantian criticism was that it emancipated mental philosophy from the 'soul-thing', from the categories, and, consequently, from questions about the simplicity, complexity, materiality, etc., of the soul. But even for the common sense of ordinary men, the true point of view, from which the inadmissibility of these forms best appears, will be not that they are thoughts, but that thoughts of such a stamp neither can nor do retain truth.

§47

If thought and phenomenon do not perfectly correspond to one another, we are free at least to choose which of the two shall be held the defaulter. The Kantian idealism, where it touches on the world of Reason, throws the blame on the thoughts; saying that the thoughts are defective, as not being exactly fitted to the sensations and to a mode

of mind wholly restricted within the range of sensation, in which as such there are no traces of the presence of these thoughts. But as to the actual content of the thought, no question is raised.

§ 48

[b] The second unconditioned object is the World (§ 35). In the attempt which reason makes to comprehend the unconditioned nature of the World, it falls into what are called Antinomies. In other words it maintains two opposite propositions about the same object, and in such a way that each of them has to be maintained with equal necessity. From this it follows that the body of cosmical fact, the specific statements descriptive of which run into contradiction, cannot be a self-subsistent reality, but only an appearance. The explanation offered by Kant alleges that the contradiction does not affect the object in its own proper essence, but attaches only to the Reason which seeks to comprehend it.

In this way the suggestion was broached that the contradiction is occasioned by the subject-matter itself, or by the intrinsic quality of the categories. And to offer the idea that the contradiction introduced into the world of Reason by the categories of Understanding is inevitable and essential was to make one of the most important steps in the progress of Modern Philosophy. But the more important the issue thus raised the more trivial was the solution. Its only motive was an excess of tenderness for the things of the world. The blemish of contradiction, it seems, could not be allowed to mar the essence of the world; but there could be no objection to attach it to the thinking Reason, to the essence of mind. Probably nobody will feel disposed to deny that the phenomenal world presents contradictions to the observing mind; meaning by 'phenomenal' the world as it presents itself to the senses and understanding, to the subjective mind. But if a comparison is instituted between the essence of the world and the essence of the mind, it does seem strange to hear how calmly and confidently the modest dogma has been advanced by one, and repeated by others, that thought or Reason, and not the World, is the seat of contradiction. It is no escape to turn round and explain that Reason falls into contradiction only by applying the categories. For this application of the categories is maintained to be necessary, and Reason is not supposed to be equipped with any other forms but the categories for the purpose of cognition. But cognition is determining and determinate thinking: so that, if Reason be mere empty indeterminate thinking, it thinks nothing. And if in the end Reason be reduced to mere identity without diversity (see next §), it will in the end also win a happy release from contradiction at the slight sacrifice of all its facets and contents.

It may also be noted that his failure to make a more thorough study of Antinomy was one of the reasons why Kant enumerated only ***four*** Antinomies. These four attracted his notice, because, as may be seen in his discussion of the so-called Paralogisms of Reason, he assumed the list of the categories as a basis of his argument. Employing what has subsequently become a favourite fashion, he simply put the object under a rubric otherwise ready to hand, instead of deducing its characteristics from its notion. Further deficiencies in the treatment of the Antinomies I have pointed out, as occasion offered, in my *Science of Logic*. Here it will be sufficient to say that the Antinomies are not confined to the four special objects taken from Cosmology: they appear in all objects of every kind, in all conceptions, notions, and Ideas. To be aware of this and to know objects in this property of theirs makes a vital part in a philosophical theory. For the property thus indicated is what we shall afterwards describe as the Dialectical influence in Logic.

§ 49

[c] The third object of the Reason is God (§ 36): he also must be known and defined in terms of thought. But in comparison with an unalloyed identity, every defining term as such seems to the understanding to be only a limit and a negation: every reality accordingly must be taken as limitless, i.e. undefined. Accordingly God, when he is defined to be the sum of all realities, the most real of beings, turns into a ***mere abstract***. And the only term under which that most real of real things can be defined is that of Being itself the height of abstraction. These are two elements, abstract identity, on one hand, which is spoken of in this place as the notion; and Being on the other which Reason seeks to unify. And their union is the ***Ideal*** of Reason.

§ 50

... The organic structures, and the evidence they afford of mutual adaptation, belong to a higher province, the province of animated nature. But even without taking into consideration the possible blemish which the study of animated nature and of the other teleological aspects of existing things may contract from the pettiness of the final causes, and from puerile instances of them and their bearings, merely animated nature is, at the best, incapable of supplying the material for a truthful expression to the idea to God. God is more than life: he is Spirit. And

therefore if the thought of the Absolute takes a starting-point for its rise, and desires to take the nearest, the most true and adequate starting-point will be found in the nature of spirit alone.

§ 51

The other way of unification by which to realise the Ideal of Reason is to set out from the *abstractum* of Thought and seek to characterise it: for which purpose Being is the only available term. This is the method of the Ontological proof. The opposition, here presented from a merely subjective point of view, lies between Thought and Being; whereas in the first way of junction, being is common to the two sides of the antithesis, and the contrast lies only between its individualisation and universality. Understanding meets this second way with what is implicitly the same objection as it made to the first. It denied that the empirical involves the universal; so it denies that the universal involves the specialisation, which specialisation in this instance is being. In other words it says: Being cannot be deduced from the notion by any analysis.

The uniformly favourable reception and acceptance which attended Kant's criticism of the Ontological proof was undoubtedly due to the illustration which he made use of. To explain the difference between thought and being, he took the instance of a hundred sovereigns, which, for anything it matters to the notion, are the same hundred whether they are real or only possible, though the difference of the two cases is very perceptible in their effect on a man's purse. Nothing can be more obvious than that anything we only think or conceive is not on that account actual; that mental representation, and even notional comprehension, always falls short of being. Still it may not unfairly be styled a barbarism in language, when the name of notion is given to things like a hundred sovereigns. And, putting that mistake aside, those who perpetually urge against the philosophic Idea the difference between Being and Thought might have admitted that philosophers were not wholly ignorant of the fact. Can there be any proposition more trite than this ? But after all, it is well to remember, when we speak of God, that we have an object of another kind than any hundred sovereigns, and unlike any one particular notion, representation, or however else it may be styled. It is in fact this and this alone which marks everything finite: its being in time and space is discrepant from its notion. God, on the contrary, expressly has to be what can only be 'thought as existing'; his notion involves being. It is this unity of the notion and being that constitutes the notion of God.

If this were all, we should have only a formal expression of the divine nature which would not really go beyond a statement of the nature of the notion itself. And that the notion, in its most abstract terms, involves being is plain. For the notion, whatever other determination it may receive, is at least reference back on itself, which results by abolishing the intermediation, and thus is immediate. And what is that reference to self, but being? Certainly it would be strange if the notion, the very inmost of mind, if even the 'Ego', or above all the concrete totality we call God, were not rich enough to include so poor a category as being, the very poorest and most abstract of all. For, if we look at the thought it holds, nothing can be more insignificant than being. And yet there may be something still more insignificant than being that which at first sight is perhaps supposed to ***be***, an external and sensible existence, like that of the paper lying before me. However, in this matter, nobody proposes to speak of the sensible existence of a limited and perishable thing. Besides, the petty stricture of the *Kritik* that 'thought and being are different' can at most molest the path of the human mind from the thought of God to the certainty that he is: it cannot take it away. It is this process of transition, depending on the absolute inseparability of the thought of God from his being, for which its proper authority has been revindicated in the theory of faith or immediate knowledge whereof hereafter.

§ 52

In this way thought, at its highest pitch, has to go outside for any determinateness; and although it is continually termed Reason, is out-and-out abstract thinking. And the result of all is that Reason supplies nothing beyond the formal unity required to simplify and systematise experiences; it is a *canon*, not an *organon*, of truth, and can furnish only a criticism of knowledge, not a ***doctrine*** of the infinite. In its final analysis this criticism is summed up in the assertion that in strictness thought is only the indeterminate unity and the action of this indeterminate unity.

§ 53

(b) The **Practical Reason** is understood by Kant to mean a ***thinking*** Will, i.e. a Will that determines itself on universal principles. Its office is to give objective, imperative laws of freedom laws, that is, which state what ought to happen. The warrant for thus assuming thought to be an activity which makes itself felt objectively, that is, to be really a Reason, is the alleged possibility of proving practical freedom by experience, that is, of showing

it in the phenomenon of selfconsciousness. This experience in consciousness is at once met by all that the Necessitarian produces from contrary experience, particularly by the sceptical induction (employed among others by Hume) from the endless diversity of what men regard as right and duty i.e. from the diversity apparent in those professedly objective laws of freedom.

§ 54

What, then, is to serve as the law which the Practical Reason embraces and obeys, and as the criterion in its act of selfdetermination? There is no rule at hand but the same abstract identity of understanding as before: there must be no contradiction in the act of self-determination. Hence the Practical Reason never shakes off the formalism which is represented as the climax of the Theoretical Reason.

But this Practical Reason does not confine the universal principle of the Good to its own inward regulation: it first becomes ***practical***, in the true sense of the word, when it insists on the Good being manifested in the world with an outward objectivity, and requires that the thought shall be objective throughout, and not merely subjective. We shall speak of this postulate of the Practical Reason afterwards.

§ 55

(c) The **Reflective Power of Judgment** is invested by Kant with the function of an Intuitive Understanding. That is to say, whereas the particulars had hitherto appeared, so far as the universal or abstract identity was concerned, adventitious and incapable of being deduced from it, the ***Intuitive*** Understanding apprehends the particulars as moulded and formed by the universal itself. Experience presents such universalised particulars in the products of Art and of ***organic*** nature.

The capital feature in Kant's Criticism of the Judgement is, that in it he gave a representation and a name, if not even an intellectual expression, to the Idea. Such a representation, as an Intuitive Understanding, or an inner adaptation, suggests a universal which is at the same time apprehended as essentially a concrete unity. It is in these *apercus* alone that the Kantian philosophy rises to the speculative height. Schiller, and others, have found in the idea of artistic beauty, where thought and sensuous conception have grown together into one, a way of escape from the abstract and separatist understanding. Others have found the same relief in the perception and consciousness of life and of living things, whether that life be natural or intellectual. The work of Art, as well as the living individual, is, it must be owned, of limited content. But in the postulated harmony of nature (or necessity) and free purpose in the final purpose of the world conceived as realised, Kant has put before us the Idea, comprehensive even in its content. Yet what may be called the laziness of thought, when dealing with the supreme Idea, finds a too easy mode of evasion in the 'ought to be': instead of the actual realisation of the ultimate end, it clings hard to the disjunction of the notion from reality. Yet if thought will not ***think*** the ideal realised, the senses and the intuition can at any rate see it in the present reality of living organisms and of the beautiful in Art. And consequently Kant's remarks on these objects were well adapted to lead the mind on to grasp and think the concrete Idea.

§ 56

We are thus led to conceive a different relation between the universal of understanding and the particular of perception, than that on which the theory-of the Theoretical and Practical Reason is founded. But while this is so, it is not supplemented by a recognition that the former is the genuine relation and the very truth. Instead of that, the unity (of universal with particular) is accepted only as it exists in finite phenomena, and is adduced only as a fact of experience. Such experience, at first only personal, may come from two sources. It may spring from Genius, the faculty which produces 'aesthetic ideas'; meaning by aesthetic ideas, the picture-thoughts of the free imagination which subserve an idea and suggest thoughts, although their content is not expressed in a notional form, and even admits of no such expression. It may also be due to Taste, the feeling of congruity between the free play of intuition or imagination and the uniformity of understanding.

§ 57

The principle by which the Reflective faculty of Judgement regulates and arranges the products of animated nature is described as the End or final cause the notion in action, the universal at once determining and determinate in itself. At the same time Kant is careful to discard the conception of external or finite adaptation, in

which the End is only an adventitious form for the means and material in which it is realised. In the living organism, on the contrary, the final cause is a moulding principle and an energy immanent in the matter, and every member is in its turn a means as well as an end.

§ 58

Such an Idea evidently radically transforms the relation which the understanding institutes between means and ends, between subjectivity and objectivity. And yet in the face of this unification, the End or design is subsequently explained to be a cause which exists and acts subjectively, i.e. as our idea only: and teleology is accordingly explained to be only a principle of criticism, purely personal to our understanding.

After the Critical philosophy had settled that Reason can know phenomena only, there would still have been an option for animated nature between two equally subjective modes of thought. Even according to Kant's own exposition, there would have been an obligation to admit, in the case of natural productions, a knowledge not confined to the categories of quality, cause and effect, composition, constituents, and so on. The principle of inward adaptation or design, had it been kept to and carried out in scientific application, would have led to a different and a higher method of observing nature.

§ 59

If we adopt this principle, the Idea, when all limitations were removed from it, would appear as follows. The universality moulded by Reason, and described as the absolute and final end or the Good, would be realised in the world, and realised moreover by means of a third thing, the power which proposes this End as well as realises it that is, God. Thus in him, who is the absolute truth, those oppositions of universal and individual, subjective and objective, are solved and explained to be neither self-subsistent nor true.

§ 60

But Good which is thus put forward as the final cause of the world has been already described as only ***our*** good, the moral law of ***our*** Practical Reason. This being so, the unity in question goes no further than make the state of the world and the course of its events harmonise with our moral standards. Besides, even with this limitation, the final cause, or Good, is a vague abstraction, and the same vagueness attaches to what is to be Duty. But, further, this harmony is met by the revival and reassertion of the antithesis, which it by its own principle had nullified. The harmony is then described as merely subjective, something which merely ought to be, and which at the same time is not real a mere article of faith, possessing a subjective certainty, but without truth, or that objectivity which is proper to the Idea. This contradiction may seem to be disguised by adjourning the realisation of the Idea to a future, to a ***time*** when the Idea will also be. But a sensuous condition like time is the reverse of a reconciliation of the discrepancy; and an infinite progression which is the corresponding image adopted by the understanding on the very face of it only repeats and re-enacts the contradiction.

A general remark may still be offered on the result to which the Critical philosophy led as to the nature of knowledge; a result which has grown one of the current 'idols' or axiomatic beliefs of the day. In every dualistic system, and especially in that of Kant, the fundamental defect makes itself visible in the inconsistency of unifying at one moment what a moment before had been explained to be independent and therefore incapable of unification. And then, at the very moment after unification has been alleged to be the truth, we suddenly come upon the doctrine that the two elements, which, in their true status of unification, had been refused all independent subsistence, are only true and actual in their state of separation. Philosophising of this kind wants the little penetration needed to discover, that this shuffling only evidences how unsatisfactory each one of the two terms is. And it fails simply because it is incapable of bringing two thoughts together. (And in point of form there are never more than two.) It argues an utter want of consistency to say, on the one hand, that the understanding only knows phenomena, and, on the other, assert the absolute character of this knowledge, by such statements as 'Cognition can go no further'; 'Here is the ***natural*** and absolute limit of human knowledge.' But 'natural' is the wrong word here. The things of nature are limited and are natural things only to such extent as they are not aware of their universal limit, or to such extent as their mode or quality is a limit from our point of view, and not from their own. No one knows, or even feels, that anything is a limit or defect, until he is at the same time above and beyond it. Living beings, for example, possess the privilege of pain which is denied to the inanimate: even with living beings, a single mode or quality passes into the feeling of a negative. For living beings as such possess within them a universal vitality, which overpasses and includes the single mode; and thus, as they maintain themselves in the negative of themselves, they feel the contradiction to exist within them. But the contradiction is within them

only in so far as one and the same subject includes both the universality of their sense of life, and the individual mode which is in negation with it. This illustration will show how a limit or imperfection in knowledge comes to be termed a limit or imperfection, only when it is compared with the actually present Idea of the universal, of a total and perfect. A very little consideration might show that to call a thing finite or limited proves by implication the very presence of the infinite and unlimited, and that our knowledge of a limit can only be when the unlimited is ***on this side*** in consciousness.

The result however of Kant's view of cognition suggests a second remark. The philosophy of Kant could have no influence on the method of the sciences. It leaves the categories and method of ordinary knowledge quite unmolested. Occasionally, it may be, in the first sections of a scientific work of that period, we find propositions borrowed from the Kantian philosophy; but the course of the treatise renders it apparent that these propositions were superfluous decoration, and that the few first pages might have been omitted without producing the least change in the empirical contents.

We may next institute a comparison of Kant with the metaphysics of the empirical school. Natural plain Empiricism, though it unquestionably insists most upon sensuous perception, still allows a supersensible world or spiritual reality, whatever may be its structure and constitution, and whether derived from intellect, or from imagination, etc. So far as form goes, the facts of this supersensible world rest on the authority of mind, in the same way as the other facts embraced in empirical knowledge rest on the authority of external perception. But when Empiricism becomes reflective and logically consistent, it turns its arms against this dualism in the ultimate and highest species of fact; it denies the independence of the thinking principle and of a spiritual world which develops itself in thought. Materialism or Naturalism, therefore, is the consistent and thoroughgoing system of Empiricism. In direct opposition to such an Empiricism, Kant asserts the principle of thought and freedom, and attaches himself to the first mentioned form of empirical doctrine, the general principles of which he never departed from. There is a dualism in his philosophy also. On one side stands the world of sensation, and of the understanding which reflects upon it. This world, it is true, he alleges to be a world of appearances. But that is only a title or formal description; for the source, the facts, and the modes of observation continue quite the same as in Empiricism. On the other side and independent stands a self-apprehending thought, the principle of freedom, which Kant has in common with ordinary and bygone metaphysic, but emptied of all that it held, and without his being able to infuse into it anything new. For, in the Critical doctrine, thought, or, as it is there called, Reason, is divested of every specific form, and thus bereft of all authority. The main effect of the Kantian philosophy has been to revive the consciousness of Reason, or the absolute inwardness of thought. Its abstractness indeed prevented that inwardness from developing into anything, or from originating any special forms, whether cognitive principles or moral laws; but nevertheless it absolutely refused to accept or indulge anything possessing the character of an externality. Henceforth the principle of the independence of Reason, or of its absolute self-subsistence, is made a general principle of philosophy, as well as a foregone conclusion of the time.