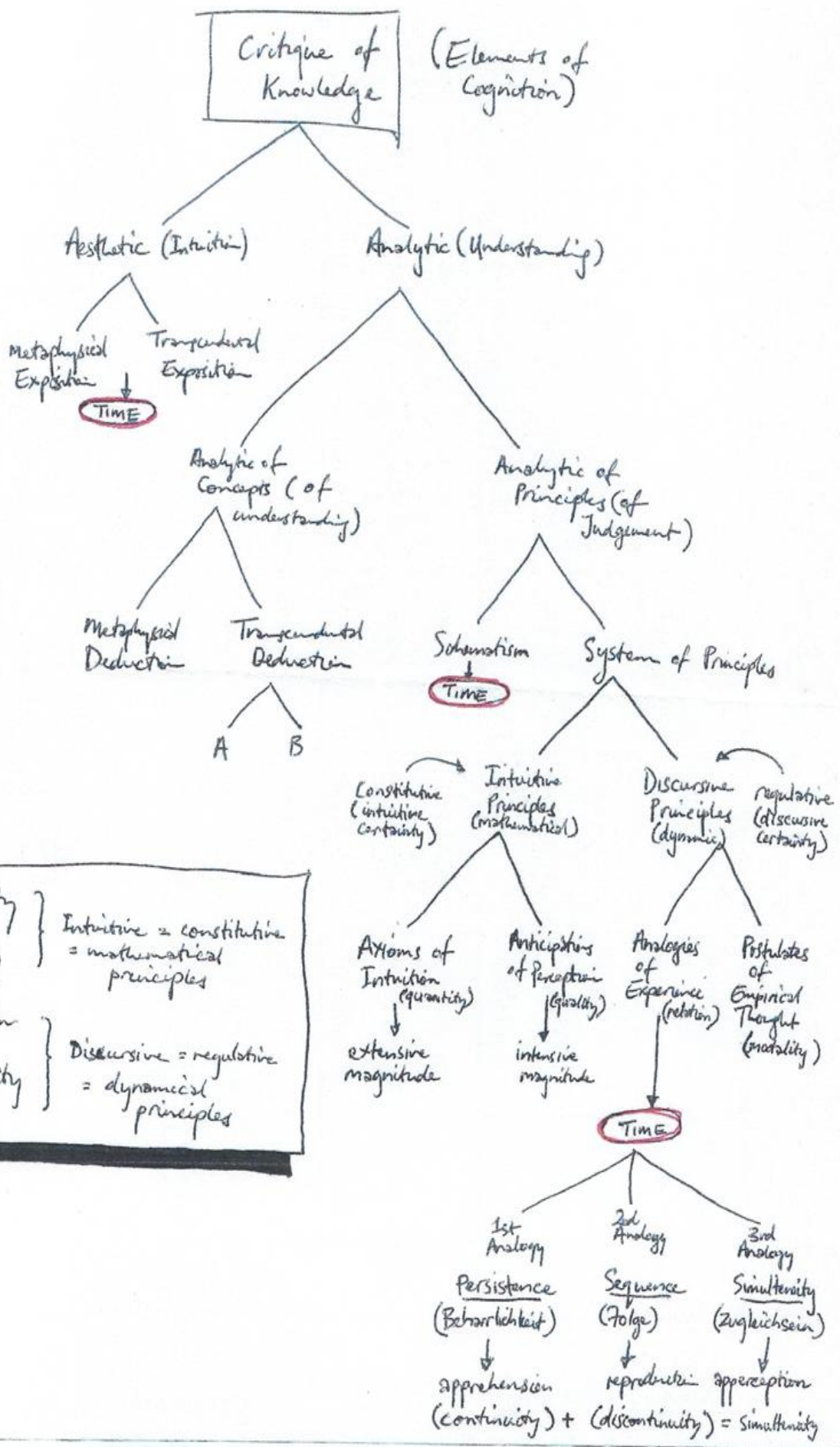


Kant's *Critique of Pure Reason*, Aesthetic and Analytic
Course notes by David Rathbone

- | | | |
|--|-----------|--------------------------|
| | 1732-1740 | Collegian |
| | 1740-1746 | University of Königsberg |
| | 1755-1770 | Privatdozent |
| | 1770→ | Professor |
- KANT'S WORKS.
- born 1724 (Sat. April 22, 5am)
- 1746: Thoughts on the true estimation of living forces.
1755: Universal natural history and theory of the heavens.
1755: A new explanation of the first principles of metaphysical knowledge.
1758: A new theory of motion and rest.
1759: Some experimental reflections on optimism.
1762: The one possible basis for demonstration of God's existence.
1763: An attempt to introduce the concept of negative magnitudes into philosophy.
1764: Observations on the feeling of the beautiful and the sublime.
1766: Dreams of a spirit-seer.
1768: On the first ground of the distinction of regions in space.
1770: On the form and principles of the sensible and intelligible worlds. ("Inaugural dissertation")

- 1781: Critique of pure reason. (1st edn.) a.k.a. "1st critique A"
1783: Prolegomena to any future metaphysics that will be able to be presented as a science.
1784: Idea for a universal history with a cosmopolitan intent.
1784: An answer to the question "what is enlightenment?".
1785: Groundwork for the metaphysics of morals.
1786: What is orientation in thinking?
1786: The metaphysical foundations of natural science.
1786: Speculative beginning of human history.
1787: Critique of pure reason. (2nd edn.) a.k.a. "1st critique B"
1788: Critique of practical reason. "2nd critique"
1790: Critique of judgement. "3rd critique"
1790: On a discovery according to which any new critique of pure reason has been made superfluous by an earlier one.
1793: Religion within the bounds of reason alone.
1793: On the proverb: "that may be true in theory but is of no practical use".
1794: The end of all things.
1795: Perpetual peace: a philosophical sketch.
1797: Metaphysics of morals.
1798: The conflict of the faculties.
1798: Anthropology from a pragmatic point of view.
1800: Lectures on logic.
1802: Lectures on physical geography.
1803: Lectures on education.
died 1804
- published posthumously:
- What real progress has metaphysics made in Germany since the time of Leibniz and Wolff?
 - Lectures on philosophical theology.
 - Lectures on metaphysics.
 - Opus postumum. (work on 7 unfinished books)
 - see also *Immanuel Kant: Philosophical Correspondence 1759-99.*



quantity	} Intuitive = constitutive = mathematical principles
quality	
relation	} Discursive = regulative = dynamical principles
modality	

	judgment	category	schemata:		Principle of	transcendental
			understanding	intuition	Pure Reason	determination
quantity	universal	unity	one	once	Axioms of	time series (Zietreihe)
	particular	plurality	many	repeatedly	intuition	
	singular	totality	all	always	(Ext. Mag)	
quality	affirmative	reality	being	filled time	Anticipations	time content (Zeitinhalt)
	negative	negation	nothing	empty time	of Perception	
	infinite	limitation	restriction	change	(Ints. Mag.)	
relation	categorical	subsistence	permanence	continuity	Analogies	time order (Zietordnung)
	hypothetical	causality	dependence	succession	of experience	
	disjunctive	community	juxtaposition	simultaneity	(Neces. Conn.)	
modality	problematic	possibility	exclusion	displacement	Postulates	time scope (Zeitinh'grff)
	assertoric	existence	determination	presence	of thought	
	apodictic	necessity	universality	constancy	(possibility)	

KANT
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Higher form
of...

"Attunement"

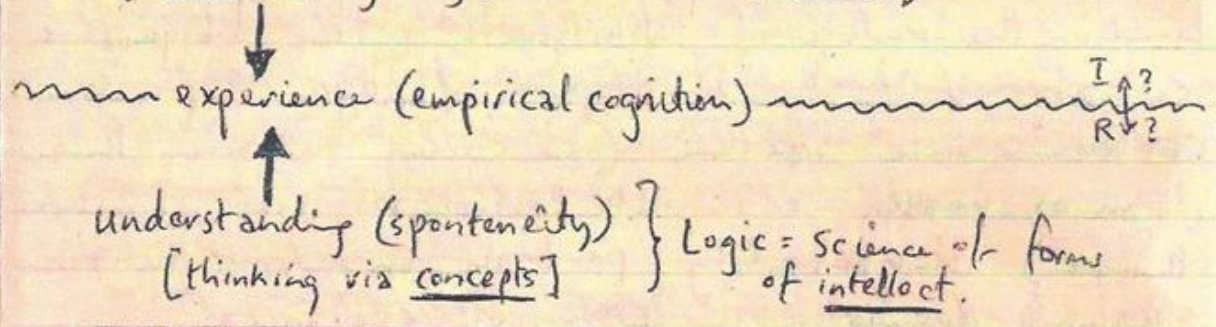
- Understanding = faculty of thought
- Imagination = faculty of representation
- Reason = faculty of laws

1st crit. knowledge
 2nd crit. desire
 3rd crit. feeling

$U : I \leftrightarrow R$
 $R : U \leftrightarrow I$
 $I : R \leftrightarrow U$

→ Imagination synthesizes the manifold qua representation
 → Understanding synthesizes the manifold qua unity

Sensibility (receptivity) } Aesthetic = science of forms
 [intuitions giving] } of sensibility



Always "doing two things at once" - why? ...

Remember: Copernican revolution - our empirical perspective is most simply explained when viewed from a point we can obtain only in abstraction, not in actuality. "Pure" perspective means point of view from the sun (Reason) which we know we don't occupy, & understand we can't occupy; from there, experience is empirically impossible.

(tr. Aesthetic)

(tr. Analytic)

Sensibility

Pure forms:

outer - space (juxtaposition)

inner - time (succession)

form of intuition



formal intuition

(synopsis)

form = "I"



← REPRESENTATION →

Categories



(synthesis)

A75n.

3rd sense of "faculty"

- 1. sense
- 2. imagination
- 3. apperception

- * 1. Synthetic apprehension of the manifold in intuition, ^{intuition,} manifold in imagination
- * 2. Synthetic reproduction of the manifold in imagination
- * 3. Synthetic recognition of the manifold in a concept.

Anschauung

→ sensation

→ perception

?

s/t (imag 3)

← Schemata

B162nb of A120n.

time - succession
- duration?

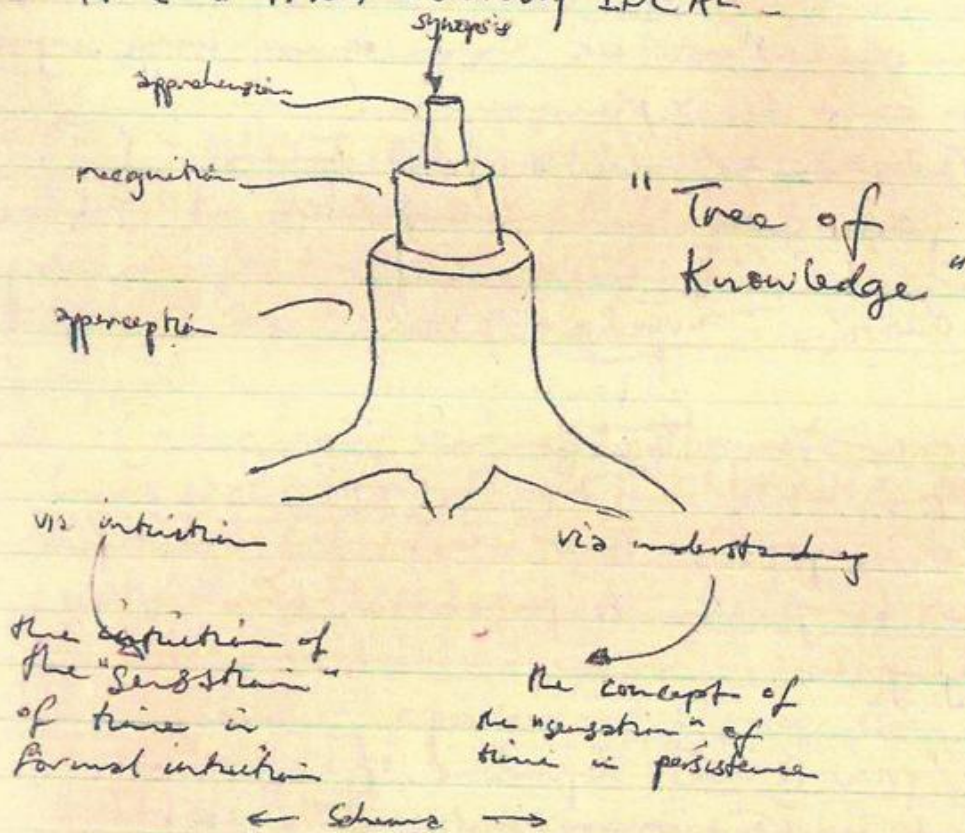
⊕ must conclude that transcendental imagination is not under the will.

s/t are the forms whereby magⁿ synthesizes representations.

BIRD P107 → Ryle calls
judgments "a fraud"
146

[A edts subjected
= A98/A114]

This: apprehension is in no sense an
awareness of time. Impressions of
sense NOT transcendently real
Time = a transcendently IDEAL



re Inbegriffe : A177/B220 ↔ A145/B195

THE STORY OF THE THREE-FOLD SYNTHESIS.

AKA "A-deduction"

3. Unity of the synthesis through original apperception = RECOGNITION in the concept
2. Synthesis of the manifold through imagination = REPRODUCTION of apprehensions in imagination

APPREHENSION IS...

- 1 a: [A79] "the manifold of pure intuition given a priori."
- b: [A94] "the synopsis of the manifold a priori through sense."
- c: [A97-9] "apprehension of the representations as modifications of the mind."
- d: [A115] "sense represents the appearances in perception"
- e: [A120] "appearance given to us, called perception when combined with consciousness of which imagination is an ingredient"
- f: [B160] "the composition [Zusammensetzung] of the manifold in an empirical intuition, through which perception becomes possible."
- g: [B219] "a juxtaposition [Zusammenstellung] of the manifold of empirical intuition"

SOLUTION: Anticipations of Perception [A166/B208 - A176/B218]

- Can everything in experience be represented? B: yes, A: no.
- Imagination is also an ingredient of intuition

• Synopsis \rightarrow representation
 +
 apprehension \rightarrow consciousness
 =
 perception

Radiactive object \rightarrow Sensation may only be tip of reality iceberg

\rightarrow Perception = sensation of which there is consciousness
 [NB \diamond of unperceived sensation is "unconscious"]

\rightarrow Perceptions not only organized but actually synthesized by imagination

\rightarrow Perception is conscious representation of sensation

\rightarrow Sensation is a modification of the mind that the mind itself has not initiated: the mind is not able to make sensations b/c we do not have intellectual intuition only formal intuition (Schemata: CMP3 Player)

\rightarrow Schemata are products of the imagination in conformity with the form of intuition (time). This conformity is possible only upon formal intuition. But what is the formal intuition of time?

"Beharrlichkeit" persistence (Ks: permanence/duree
 - but is this right??

(A142)

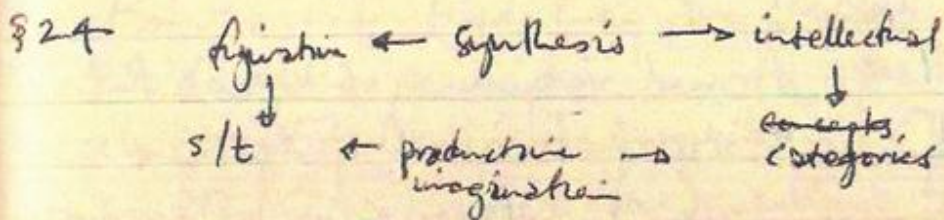
image = product of the empirical faculty of productive imagination

but Schema of sensible concepts is a product and (as it were) a monogram of pure a priori imagination.
 Schema of pure concepts of the understanding is the pure synthesis which the category expresses.

B-Defⁿ cont.

§ 22 thinking of object ≠ cognizing an object
"the categories do not afford us cognition of things by means of intuition except through their application to empirical intuition"

§ 23 concept of limits of \diamond



*** excursus on inner sense ***

§ 25 → synthetic original unity of apperception = "I am"
this is thinking not intuiting

§ 26.1. Compositio (5th defⁿ) [B170]

2. apprehension
3. recognition

§ 27 "We cannot think any object except through categories; we cannot cognize any object that is thought except through intuitions that correspond to those concepts. ∴ no a priori cognition is \diamond for us except solely of objects of \diamond experience"

SCHEMATISM

The concept of the understanding contains pure synthetic unity of the manifold in general. Time, as the formal condition of the manifold of inner sense, thus of the connection of all representations, contains an *a priori* manifold in pure intuition. Now a transcendental time-determination is homogeneous with the category (which constitutes its unity) insofar as it is **universal** and rests on a rule *a priori*. But it is on the other hand homogeneous with the appearance insofar as time is contained in every empirical representation of the manifold. Hence an application of the category to appearances becomes possible by means of the transcendental time-determination which, as the schema of the concept of the understanding, mediates the subsumption of the latter under the former.

"... what has been shown in the deduction ..."

1. Categories have to apply to something
 2. Categories cannot apply to noumena
 3. Objects must come via sensations
 4. Categories have two functions
 - a. function of understanding (judgement)
 - b. formal conditions of sensibility (schemata)
- Schemata are: "a general procedure of the imagination for providing a concept with its image" [A110/B180]
- IMAGINATION $\left\{ \begin{array}{l} \text{empirical product} = \text{image} \\ \text{pure a priori product} = \text{schema} \end{array} \right.$
- A Schema is a "monogram" of transcendental imagination
 - Transcendental imagination is the faculty of temporalization;

	<u>INTUITION</u>	<u>UNDERSTANDING</u>	<u>SYNTHESIS...</u>
1. QUANTITY	s/t	number	of time itself
2. QUALITY	Sensation	entity	of Sensation in perception
3. RELATION	<ul style="list-style-type: none"> — duration — succession — simultaneity 	<ul style="list-style-type: none"> permanence dependence juxtaposition 	of relations b/w perceptions
4. MODALITY	<ul style="list-style-type: none"> — displacement — presence — constancy 	<ul style="list-style-type: none"> exclusion (possible) determination (actual) universality (necessary) 	of object in s/t

SCHEMATISM (cont.)

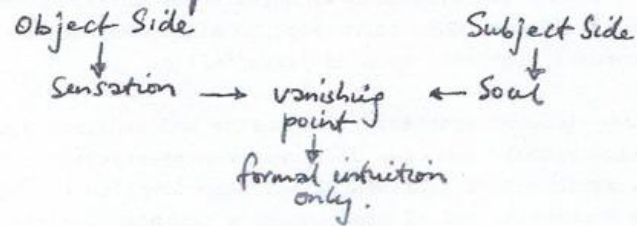
• "The schemata are therefore nothing but a priori time-determinations in accordance with rules: "

- 1. Time series (Zeitreihe)
- 2. Time content (Zeitinhalt)
- 3. Time Order (Zeitordnung)
- 4. Time Scope (Zeitbegriff)

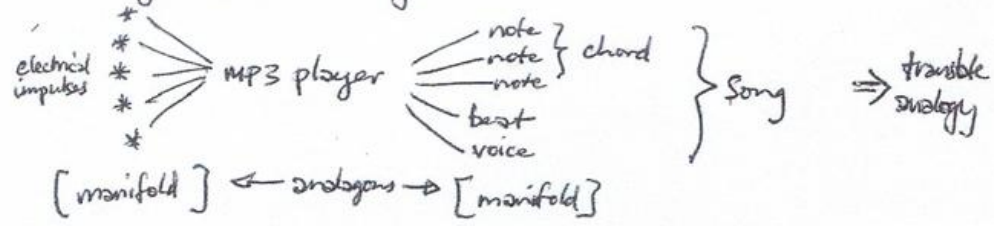
A140 From this it is clear that the schematism of the understanding through the transcendental synthesis of imagination comes down to nothing other than the unity of all the manifold of intuition in inner sense, and thus indirectly to the unity of apperception, as the function that corresponds to inner sense (to a receptivity). Thus the schemata of the concepts of pure understanding are the true and sole conditions for providing them with a relation to objects, thus with **significance**, and hence the categories are in the end of none but a possible empirical use, since they merely serve to subject appearances to general rules of synthesis through grounds of an *a priori* necessary unity (on account of the necessary unification of all consciousness in an original apperception), and thereby to make them fit for a thoroughgoing connection in one experience.

such a first subject is to have. Without schemata, therefore, the categories are only functions of the understanding for concepts, but do not represent any object. This significance comes to them from sensibility, which realizes the understanding at the same time as it restricts it.

- Danger: slipping back into empirical idealism
- Need: both an intuition and an understanding that sensation itself is not imaginary.
- Is transcendence a phenomenon?



- We can perceive that we are being modified but we cannot perceive what is modifying us. We can only perceive the modification.
- Schematic diagrams vs. images - overhead



TIME ?

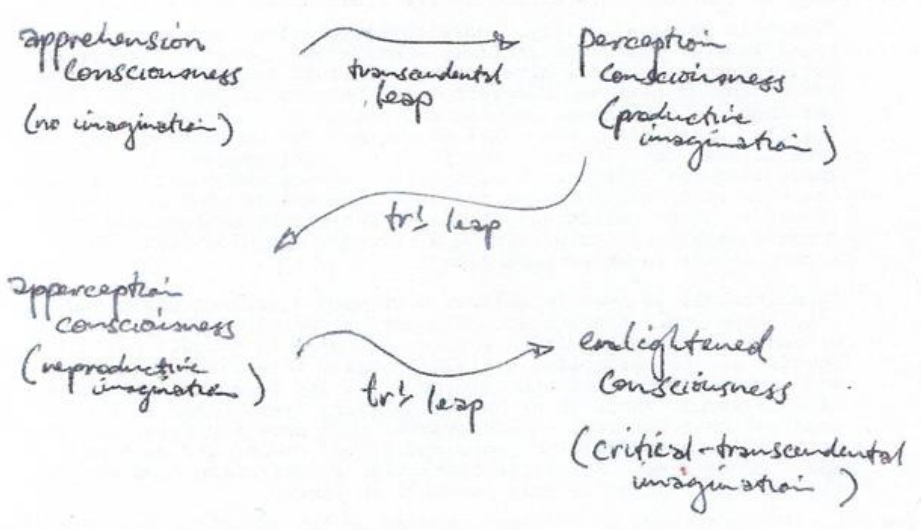
CONTINUITY

DISCONTINUITY

"analogue" reality
 ↓
 alteration goes all the way down
 ↓
 Sensation = Contrast
 ↓
 reality "happening" (event)

"digital" reality
 ↓
 analysis of alteration ends in minimum duration (sample rate)
 ↓
 Sensation = presence
 ↓
 reality "there" (entity)

• EINSTEIN / DARWIN



• Kant's model offers transcendental possibilities not transcendent.

