

I.

Transcendental Doctrine of Elements

The Transcendental Doctrine of Elements

A 19/B 33

First Part

The Transcendental Aesthetic^{a,1}

In whatever way and through whatever means a cognition may relate to objects, that through which it relates immediately to them, and at which all thought as a means is directed as an end, is intuition.^{b,2} This, however, takes place only insofar as the object is given to us; but this in turn, is possible only if it affects^c the mind in a certain way. The capacity (receptivity) to acquire representations through the way in which we are affected by objects is called sensibility. Objects are therefore given to us by means of sensibility, and it alone affords us intuitions; but they are **thought** through the understanding, and from it arise concepts. But all thought, whether straightaway (*directe*) or through a detour (*indirecte*), must ultimately be related to intuitions, thus, in our case, to sensibility, since there is no other way in which objects can be given to us.

The effect of an object on the capacity for representation, insofar as we are affected by it, is **sensation**.^d That intuition which is related to the object through sensation is called **empirical**. The undetermined object of an empirical intuition is called **appearance**.³

B 34
A 20

I call that in the appearance which corresponds to sensation its **matter**, but that which allows the manifold of appearance to be intuited as or-

^a The "Transcendental Aesthetic" underwent major changes between the two editions of the *Critique*, including but not limited to the separation of the "Metaphysical" and "Transcendental" expositions of space and time and the addition of three sections to the concluding "General Remarks." We therefore present both versions in their entirety, using the marginal pagination and notes to show where specific changes were made. The following version from the first edition also includes the notes Kant made in his own copy of that edition.

^b The following note is inserted in Kant's copy:

"[intuition] is opposed to the concept, which is merely the mark of intuition.

"The universal must be given in the particular. Through that it has significance."

(E X, p. 15; 23:21)

^c Added in Kant's copy: "If the representation is not in itself the cause of the object [Objects]." (E XI, p. 15; 23:21)

^d Added in Kant's copy: "Intuition is related to the object [Object], sensation merely to the subject." (E XII, p. 15; 23:21)

dered in certain relations^a I call the **form** of appearance. Since that within which the sensations can alone be ordered and placed in a certain form cannot itself be in turn sensation, the matter of all appearance is only given to us *a posteriori*, but its form must all lie ready for it in the mind *a priori*, and can therefore be considered separately from all sensation.

I call all representations pure (in the transcendental sense) in which nothing is to be encountered that belongs to sensation. Accordingly the pure form of sensible intuitions in general is to be encountered in the mind *a priori*, wherein all of the manifold of appearances is intuited in certain relations. This pure form of sensibility itself is also called pure intuition. So if I separate from the representation of a body that which the understanding thinks about it, such as substance, force, divisibility, etc., as well as that which belongs to sensation, such as impenetrability, hardness, color, etc., something from this empirical intuition is still left for me, namely extension and form. These belong to the pure intuition, which occurs *a priori*, even without an actual object of the senses or sensation, as a mere form of sensibility in the mind.

I call a science of all principles^b of *a priori* sensibility the **transcendental aesthetic**.^{*4} There must therefore be such a science, which constitutes the first part of the transcendental doctrine of elements, in contrast to that which contains the principles^c of pure thinking, and is named transcendental logic.

A 21/B 35 * The Germans are the only ones who now employ the word “aesthetics” to designate that which others call the critique of taste. The ground for this is a failed hope, held by the excellent analyst Baumgarten, of bringing the critical estimation of the beautiful under principles of reason,^d and elevating its rules to a science. But this effort is futile. For the putative rules or criteria are merely empirical as far as their sources are concerned, and can therefore never serve as *a priori* rules according to which our judgment of taste must be directed, rather the latter constitutes the genuine touchstone of the correctness of the former. For this reason it is advisable again to desist from the use of this term and to save it for that doctrine which is true science (whereby one would come closer to the language and the sense of the ancients, among whom the division of cognition into *ἀσθητικὰ καὶ νοητικὰ* was very well known).

^a *Verhältnissen*. Kant uses the term *Verhältnis* throughout the “Transcendental Aesthetic” to denote the relation among several things occupying different positions in space or time, reserving the word *Beziehung* to denote the relation between objects and the cognitive subject (in which sense it is used only four times, to be noted below, in the final section of the “Transcendental Aesthetic”). Since “relation” or its plural will thus almost always be translating *Verhältnis* or its plural, further notes of the occurrence of this term in the “Transcendental Aesthetic” will be omitted.

^b *Principien*

^c *Principien*

^d *Vernunftprincipien*

In the transcendental aesthetic we will therefore first isolate sensibility by separating off everything that the understanding thinks through its concepts, so that nothing but empirical intuition remains. Second, we will then detach from the latter everything that belongs to sensation, so that nothing remains except pure intuition and the mere form of appearances, which is the only thing that sensibility can make available *a priori*. In this investigation it will be found that there are two pure forms of sensible intuition as principles^a of *a priori* cognition, namely space and time, with the assessment of which we will now be concerned.

A 22

The Transcendental Aesthetic
First Section
On space.

B 37

By means of outer sense (a property of our mind) we represent to ourselves objects as outside us, and all as in space. In space their form, magnitude, and relation to one another is determined, or determinable. Inner sense, by means of which the mind intuits itself, or its inner state, gives, to be sure, no intuition of the soul itself, as an object;^b yet it is still a determinate form, under which the intuition of its inner state is alone possible, so that everything that belongs to the inner determinations is represented in relations of time. Time can no more be intuited externally than space can be intuited as something in us. Now what are space and time? Are they actual entities?^c Are they only determinations or relations of things, yet ones that would pertain to them even if they were not intuited, or are they relations that only attach to the form of intuition alone, and thus to the subjective constitution of our mind, without which these predicates could not be ascribed to any thing at all?^d In order to instruct ourselves about this, we will consider space first.⁶

A 23

B 38

1) Space is not an empirical concept that has been drawn from outer experiences. For in order for certain sensations to be related^d to something outside me (i.e., to something in another place in space from that in which I find myself), thus in order for me to represent them as outside one another, thus not merely as different but as in different places, the representation of space must already be their ground.⁷ Thus the representation of space cannot be obtained from the relations of outer

^a *Principien*

^b *Object*

^c *wirkliche Wesen*

^d *bezogen*

appearance through experience, but this outer experience is itself first possible only through this representation.^a

A 24 2)^b Space is a necessary representation, *a priori*, which is the ground of all outer intuitions.⁸ One can never represent that there is no space, although one can very well think that there are no objects to be encountered in it.⁹ It is therefore to be regarded as the condition of the possibility of appearances, not as a determination dependent on them, and is an *a priori* representation that necessarily grounds outer appearances.^c

B 39 3) The apodictic certainty of all geometrical principles and the possibility of their *a priori* construction are grounded in this *a priori* necessity. For if this representation of space were a concept acquired *a posteriori*, which was drawn out of general outer experience, the first principles of mathematical determination would be nothing but perceptions. They would therefore have all the contingency of perception, and it would not even be necessary that only one straight line lie between two points, but experience would merely always teach that. What is borrowed from experience always has only comparative universality, namely through induction. One would therefore only be able to say that as far as has been observed to date, no space has been found that has more than three dimensions.^{d,10}

A 25 4) Space is not a discursive or, as is said, general concept of relations of things in general, but a pure intuition. For, first, one can only represent a single space, and if one speaks of many spaces, one understands by that only parts of one and the same unique space.¹¹ And these parts cannot as it were precede the single all-encompassing space as its components (from which its composition would be possible), but rather are only thought in it. It is essentially single; the manifold in it, thus also

^a The following note is added at the bottom of this page in Kant's copy:

"[1.] Space is not a concept, but an intuition.

2. — — not an empirical intuition, for everything empirical one can . . .

3. It is an *a priori* intuition . . .

4. Space is the subjective form . . ." (E XIII, p. 16; 23:22)

^b Added in Kant's copy:

"Space is not a concept of external relations, as Leibniz supposed, but that which grounds the possibility of external relations.

"The necessity of the relation of our propositions to something external is a proof of the real connection^e in which we stand with external things; against idealism." (E XIV, p. 16; 23:22)

^c Inserted in Kant's copy:

"Space is not a concept derived from experience, but a ground of possible outer experience. I must have a concept of space if . . ." (E XV, p. 16; 23:22)

"Proof of the ideality of space from the synthetic *a priori* proposition. of. and of. [sic] This is no hypothesis . . . [sic]" (E XVI, p. 16; 23:22)

^d This paragraph is deleted in the second edition, and replaced by §3, "The Transcendental Exposition of the Concept of Space" (B 40–1).

^e *Verbindung*

the general concept of spaces in general, rests merely on limitations. From this it follows that in respect to it an *a priori* intuition (which is not empirical) grounds all concepts of them. Thus also all geometrical principles, e.g., that in a triangle two sides together are always greater than the third, are never derived from general concepts of line and triangle, but rather are derived from intuition and indeed derived *a priori* with apodictic certainty.

5) Space is represented as a given infinite magnitude. A general concept of space (which is common to a foot as well as an ell) can determine nothing in respect to magnitude. If there were not boundlessness in the progress of intuition, no concept of relations could bring with it a principle^a of their infinity.^{b,12}

Conclusions from the above concepts.

A 26/B 42

a) Space represents no property at all of any things in themselves nor any relation of them to each other, i.e., no determination of them that attaches to objects themselves and that would remain even if one were to abstract from all subjective conditions of intuition. For neither absolute nor relative determinations can be intuited prior to the existence of the things to which they pertain, thus be intuited *a priori*.¹³

b) Space is nothing other than merely the form of all appearances of outer sense, i.e., the subjective condition of sensibility, under which alone outer intuition is possible for us. Now since the receptivity of the subject to be affected by objects necessarily precedes all intuitions of these objects, it can be understood how the form of all appearances can be given in the mind prior to all actual perceptions, thus *a priori*, and how as a pure intuition, in which all objects must be determined, it can contain principles^c of their relations prior to all experience.^d

We can accordingly speak of space, extended beings, and so on, only from the human standpoint. If we depart from the subjective condition under which alone we can acquire outer intuition, namely that through which we may be affected by objects, then the representation of space

^a *Principium*

^b This paragraph is changed in the second edition; see paragraph 4, B 39–40 below.

^c *Principien*

^d Inserted in Kant's copy: "Space and time carry with them in their representation the concept of necessity. Now this is not the necessity of a concept. For we can prove that their non-existence is not contradictory. Necessity also cannot lie in the empirical intuition. For this can, to be sure, carry with it the concept of existence, but not of necessary existence. Thus this necessity is not in the object [*Object*] – objective – at all; consequently it is only a necessary condition of the subject for all perceptions of the senses." (E XVII, p. 17; 23:22–3)

A 27/B 43 signifies nothing at all.^a This predicate is attributed to things only insofar as they appear to us, i.e., are objects of sensibility.^{b,14} The constant form of this receptivity, which we call sensibility, is a necessary condition of all the relations within which objects can be intuited as outside us, and, if one abstracts from these objects, it is a pure intuition, which bears the name of space. Since we cannot make the special conditions of sensibility into conditions of the possibility of things, but only of their appearances, we can well say that space comprehends all things that may^c appear to us externally, but not all things in themselves, whether they be intuited or not, or^d by whatever subject they may be intuited. For we cannot judge at all whether the intuitions of other thinking beings are bound to the same conditions that limit our intuition and that are universally valid for us. If we add the limitation^e of a judgment to the concept of the subject, then the judgment is unconditionally valid. The proposition “All things are next to one another in space”^f is valid only under the limitation that these things be taken as objects of our sensible intuition. If here I add the condition to the concept and say: “All things, as outer intuitions, are next to one another in space,” then this rule is valid universally and without limitation. Our expositions accordingly teach the **reality** (i.e., objective validity) of space in regard to everything that can come before us externally as an object, but at the same time^g the **ideality** of space in regard to things when they are considered in themselves through reason, i.e., without taking account of the constitution of our sensibility. We therefore assert the **empirical reality** of space (with respect to all possible outer experience), though to be sure at the same time its **transcendental ideality**, i.e., that it is nothing as soon as we leave out the condition of the possibility of all experience, and take it as something that grounds the things in themselves.

^a Inserted in Kant's copy: “Perhaps all created beings are bound to it, that we do not know. This much one can know, that it is a merely sensible form. The most important thing is that it yields a determinate concept *a priori*, and through inner intuition we would not have sensations, thus no empirical representations and no science of objects [*Objecte*] *a priori*.” (E XVIII, p. 17; 23:23)

^b Here Kant's copy inserts: “as Mendelssohn could so apodictically assert, since he still gave space objective reality.” (E XX, p. 17; 23:44)

At about this point, this partially decipherable note also appears:

“**Field of space and of time.**

“1. Both cannot extend further than to objects of the senses, thus not to God; 2.

Even among these they are valid only of things as objects of . . .” (E XIX, p. 17; 23:23)

^c Here Kant's copy inserts “ever” (*nur immer*) (E XXI, p. 18; 23:44).

^d In his copy Kant crosses out “or not, or” (E XXII, p. 18; 23:44).

^e Kant's copy changes “limitation” to “limiting condition” (E XXIII, p. 18; 23:45).

^f In his copy Kant changes this proposition to “All things are next to one another in space or they are somewhere” (E XXIV, p. 18; 23:45).

^g In his copy Kant inserts “also” (changing “*ob zwar*” to “*aber auch*”) (E XXV, p. 18; 23:45)

Besides space, however, there is no other subjective representation related^a to something external that could be called *a priori* objective. ^bHence this subjective condition of all outer appearances cannot be compared with any other. The pleasant taste of a wine does not belong to the objective determinations of the wine, thus of an object^c even considered as an appearance, but rather to the particular constitution of sense in the subject that enjoys it. Colors are not objective qualities of the bodies to the intuition of which they are attached, but are also only modifications of the sense of sight, which is affected by light in a certain way. Space, on the contrary, as a condition of outer objects,^d necessarily belongs to their appearance or intuition. Taste and colors are by no means necessary conditions under which alone the objects can be objects^e of the senses for us. They are only combined with the appearance as contingently added effects of the particular organization. Hence they are not *a priori* representations, but are grounded on sensation, and pleasant taste is even grounded on feeling (of pleasure and displeasure) as an effect of the sensation. And no one can have *a priori* the representation either of a color or of any taste: but space concerns only the pure form of intuition, thus it includes no sensation (nothing empirical) in itself, and all kinds and determinations of space can and even must be able to be represented *a priori* if concepts of shapes as well as relations are to arise. Through space alone is it possible for things to be outer objects for us.^f

A 29

The aim of this remark is only to prevent one from thinking of illustrating the asserted ideality of space with completely inadequate examples, since things like colors, taste, etc., are correctly considered not as qualities of things but as mere alterations of our subject, which can even be different in different people. For in this case that which is originally itself only appearance, e.g., a rose, counts in an empirical sense as a thing in itself, which yet can appear different to every eye in regard to color. The transcendental concept of appearances in space, on the contrary, is a critical reminder that absolutely nothing that is intuited in space is a thing in itself, and that space is not a form that is proper to

B 45

A 30

^a *bezogene*

^b The remainder of this paragraph is altered in the second edition: see B 44–5 below.

^c *Objects*

^d *Objecte*

^e *Objecte*

^f Inserted in the margin of Kant's copy:

"Pure idealism concerns the existence of things outside us. Critical idealism leaves that undecided, and asserts only that the form of their intuition is merely in us." (E XXVI, p. 18; 23:23)

A further note adds: "An idealism, from which the possibility of an *a priori* cognition and of mathematics can be cognized." (E XXVII, p. 19; 23:23)

anything in itself, but rather that objects in themselves are not known to us at all, and that what we call outer objects are nothing other than mere representations of our sensibility, whose form is space, but whose true correlate, i.e., the thing in itself, is not and cannot be cognized through them, but is also never asked after in experience.

B 46

The Transcendental Aesthetic
Second Section
On time.¹⁵

1)^a Time is not an empirical concept that is somehow drawn from an experience. For simultaneity or succession would not themselves come into perception if the representation of time did not ground them *a priori*. Only under its presupposition can one represent that several things exist at one and the same time (simultaneously) or in different times (successively).

A 31

2) Time is a necessary representation that grounds all intuitions. In regard to appearances in general one cannot remove time, though one can very well take the appearances away from time. Time is therefore given *a priori*. In it alone is all actuality of appearances possible. The latter could all disappear, but time itself, as the universal condition of their possibility, cannot be removed.

B 47

3) This *a priori* necessity also grounds the possibility of apodictic principles of the relations of time, or axioms of time in general. It has only one dimension: different times are not simultaneous, but successive (just as different spaces are not successive, but simultaneous). These principles could not be drawn from experience, for this would yield neither strict universality nor apodictic certainty. We would only be able to say: This is what common perception teaches, but not: This is how matters must stand. These principles are valid as rules under which experiences are possible at all, and instruct us prior to them, not through it.^b

A 32

4) Time is no discursive or, as one calls it, general concept, but a pure form of sensible intuition. Different times are only parts of one and the same time.¹⁶ That representation, however, which can only be given through a single object, is an intuition. Further, the proposition that different times cannot be simultaneous cannot be derived from a gen-

^a The “1” is actually printed at above the center of the first line of this paragraph rather than at its beginning.

^b The text reads “*belehren uns vor derselben, und nicht durch dieselbe*.” Earlier editors suggested emending the last word to “*dieselben*” but if the sentence is interpreted to mean “instructs us prior to experiences, not through common perception,” it can be read without emendation.

eral concept. The proposition is synthetic, and cannot arise from concepts alone. It is therefore immediately contained in the intuition and representation of time.

5) The infinitude of time signifies nothing more than that every determinate magnitude of time is only possible through limitations of a single time grounding it. The original representation, time, must therefore be given as unlimited. But where the parts themselves and every magnitude of an object can be determinately represented only through limitation, there the entire representation cannot be given through concepts (for then the partial representations precede) but their immediate intuition must be the ground.¹⁷

B 48

Conclusions from these concepts.

B 49

a) Time is not something that would subsist for itself or attach to things as an objective determination, and thus remain if one abstracted from all subjective conditions of the intuition of them; for in the first case it would be something that was actual yet without an actual object. As far as the second case is concerned, however, time could not precede the objects as a determination or order attaching to the things themselves as their condition and be cognized and intuited *a priori* through synthetic propositions. But the latter, on the contrary, can very well occur if time is nothing other than the subjective condition under which all intuitions can take place in us. For then this form of inner intuition can be represented prior to the objects, thus *a priori*.¹⁸

A 33

b) Time is nothing other than the form of inner sense, i.e., of the intuition of our self and our inner state.¹⁹ For time cannot be a determination of outer appearances; it belongs neither to a shape or a position, etc., but on the contrary determines the relation of representations in our inner state. And just because this inner intuition yields no shape we also attempt to remedy this lack through analogies, and represent the temporal sequence through a line progressing to infinity, in which the manifold constitutes a series that is of only one dimension, and infer from the properties of this line to all the properties of time, with the sole difference that the parts of the former are simultaneous but those of the latter always exist successively. From this it is also apparent that the representation of time is itself an intuition, since all its relations can be expressed in an outer intuition.

B 50

c) Time is the *a priori* formal condition of all appearances in general. Space, as the pure form of all outer intuitions, is limited as an *a priori* condition merely to outer intuitions. But since, on the contrary, all representations, whether or not they have outer things as their object, nevertheless as determinations of the mind themselves belong to the inner state, while this inner state belongs under the formal condition of inner

A 34

intuition, and thus of time, so time is an *a priori* condition of all appearance in general, and indeed the immediate condition of the inner intuition (of our souls), and thereby also the mediate condition of outer appearances. If I can say *a priori*: all outer appearances are in space and determined *a priori* according to the relations of space, so from the principle^a of inner sense I can say entirely generally: all appearances in general, i.e., all objects of the senses, are in time, and necessarily stand in relations of time.

If we abstract from our way of internally intuiting ourselves and by means of this intuition also dealing with all outer intuitions in the power of representation, and thus take objects as they may be in themselves, then time is nothing. It is only of objective validity in regard to appearances, because these are already things that we take as **objects of our senses**; but it is no longer objective if one abstracts from the sensibility of our intuition, thus from that kind of representation that is peculiar to us, and speaks of **things in general**. Time is therefore merely a subjective condition of our (human) intuition (which is always sensible, i.e., insofar as we are affected by objects), and in itself, outside the subject, is nothing. Nonetheless it is necessarily objective in regard to all appearances, thus also in regard to all things that can come before us in experience. We cannot say all things are in time, because with the concept of things in general abstraction is made from every kind of intuition of them, but this is the real condition under which time belongs to the representation of objects. Now if the condition is added to the concept, and the principle says that all things as appearances (objects of sensible intuition) are in time, then the principle has its sound objective correctness and *a priori* universality.

Our assertions accordingly teach the **empirical reality** of time, i.e., objective validity in regard to all objects that may ever be given to our senses. And since our intuition is always sensible, no object can ever be given to us in experience that would not belong under the condition of time. But, on the contrary, we dispute all claim of time to absolute reality, namely where it would attach to things absolutely as a condition or property even without regard to the form of our sensible intuition. Such properties, which pertain to things in themselves, can never be given to us through the senses. In this therefore consists the **transcendental ideality** of time, according to which it is nothing at all if one abstracts from the subjective conditions of sensible intuition, and cannot be counted as either subsisting or inhering in the objects in themselves (without their relation to our intuition). Yet this ideality is to be compared with the subreptions of sensation just as little as that of space is, because in that case one presupposes that the appearance itself, in which

^a Princip

these predicates inhere, has objective reality, which is here entirely absent except insofar as it is merely empirical, i.e., the object itself is regarded merely as appearance: concerning which the above remark in the previous section is to be consulted.^{a,b}

Elucidation.

Against this theory, which concedes empirical reality to time but disputes its absolute and transcendental reality, insightful men have so unanimously proposed one objection that I conclude that it must naturally occur to every reader who is not accustomed to these considerations.²⁰ It goes thus: Alterations are real (this is proved by the change of our own representations, even if one would deny all outer appearances together with their alterations). Now alterations are possible only in time, therefore time is something real. There is no difficulty in answering. I admit the entire argument. Time is certainly something real,^c namely the real form of inner intuition. It therefore has subjective reality in regard to inner experience, i.e., I really have the representation of time and of my determinations in it. It is therefore to be regarded really not as object^d but as the way of representing myself as object.^e But if I or another being could intuit myself without this condition of sensibility, then these very determinations, which we now represent to ourselves as alterations, would yield us a cognition in which the representation of time and thus also of alteration would not occur at all. Its empirical reality therefore remains as a condition of all our experiences. Only absolute reality cannot be granted to it according to what has been adduced above. It is nothing except the form of our inner intuition.* If

A 37

B 54

* I can, to be sure, say: my representations succeed one another; but that only means that we are conscious of them as in a temporal sequence, i.e., according to the form of inner sense. Time is not on that account something in itself, nor any determination objectively adhering to things.

^a This refers to A28–30/B44–5 in § 3.

^b Inserted in Kant's copy, before the next section: "Space and time are not merely logical forms of our sensibility, i.e., they do not consist in the fact that we represent actual relations to ourselves confusedly; for then how could we derive from them *a priori* synthetic and true propositions? We do not intuit space, but in a confused manner; rather it is the form of our intuition. Sensibility is not confusion of representations, but the subjective condition of consciousness." (E XXVIII, p. 20; 23:23)

^c Kant's copy adds: "So is space. This proves that here a reality (consequently also individual intuition) is given, which yet always grounds the reality as a thing. Space and time do not belong to the reality of things, but only to our representations." (E XXIX, p. 20; 23:24)

^d Object

^e Objects

one removes the special condition of our sensibility from it, then the concept of time also disappears, and it does not adhere to the objects themselves, rather merely to the subject that intuits them.²¹

A 38

The cause, however, on account of which this objection is so unanimously made, and indeed by those who nevertheless know of nothing convincing to object against the doctrine of the ideality of space,²² is this. They did not expect to be able to demonstrate the absolute reality of space apodictically, since they were confronted by idealism, according to which the reality of outer objects is not capable of any strict proof; on the contrary, the reality of the object of our inner sense (of myself and my state) is immediately clear through consciousness. The former could have been a mere illusion, but the latter, according to their opinion, is undeniably something real. But they did not consider that both, without their reality as representations being disputed, nevertheless belong only to appearance, which always has two sides, one where the object^a is considered in itself (without regard to the way in which it is to be intuited, the constitution of which however must for that very reason always remain problematic), the other where the form of the intuition of this object is considered, which must not be sought in the object in itself but in the subject to which it appears, but which nevertheless really and necessarily pertains to the representation of this object.

B 55

A 39

Time and space are accordingly two sources of cognition, from which different synthetic cognitions can be drawn *a priori*, of which especially pure mathematics in regard to the cognitions of space and its relations provides a splendid example.²³ Both taken together are, namely, the pure forms of all sensible intuition, and thereby make possible synthetic *a priori* propositions. But these *a priori* sources of cognition determine their own boundaries by that very fact (that they are merely conditions of sensibility), namely that they apply to objects only so far as they are considered as appearances, but do not present things in themselves. Those alone are the field of their validity, beyond which no further objective use of them takes place. This reality of space and time, further, leaves the certainty of experiential cognition untouched: for we are just as certain of that whether these forms necessarily adhere to the things in themselves or only to our intuition of these things. Those, however, who assert the absolute reality of space and time, whether they assume it to be subsisting or only inhering, must themselves come into conflict with the principles^b of experience. For if they decide in favor of the first (which is generally the position of the mathematical investigators of nature),²⁴ then they must assume two eternal and infinite self-subsisting non-entities (space and time), which exist (yet without there being any-

B 56

^a Object

^b Principien

thing real) only in order to comprehend everything real within themselves. If they adopt the second position (as do some metaphysicians of nature), and hold space and time to be relations of appearances (next to or successive to one another) that are abstracted from experience though confusedly represented in this abstraction, then they must dispute the validity or at least the apodictic certainty of *a priori* mathematical doctrines in regard to real things (e.g., in space), since this certainty does not occur *a posteriori*, and on this view the *a priori* concepts of space and time are only creatures of the imagination, the origin of which must really be sought in experience, out of whose abstracted relations imagination has made something that, to be sure, contains what is general in them, but that cannot occur without the restrictions that nature has attached to them.²⁵ The first succeed in opening the field of appearances for mathematical assertions; however, they themselves become very confused through precisely these conditions if the understanding would go beyond this field. The second succeed, to be sure, with respect to the latter, in that the representations of space and time do not stand in their way if they would judge of objects not as appearances but merely in relation to the understanding; but they can neither offer any ground for the possibility of *a priori* mathematical cognitions (since they lack a true and objectively valid *a priori* intuition), nor can they bring the propositions of experience into necessary accord with those assertions. On our theory of the true constitution of these two original forms of sensibility both difficulties are remedied.^a

Finally, that the transcendental aesthetic cannot contain more than these two elements, namely space and time, is clear from the fact that all other concepts belonging to sensibility, even that of motion, which unites both elements, presuppose something empirical.²⁶ For this presupposes the perception of something movable. In space considered in itself there is nothing movable; hence the movable must be something that is found **in space only through experience**, thus an empirical datum. In the same way the transcendental aesthetic cannot count the concept of alteration among its *a priori* data; for time itself does not alter, but only something that is within time. For this there is required the perception of some existence and the succession of its determinations, thus experience.^b

^a Inserted in Kant's copy: "Leibniz's system of space and time was to transform both into intellectual but confused concepts. But from this the possibility of *a priori* cognition cannot be understood, for in that case both must precede." (E XXX, p. 20; 23:24)

^b Inserted in Kant's copy: "Conclusion: That space and time of course have objective reality, but not for what pertains to things outside of their relation [*Relation*] to our faculty of cognition, but rather only in relation to it, and thus to the form of sensibility, hence solely as appearances." (E XXXI, p. 21; 23:24)

B 59

General remarks
on the transcendental aesthetic.

A42 It will first be necessary to explain as distinctly as possible our opinion in regard to the fundamental constitution of sensible cognition in general, in order to preclude all misinterpretation of it.

We have therefore wanted to say that all our intuition is nothing but the representation of appearance; that the things that we intuit are not in themselves what we intuit them to be, nor are their relations so constituted in themselves as they appear to us; and that if we remove our own subject or even only the subjective constitution of the senses in general, then all the constitution, all relations of objects^a in space and time, indeed space and time themselves would disappear, and as appearances they cannot exist in themselves, but only in us. What may be the case with objects in themselves and abstracted from all this receptivity of our sensibility remains entirely unknown to us. We are acquainted with nothing except our way of perceiving them, which is peculiar to us, and which therefore does not necessarily pertain to every being, though to be sure it pertains to every human being. We are concerned solely with this. Space and time are its pure forms, sensation in general its matter. We can cognize only the former *a priori*, i.e., prior to all actual perception, and they are therefore called pure intuition; the latter, however, is that in our cognition that is responsible for it being called *a posteriori* cognition, i.e., empirical intuition. The former adheres to our sensibility absolutely necessarily, whatever sort of sensations we may have; the latter can be very different. Even if we could bring this intuition of ours to the highest degree of distinctness we would not thereby come any closer to the constitution of objects in themselves. For in any case we would still completely cognize only our own way of intuiting, i.e., our sensibility, and this always only under the conditions originally depending on the subject, space and time; what the objects may be in themselves would still never be known through the most enlightened cognition of their appearance, which is alone given to us.

A43 That our entire sensibility is nothing but the confused representation of things, which contains solely that which pertains to them in themselves but only under a heap of marks and partial representations that we can never consciously separate from one another, is therefore a falsification of the concept of sensibility and of appearance that renders the entire theory of them useless and empty. The difference between an indistinct and a distinct representation is merely logical, and does not concern the content. Without doubt the concept of **right** that is used

B 61

^a *Objecte*

by the healthy understanding contains the very same things that the most subtle speculation can evolve out of it, only in common and practical use one is not conscious of these manifold representations in these thoughts. Thus one cannot say that the common concept is sensible and contains a mere appearance, for right cannot appear at all; rather its concept lies in the understanding and represents a constitution (the moral constitution) of actions that pertains to them in themselves. The representation of a **body** in intuition, on the contrary, contains nothing at all that could pertain to an object in itself, but merely the appearance of something and the way in which we are affected by it; and this receptivity of our cognitive capacity is called sensibility and remains worlds apart from the cognition of the object in itself even if one might see through to the very bottom of it (the appearance). A44

The Leibnizian-Wolfian philosophy has therefore directed all investigations of the nature and origin of our cognitions to an entirely unjust point of view in considering the distinction between sensibility and the intellectual as merely logical, since it is obviously transcendental, and does not concern merely the form of distinctness or indistinctness, but its origin and content, so that through sensibility we do not cognize the constitution of things in themselves merely indistinctly, but rather not at all, and, as soon as we take away our subjective constitution, the represented object^a with the properties that sensible intuition attributes to it is nowhere to be encountered, nor can it be encountered, for it is just this subjective constitution that determines its form as appearance.²⁷ B62

We ordinarily distinguish quite well between that which is essentially attached to the intuition of appearances, and is valid for every human sense in general, and that which pertains to them only contingently because it is not valid for the relation^b to sensibility in general but only for a particular situation or organization of this or that sense. And thus one calls the first cognition one that represents the object in itself, but the second one only its appearance. This distinction, however, is only empirical. If one stands by it (as commonly happens) and does not regard that empirical intuition as in turn mere appearance (as ought to happen), so that there is nothing to be encountered in it that pertains to any thing in itself, then our transcendental distinction is lost, and we believe ourselves to cognize things in themselves, although we have nothing to do with anything except appearances anywhere (in the world of sense), even in the deepest research into its objects. Thus, we would certainly A45 B63

^a *Object*

^b Here is where Kant switches from *Verhältnis* to *Beziehung* as his topic switches from the relation of objects in space or time to each other to the relation of space and time to us. With one exception to be noted, therefore, for the remainder of the section "relation" translates *Beziehung*.

call a rainbow a mere appearance in a sun-shower, but would call this rain the thing in itself, and this is correct, as long as we understand the latter concept in a merely physical sense, as that which in universal experience and all different positions relative to the senses is always determined thus and not otherwise in intuition. But if we consider this empirical object in general and, without turning to its agreement with every human sense, ask whether it (not the raindrops, since these, as appearances, are already empirical objects)^a represents an object in itself, then the question of the relation of the representation to the object is transcendental, and not only these drops are mere appearances, but even their round form, indeed even the space through which they fall are nothing in themselves, but only mere modifications or foundations^b of our sensible intuition; the transcendental object,^c however, remains unknown to us.

The second important concern of our transcendental aesthetic is that it not merely earn some favor as a plausible hypothesis, but that it be as certain and indubitable as can ever be demanded of a theory that is to serve as an organon. In order to make this certainty fully convincing we will choose a case in which its validity can become obvious.

Thus, if it were to be supposed that space and time are in themselves objective and conditions of the possibility of things in themselves, then it would be shown, first, that there is a large number of *a priori* apodictic and synthetic propositions about both, but especially about space, which we will therefore here investigate as our primary example. Since the propositions of geometry are cognized synthetically *a priori* and with apodictic certainty, I ask: Whence do you take such propositions, and on what does our understanding rely in attaining to such absolutely necessary and universally valid truths?^d There is no other way than through concepts or through intuitions, both of which, however, are given, as such, either *a priori* or *a posteriori*. The latter, namely empirical concepts, together with that on which they are grounded, empirical intuition, cannot yield any synthetic proposition except one that is also merely empirical, i.e., a proposition of experience; thus it can never contain necessity and absolute universality of the sort that is nevertheless characteristic of all propositions of geometry. Concerning the first and only means for attaining to such cognitions, however, namely through mere concepts or *a priori* intuitions, it is clear that from mere concepts no synthetic cognition but only merely analytic cognition can be attained. Take the proposition that with two straight lines no space

^a *Objecte*

^b *Grundlagen*

^c *Object*

^d The question mark replaces a period in the text.

at all can be enclosed, thus no figure is possible, and try to derive it from the concept of straight lines and the number two; or take the proposition that a figure is possible with three straight lines, and in the same way try to derive it from these concepts. All of your effort is in vain, and you see yourself forced to take refuge in intuition, as indeed geometry always does. You thus give yourself an object in intuition; but what kind is this, is it a pure *a priori* intuition or an empirical one? If it were the latter, then no universally valid, let alone apodictic proposition could ever come from it: for experience can never provide anything of this sort. You must therefore give your object *a priori* in intuition, and ground your synthetic proposition on this. If there did not lie in you a faculty for intuiting *a priori*; if this subjective condition regarding form were not at the same time the universal *a priori* condition under which alone the object^a of this (outer) intuition is itself possible; if the object (the triangle) were something in itself without relation to your subject: then how could you say that what necessarily lies in your subjective conditions for constructing a triangle must also necessarily pertain to the triangle in itself?^b for you could not add to your concept (of three lines) something new (the figure) that must thereby necessarily be encountered in the object, since this is given prior to your cognition and not through it. If, therefore, space (and time as well) were not a mere form of your intuition that contains *a priori* conditions under which alone things could be outer objects for you, which are nothing in themselves without these subjective conditions, then you could make out absolutely nothing synthetic and *a priori* about outer objects.^{c28} It is therefore indubitably certain, and not merely possible or even probable, that space and time, as the necessary conditions of all (outer and inner) experience, are merely subjective conditions of all our intuition, in relation^d to which therefore all objects are mere appearances and not things given for themselves in this way; about these appearances, further, much may be said *a priori* that concerns their form, but nothing whatsoever about the things in themselves that may ground them.^e

^a Object

^b Question mark added.

^c Objecte

^d Verhältnis

^e Kant adds three paragraphs and a conclusion following this point in the second edition (B 66–73). In his copy of the first edition, he here inserted the following note, which to some extent outlines the additions to be made in the second:

“On the necessity of space and time as *a priori* conditions belonging to the existence of things – On the effort nevertheless to remove both from a being that is no object of the senses, God – Mendelssohn.

“On the theory of nature: how it is to be seen from that that bodies are mere *phenomena*.” (E XXXII, p. 21; 23:24)

The Transcendental Doctrine of Elements
First Part
The Transcendental Aesthetic^a

<§ 1>^b

In whatever way and through whatever means a cognition may relate to objects, that through which it relates immediately to them, and at which all thought as a means is directed as an end, is **intuition**. This, however, takes place only insofar as the object is given to us; but this in turn, <at least for us humans,> is possible only if it affects the mind in a certain way. The capacity (receptivity) to acquire representations through the way in which we are affected by objects is called **sensibility**. Objects are therefore **given** to us by means of sensibility, and it alone affords us **intuitions**; but they are **thought** through the understanding, and from it arise **concepts**. But all thought, whether straightaway (*directe*) or through a detour (*indirecte*), must, <by means of certain marks,> ultimately be related to intuitions, thus, in our case, to sensibility, since there is no other way in which objects can be given to us.

B 34 The effect of an object on the capacity for representation, insofar as
 A 20 we are affected by it, is **sensation**. That intuition which is related to the
 object through sensation is called **empirical**. The undetermined object
 of an empirical intuition is called **appearance**.

I call that in the appearance which corresponds to sensation its **matter**, but that which allows the manifold of appearance to be ordered^c in

^a We here present the revised version of the “Transcendental Aesthetic” that Kant prepared for the second edition of the *Critique*. Since in addition to the major changes that he made, all of which will be noted, Kant also made numerous minor changes that it would be cumbersome to note individually, we will enclose all the changes Kant made in B within angled brackets (< . . . >), whether or not they are otherwise noted. Editorial notes on passages unchanged from A will not be repeated.

^b In the second edition, Kant divided the “Transcendental Doctrine of Elements” from the beginning of the “Transcendental Aesthetic” through the end of the “Transcendental Deduction of the Pure Concepts of the Understanding” into twenty-seven numbered sections. In the case of some sections, new titles were also added for material otherwise taken over without other change from the first edition.

^c In the first edition this reads “intuited as ordered in certain relations . . .”

certain relations^a I call the **form** of appearance. Since that within which the sensations can alone be ordered and placed in a certain form cannot itself be in turn sensation, the matter of all appearance is only given to us *a posteriori*, but its form must all lie ready for it in the mind *a priori*, and can therefore be considered separately from all sensation.

I call all representations **pure** (in the transcendental sense) in which nothing is to be encountered that belongs to sensation. Accordingly the pure form of sensible intuitions in general is to be encountered in the mind *a priori*, wherein all of the manifold of appearances is intuited in certain relations. This pure form of sensibility itself is also called **pure intuition**. So if I separate from the representation of a body that which the understanding thinks about it, such as substance, force, divisibility, etc., as well as that which belongs to sensation, such as impenetrability, hardness, color, etc., something from this empirical intuition is still left for me, namely extension and form. These belong to the pure intuition, which occurs *a priori*, even without an actual object of the senses or sensation, as a mere form of sensibility in the mind.

I call a science of all principles^b of *a priori* sensibility the **transcendental aesthetic**.^{*} There must therefore be such a science, which constitutes the first part of the transcendental doctrine of elements, in opposition to that which contains the principles^c of pure thinking, and which is named transcendental logic.

* The Germans are the only ones who now employ the word “aesthetics” to designate that which others call the critique of taste. The ground for this is a failed hope, held by the excellent analyst Baumgarten, of bringing the critical estimation of the beautiful under principles of reason,^d and elevating its rules to a science. But this effort is futile. For the putative rules or criteria are merely empirical as far as their <most prominent> sources are concerned, and can therefore never serve as <determinate> *a priori* rules according to which our judgment of taste must be directed; rather the latter constitutes the genuine touchstone of the correctness of the former. For this reason it is advisable <either> again to desist from the use of this term and preserve it for that doctrine which is true science (whereby one would come closer to the language and the sense of the ancients, among whom the division of cognition into ἀσθητικά καὶ νοητικά was very well known), <or else to share the term with speculative philosophy and take aesthetics partly in a transcendental meaning, partly in a psychological meaning>.

^a As already noted at p. 156, note *a*, with the exception of four cases in its final section, throughout the “Transcendental Aesthetic” Kant characteristically uses the term *Verhältnis*, connoting a relation among objects, rather than *Beziehung*, connoting a relation between subject and object; thus, unless otherwise noted, “relation” or its plural translates *Verhältnis* or its derivatives.

^b *Principien*

^c *Principien*

^d *Vernunftprinzipien*

A 22 In the transcendental aesthetic we will therefore first **isolate** sensibility by separating off everything that the understanding thinks through its concepts, so that nothing but empirical intuition remains. Second, we will then detach from the latter everything that belongs to sensation, so that nothing remains except pure intuition and the mere form of appearances, which is the only thing that sensibility can make available *a priori*. In this investigation it will be found that there are two pure forms of sensible intuition as principles^a of *a priori* cognition, namely space and time, with the assessment of which we will now be concerned.

B 37 The Transcendental Aesthetic
First Section
On space.

<§ 2
Metaphysical exposition of this concept.>

A 23 By means of outer sense (a property of our mind) we represent to ourselves objects as outside us, and all as in space. In space their shape, magnitude, and relation to one another is determined, or determinable. Inner sense, by means of which the mind intuits itself, or its inner state, gives, to be sure, no intuition of the soul itself, as an object;^b yet it is still a determinate form, under which the intuition of its inner state is alone possible, so that everything that belongs to the inner determinations is represented in relations of time. Time can no more be intuited externally than space can be intuited as something in us. Now what are space and time? Are they actual entities?^c Are they only determinations or relations of things, yet ones that would pertain to them even if they were not intuited, or are they relations that only attach to the form of intuition alone, and thus to the subjective constitution of our mind, without which these predicates could not be ascribed to any thing at all? In order to instruct ourselves about this, we will <expound the concept of space> first.^d <I understand by **exposition** (*expositio*) the distinct (even if not complete) representation of that which belongs to a concept; but the exposition is **metaphysical** when it contains that which exhibits the concept as **given a priori**.>

1) Space is not an empirical concept that has been drawn from outer

^a *Principien*

^b *Object*

^c *wirkliche Wesen*

^d In the first edition: "first consider space."

experiences. For in order for certain sensations to be related^a to something outside me (i.e., to something in another place in space from that in which I find myself), thus in order for me to represent them as outside <and next to> one another, thus not merely as different but as in different places, the representation of space must already be their ground. Thus the representation of space cannot be obtained from the relations of outer appearance through experience, but this outer experience is itself first possible only through this representation.

2) Space is a necessary representation, *a priori*, that is the ground of all outer intuitions. One can never represent that there is no space, though one can very well think that there are no objects to be encountered in it. It is therefore to be regarded as the condition of the possibility of appearances, not as a determination dependent on them, and is an *a priori* representation that necessarily grounds outer appearances.^b

<3> Space is not a discursive or, as is said, general concept of relations of things in general, but a pure intuition. For, first, one can only represent a single space, and if one speaks of many spaces, one understands by that only parts of one and the same unique space. And these parts cannot as it were precede the single all-encompassing space as its components (from which its composition would be possible), but rather are only thought **in it**. It is essentially single; the manifold in it, thus also the general concept of spaces in general, rests merely on limitations. From this it follows that in respect to it an *a priori* intuition (which is not empirical) grounds all concepts of it.^c Thus also all geometrical principles, e.g., that in a triangle two sides together are always greater than the third, are never derived from general concepts of line and triangle, but rather are derived from intuition and indeed derived *a priori* with apodictic certainty.

<4> Space is represented as an infinite **given** magnitude. Now one must, to be sure, think of every concept as a representation that is contained in an infinite set of different possible representations (as their common mark), which thus contains these **under itself**; but no concept, as such, can be thought as if it contained an infinite set of representations **within itself**. Nevertheless space is so thought (for all the parts of space, even to infinity, are simultaneous). Therefore the original representation of space is an *a priori* intuition, not a concept.>

^a *bezogen*

^b In the first edition there follows a paragraph (3) (at A24 above) that is replaced by the "Transcendental Exposition of the Concept of Space" in the second (see B40–1 below); the following paragraphs, (3) and (4), were thus originally numbered (4) and (5); the content of the original paragraph (5), now renumbered (4), is also changed.

^c In the first edition: "of them," i.e., the limitations of space.

^d As previously mentioned, the content of this paragraph is changed from the first edition.

<§ 3

Transcendental exposition of the concept of space.

I understand by a **transcendental exposition** the explanation of a concept as a principle^a from which insight into the possibility of other synthetic *a priori* cognitions can be gained. For this aim it is required 1) that such cognitions actually flow from the given concept, and 2) that these cognitions are only possible under the presupposition of a given way of explaining this concept.

B 41 Geometry is a science that determines the properties of space synthetically and yet *a priori*. What then must the representation of space be for such a cognition of it to be possible? It must originally be intuition; for from a mere concept no propositions can be drawn that go beyond the concept, which, however, happens in geometry (Introduction V). But this intuition must be encountered in us *a priori*, i.e., prior to all perception of an object, thus it must be pure, not empirical intuition. For geometrical propositions are all apodictic, i.e., combined with consciousness of their necessity, e.g., space has only three dimensions; but such propositions cannot be empirical or judgments of experience, nor inferred from them (Introduction II).

Now how can an outer intuition inhabit the mind that precedes the objects^b themselves, and in which the concept of the latter can be determined *a priori*? Obviously not otherwise than insofar as it has its seat merely in the subject, as its formal constitution for being affected by objects^c and thereby acquiring **immediate representation**, i.e., **intuition**, of them, thus only as the form of outer **sense** in general.

Thus our explanation alone makes the **possibility** of geometry as a synthetic *a priori* cognition comprehensible. Any kind of explanation that does not accomplish this, even if it appears to have some similarity with it, can most surely be distinguished from it by means of this characteristic.>²⁹

A 26/ B 42

Conclusions from the above concepts.

a) Space represents no property at all of any things in themselves nor any relation of them to each other, i.e., no determination of them that attaches to objects themselves and that would remain even if one were to abstract from all subjective conditions of intuition. For neither absolute nor relative determinations can be intuited prior to the existence of the things to which they pertain, thus be intuited *a priori*.

^a *Principis*

^b *Objecten*

^c *Objecten*

b) Space is nothing other than merely the form of all appearances of outer sense, i.e., the subjective condition of sensibility, under which alone outer intuition is possible for us. Now since the receptivity of the subject to be affected by objects necessarily precedes all intuitions of these objects, it can be understood how the form of all appearances can be given in the mind prior to all actual perceptions, thus *a priori*, and how as a pure intuition, in which all objects must be determined, it can contain principles^a of their relations prior to all experience.

We can accordingly speak of space, extended beings, and so on, only from the human standpoint. If we depart from the subjective condition under which alone we can acquire outer intuition, namely that through which we may be affected by objects, then the representation of space signifies nothing at all. This predicate is attributed to things only insofar as they appear to us, i.e., are objects of sensibility. The constant form of this receptivity, which we call sensibility, is a necessary condition of all the relations within which objects can be intuited as outside us, and, if one abstracts from these objects, it is a pure intuition, which bears the name of space. Since we cannot make the special conditions of sensibility into conditions of the possibility of things, but only of their appearances, we can well say that space comprehends all things that may appear to us externally, but not all things in themselves, whether they be intuited or not, or by whatever subject they may be intuited. For we cannot judge at all whether the intuitions of other thinking beings are bound to the same conditions that limit our intuition and that are universally valid for us. If we add the limitation of a judgment to the concept of the subject, then the judgment is unconditionally valid. The proposition: "All things are next to one another in space," is valid under the limitation that these things be taken as objects of our sensible intuition. If here I add the condition to the concept and say "All things, as outer intuitions, are next to one another in space," then this rule is valid universally and without limitation. Our expositions accordingly teach the **reality** (i.e., objective validity) of space in regard to everything that can come before us externally as an object, but at the same time the **ideality** of space in regard to things when they are considered in themselves through reason, i.e., without taking account of the constitution of our sensibility. We therefore assert the **empirical reality** of space (with respect to all possible outer experience), though to be sure its **transcendental ideality**, i.e., that it is nothing as soon as we leave aside the condition of the possibility of all experience, and take it as something that grounds the things in themselves.

Besides space, however, there is no other subjective representation

A 27/B 43

B 44

A 28

^a *Principien*

related^a to something **external** that could be called *a priori* objective.
^b<For one cannot derive synthetic *a priori* propositions from any such representation, as one can from intuition in space (§ 3). Strictly speaking, therefore, ideality does not pertain to them, although they coincide with the representation of space in belonging only to the subjective constitution of the kind of sense, e.g., of sight, hearing, and feeling, through the sensations of colors, sounds, and warmth, which, however, since they are merely sensations and not intuitions, do not in themselves allow any object^c to be cognized, least of all *a priori*.>

- B45 The aim of this remark is only to prevent one from thinking of illustrating the asserted ideality of space with completely inadequate examples, since things like colors, taste, etc., are correctly considered not as qualities of things but as mere alterations of our subject, which can even be different in different people. For in this case that which is originally itself only appearance, e.g., a rose, counts in an empirical sense as a thing in itself, which yet can appear different to every eye in regard to color. The transcendental concept of appearances in space, on the contrary, is a critical reminder that absolutely nothing that is intuited in space is a thing in itself, and that space is not a form that is proper to anything in itself, but rather that objects in themselves are not known to us at all, and that what we call outer objects are nothing other than mere representations of our sensibility, whose form is space, but whose true correlate, i.e., the thing in itself, is not and cannot be cognized through them, but is also never asked after in experience.
- A30

B46 The Transcendental Aesthetic
 Second Section
 On time.

<§ 4

Metaphysical exposition of the concept of time.>

Time is <1> not an empirical concept that is somehow drawn from an experience. For simultaneity or succession would not themselves come into perception if the representation of time did not ground them *a priori*. Only under its presupposition can one represent that several things exist at one and the same time (simultaneously) or in different times (successively).

- A31 2) Time is a necessary representation that grounds all intuitions. In regard to appearances in general one cannot remove time, though one

^a *bezogene*

^b In the first edition, the remainder of this paragraph reads differently; see A28–9 above.

^c *Object*

can very well take the appearances away from time. Time is therefore given *a priori*. In it alone is all actuality of appearances possible. The latter could all disappear, but time itself (as the universal condition of their possibility)^a cannot be removed.

3) This *a priori* necessity also grounds the possibility of apodictic principles of relations of time, or axioms of time in general. It has only one dimension: different times are not simultaneous, but successive (just as different spaces are not successive, but simultaneous). These principles could not be drawn from experience, for this would yield neither strict universality nor apodictic certainty. We would only be able to say: This is what common perception teaches, but not: This is how matters must stand. These principles are valid as rules under which alone experiences are possible at all, and instruct us prior to them, not through it.^b B 47

4) Time is no discursive or, as one calls it, general concept, but a pure form of sensible intuition. Different times are only parts of one and the same time. That representation, however, which can only be given through a single object, is an intuition. Further, the proposition that different times cannot be simultaneous cannot be derived from a general concept. The proposition is synthetic, and cannot arise from concepts alone. It is therefore immediately contained in the intuition and representation of time. A 32

5) The infinitude of time signifies nothing more than that every determinate magnitude of time is only possible through limitations of a single time grounding it. The original representation **time** must therefore be given as unlimited. But where the parts themselves and every magnitude of an object can be determinately represented only through limitation, there the entire representation cannot be given through concepts, (<for they contain only partial representations>),^c but immediate intuition must ground them.^d B 48

<§ 5

Transcendental exposition of the concept of time.

I can appeal to No. 3 where, in order to be brief, I have placed that which is properly transcendental under the heading of the metaphysical exposition. Here I add further that the concept of alteration and, with

^a These parentheses added in B.

^b The text reads "*belehren uns vor derselben, und nicht durch dieselbe*." Earlier editors suggested emending the last word to "*dieselben*"; but if the sentence is interpreted to mean "instructs us prior to experiences, not through common perception," it can be read without emendation.

^c In the first edition: "for there the partial representations precede."

^d B has *ihnen* instead of *ihre* here.

it, the concept of motion (as alteration of place), is only possible through and in the representation of time – that if this representation were not *a priori* (inner) intuition, then no concept, whatever it might be, could make comprehensible the possibility of an alteration, i.e., of a combination of contradictorily opposed predicates (e.g., a thing's being in a place and the not-being of the very same thing in the same place) in one and the same object.⁴ Only in time can both contradictorily opposed determinations in one thing be encountered, namely **successively**. Our concept of time therefore explains the possibility of as much synthetic *a priori* cognition as is presented by the general theory of motion, which is no less fruitful.>³⁰

<§ 6>

A 32 Conclusions from these concepts.

a) Time is not something that would subsist for itself or attach to things as an objective determination, and thus remain if one abstracted from all subjective conditions of the intuition of them; for in the first case it would be something that was actual yet without an actual object. As far as the second case is concerned, however, time could not precede the objects as a determination or order attaching to the things themselves as their condition and be cognized and intuited *a priori* through synthetic propositions. But the latter, on the contrary, can very well occur if time is nothing other than the subjective condition under which all intuitions can take place in us. For then this form of inner intuition can be represented prior to the objects, thus *a priori*.

b) Time is nothing other than the form of inner sense, i.e., of the intuition of our self and our inner state. For time cannot be a determination of outer appearances; it belongs neither to a shape or a position, etc., but on the contrary determines the relation of representations in our inner state. And just because this inner intuition yields no shape we also attempt to remedy this lack through analogies, and represent the temporal sequence through a line progressing to infinity, in which the manifold constitutes a series that is of only one dimension, and infer from the properties of this line to all the properties of time, with the sole difference that the parts of the former are simultaneous but those of the latter always exist successively. From this it is also apparent that the representation of time is itself an intuition, since all its relations can be expressed in an outer intuition.

A 34 c) Time is the *a priori* formal condition of all appearances in general. Space, as the pure form of all outer intuitions, is limited as an *a priori*

⁴ *Objecte*

condition merely to outer intuitions. But since, on the contrary, all representations, whether or not they have outer things as their object, nevertheless as determinations of the mind themselves belong to the inner state, while this inner state belongs under the formal condition of inner intuition, and thus of time, so time is an *a priori* condition of all appearance in general, and indeed the immediate condition of the inner intuition (of our souls), and thereby also the mediate condition of outer appearances. If I can say *a priori*: all outer appearances are in space and determined *a priori* according to the relations of space, so from the principle^a of inner sense I can say entirely generally: all appearances in general, i.e., all objects of the senses, are in time, and necessarily stand in relations of time.

B 51

If we abstract from our way of internally intuiting ourselves and by means of this intuition also dealing with all outer intuitions in the power of representation, and thus take objects as they may be in themselves, then time is nothing. It is only of objective validity in regard to appearances, because these are already things that we take as **objects of our senses**; but it is no longer objective if one abstracts from the sensibility of our intuition, thus from that kind of representation that is peculiar to us, and speaks of **things in general**. Time is therefore merely a subjective condition of our (human) intuition (which is always sensible, i.e., insofar as we are affected by objects), and in itself, outside the subject, is nothing. Nonetheless it is necessarily objective in regard to all appearances, thus also in regard to all things that can come before us in experience. We cannot say all things are in time, because with the concept of things in general abstraction is made from every kind of intuition of them, but this is the real condition under which time belongs to the representation of objects. Now if the condition is added to the concept, and the principle says that all things as appearances (objects of sensible intuition) are in time, then the principle has its sound objective correctness and *a priori* universality.

A 35

B 52

Our assertions accordingly teach the **empirical reality** of time, i.e., objective validity in regard to all objects that may ever be given to our senses. And since our intuition is always sensible, no object can ever be given to us in experience that would not belong under the condition of time. But, on the contrary, we dispute all claim of time to absolute reality, namely where it would attach to things absolutely as a condition or property even without regard to the form of our sensible intuition. Such properties, which pertain to things in themselves, can never be given to us through the senses. In this therefore consists the **transcendental ideality** of time, according to which it is nothing at all if one ab-

A 36

^a Princip

stracts from the subjective conditions of sensible intuition, and cannot be counted as either subsisting or inhering in the objects in themselves (without their relation to our intuition). Yet this ideality is to be compared with the subreptions of sensation just as little as that of space is, because in that case one presupposes that the appearance itself, in which these predicates inhere, has objective reality, which is here entirely absent except insofar as it is merely empirical, i.e., the object itself is regarded merely as appearance: concerning which the above remark in the previous sections is to be consulted.^a

<§ 7>

Elucidation.

Against this theory, which concedes empirical reality to time but disputes its absolute and transcendental reality, insightful men have so unanimously proposed one objection that I conclude that it must naturally occur to every reader who is not accustomed to these considerations.³¹ It goes thus: Alterations are real (this is proved by the change of our own representations, even if one would deny all outer appearances together with their alterations). Now alterations are possible only in time, therefore time is something real. There is no difficulty in answering. I admit the entire argument. Time is certainly something real, namely the real form of inner intuition. It therefore has subjective reality in regard to inner experience, i.e., I really have the representation of time and <my>^b determinations in it. It is therefore to be regarded really not as object^c but as the way of representing myself as object.^d But if I or another being could intuit myself without this condition of sensibility, then these very determinations, which we now represent to ourselves as alterations, would yield us a cognition in which the representation of time and thus also of alteration would not occur at all. Its empirical reality therefore remains as a condition of all our experiences. Only absolute reality cannot be granted to it according to what has been adduced above. It is nothing except the form of our inner intuition.* If

* I can, to be sure, say: my representations succeed one another; but that only means that we are conscious of them as in a temporal sequence, i.e., according to the form of inner sense. Time is not on that account something in itself, nor any determination objectively adhering to things.

^a This refers to A 28–30/B 44–5 in § 3.

^b In the first edition: “of my.”

^c *Object*

^d *Object*

one removes the special condition of our sensibility from it, then the concept of time also disappears, and it does not adhere to the objects themselves, rather merely to the subject that intuits them. A 38

The cause, however, on account of which this objection is so unanimously made, and indeed by those who nevertheless know of nothing convincing to object against the doctrine of the ideality of space,³² is this. They did not expect to be able to demonstrate the absolute reality of space apodictically, since they were confronted by idealism, according to which the reality of outer objects is not capable of any strict proof: on the contrary, the reality of the object of our inner sense (of myself and my state) is immediately clear through consciousness. The former could have been a mere illusion, but the latter, according to their opinion, is undeniably something real. But they did not consider that both, without their reality as representations being disputed, nevertheless belong only to appearance, which always has two sides, one where the object^a is considered in itself (without regard to the way in which it is to be intuited, the constitution of which however must for that very reason always remain problematic), the other where the form of the intuition of this object is considered, which must not be sought in the object in itself but in the subject to which it appears, but which nevertheless really and necessarily pertains to the representation of this object. B 55

Time and space are accordingly two sources of cognition, from which different synthetic cognitions can be drawn *a priori*, of which especially pure mathematics in regard to the cognitions of space and its relations provides a splendid example. Both taken together are, namely, the pure forms of all sensible intuition, and thereby make possible synthetic *a priori* propositions. But these *a priori* sources of cognition determine their own boundaries by that very fact (that they are merely conditions of sensibility), namely that they apply to objects only so far as they are considered as appearances, but do not present things in themselves. Those alone are the field of their validity, beyond which no further objective use of them takes place. This reality of space and time, further, leaves the certainty of experiential cognition untouched: for we are just as certain of that whether these forms necessarily adhere to the things in themselves or only to our intuition of these things. Those, however, who assert the absolute reality of space and time, whether they assume it to be subsisting or only inhering, must themselves come into conflict with the principles^b of experience. A 39 B 56

^a Object

^b Principien

For if they decide in favor of the first (which is generally the position of the mathematical investigators of nature),³³ then they must assume two eternal and infinite self-subsisting non-entities (space and time), which exist (yet without there being anything real) only in order to comprehend everything real within themselves. If they adopt the second position (as do some metaphysicians of nature), and hold space and time to be relations of appearances (next to or successive to one another) that are abstracted from experience though confusedly represented in this abstraction, then they must dispute the validity or at least the apodictic certainty of *a priori* mathematical doctrines in regard to real things (e.g., in space), since this certainty does not occur *a posteriori*, and on this view the *a priori* concepts of space and time are only creatures of the imagination, the origin of which must really be sought in experience, out of whose abstracted relations imagination has made something that, to be sure, contains what is general in them but that cannot occur without the restrictions that nature has attached to them.³⁴ The first succeed in opening the field of appearances for mathematical assertions.^a However, they themselves become very confused through precisely these conditions if the understanding would go beyond this field. The second succeed, to be sure, with respect to the latter, in that the representations of space and time do not stand in their way if they would judge of objects not as appearances but merely in relation to the understanding; but they can neither offer any ground for the possibility of *a priori* mathematical cognitions (since they lack a true and objectively valid *a priori* intuition), nor can they bring the propositions of experience into necessary accord with those assertions.

A41 On our theory of the true constitution of these two original forms of
B 58 sensibility both difficulties are remedied.

Finally, that the transcendental aesthetic cannot contain more than these two elements, namely space and time, is clear from the fact that all other concepts belonging to sensibility, even that of motion, which unites both elements, presuppose something empirical. For this presupposes the perception of something movable. In space considered in itself there is nothing movable; hence the movable must be something that is found **in space only through experience**, thus an empirical datum. In the same way the transcendental aesthetic cannot count the concept of alteration among its *a priori* data; for time itself does not alter, but only something that is within time. For this there is required the perception of some existence and the succession of its determinations, thus experience.

^a A colon in the first edition is replaced with a period in the second.

<§ 8>

B 59

General remarks
on the transcendental aesthetic

<I.>^a It will first be necessary to explain as distinctly as possible our opinion in regard to the fundamental constitution of sensible cognition in general, in order to preclude all misinterpretation of it. A 42

We have therefore wanted to say that all our intuition is nothing but the representation of appearance; that the things that we intuit are not in themselves what we intuit them to be, nor are their relations so constituted in themselves as they appear to us; and that if we remove our own subject or even only the subjective constitution of the senses in general, then all constitution, all relations of objects^b in space and time, indeed space and time themselves would disappear, and as appearances they cannot exist in themselves, but only in us. What may be the case with objects in themselves and abstracted from all this receptivity of our sensibility remains entirely unknown to us. We are acquainted with nothing except our way of perceiving them, which is peculiar to us, and which therefore does not necessarily pertain to every being, though to be sure it pertains to every human being. We are concerned solely with this. Space and time are its pure forms, sensation in general its matter. B 60

We can cognize only the former *a priori*, i.e., prior to all actual perception, and they are therefore called pure intuition; the latter, however, is that in our cognition that is responsible for it being called *a posteriori* cognition, i.e., empirical intuition. The former adheres to our sensibility absolutely necessarily, whatever sort of sensations we may have; the latter can be very different. Even if we could bring this intuition of ours to the highest degree of distinctness we would not thereby come any closer to the constitution of objects in themselves. For in any case we would still completely cognize only our own way of intuiting, i.e., our sensibility, and this always only under the conditions originally depending on the subject, space and time; what the objects may be in themselves would still never be known through the most enlightened cognition of their appearance, which alone is given to us. A 43

That our entire sensibility is nothing but the confused representation of things, which contains solely that which pertains to them in themselves but only under a heap of marks and partial representations that we can never consciously separate from one another, is therefore a falsification of the concept of sensibility and of appearance that renders

^a "I." is added in the second edition because of the addition of the further numbered paragraphs (II through IV) added at B 66–73.

^b *Objecte*

the entire theory of them useless and empty. The difference between an
 B 61 indistinct and a distinct representation is merely logical, and does not
 concern the content. Without doubt the concept of **right** that is used
 by the healthy understanding contains the very same things that the
 most subtle speculation can evolve out of it, only in common and prac-
 tical use one is not conscious of these manifold representations in these
 thoughts. Thus one cannot say that the common concept is sensible and
 A 44 contains a mere appearance, for right cannot appear at all; rather its
 concept lies in the understanding and represents a constitution (the
 moral constitution) of actions that pertains to them in themselves. The
 representation of a **body** in intuition, on the contrary, contains nothing
 at all that could pertain to an object in itself, but merely the appearance
 of something and the way in which we are affected by it; and this re-
 ceptivity of our cognitive capacity is called sensibility and remains
 worlds apart from the cognition of the object in itself even if one might
 see through to the very bottom of it (the appearance).

The Leibnizian-Wolffian philosophy has therefore directed all inves-
 tigations of the nature and origin of our cognitions to an entirely unjust
 point of view in considering the distinction between sensibility and the
 intellectual as merely logical, since it is obviously transcendental, and
 B 62 does not concern merely the form of distinctness or indistinctness, but
 its origin and content, so that through sensibility we do not cognize the
 constitution of things in themselves merely indistinctly, but rather not
 at all, and, as soon as we take away our subjective constitution, the rep-
 resented object^a with the properties that sensible intuition attributes to
 it is nowhere to be encountered, nor can it be encountered, for it is just
 this subjective constitution that determines its form as appearance.³⁵

A 45 We ordinarily distinguish quite well between that which is essentially
 attached to the intuition of appearances, and is valid for every human
 sense in general, and that which pertains to them only contingently be-
 cause it is not valid for the relation^b of sensibility in general but only for
 a particular situation or organization of this or that sense. And thus one
 calls the first cognition one that represents the object in itself, but the
 second one only its appearance. This distinction, however, is only em-
 pirical. If one stands by it (as commonly happens) and does not regard
 that empirical intuition as in turn mere appearance (as ought to hap-
 pen), so that there is nothing to be encountered in it that pertains to
 anything in itself, then our transcendental distinction is lost, and we be-

^a *Object*

^b As noted in the first-edition version above, here Kant switches from *Verhältnis* to *Beziehung* as his topic switches from the relation of objects in space or time to each other to the relation of space and time to us. With one exception to be noted, therefore, for the remainder of this section (I) “relation” translates *Verhältnis*. In the new paragraphs II through IV added below, however, Kant again reverts to *Verhältnis*.

lieve ourselves to cognize things in themselves, though we have nothing to do with anything except appearances anywhere (in the world of sense), even in the deepest research into its objects. Thus, we would certainly call a rainbow a mere appearance in a sun-shower, but would call this rain the thing in itself, and this is correct, as long as we understand the latter concept in a merely physical sense, as that which in universal experience and all different positions relative to the senses is always determined thus and not otherwise in intuition. But if we consider this empirical object in general and, without turning to its agreement with every human sense, ask whether it (not the raindrops, since these, as appearances, are already empirical objects)^a represents an object in itself, then the question of the relation of the representation to the object is transcendental, and not only these drops are mere appearances, but even their round form, indeed even the space through which they fall are nothing in themselves, but only mere modifications or foundations^b of our sensible intuition; the transcendental object,^c however, remains unknown to us.

The second important concern of our transcendental aesthetic is that it not merely earn some favor as a plausible hypothesis, but that it be as certain and indubitable as can ever be demanded of a theory that is to serve as an organon. In order to make this certainty fully convincing we will choose a case in which its validity can become obvious <and that can serve to make that which has been adduced in § 3 even more clear>.

Thus, if it were to be supposed that space and time are in themselves objective and conditions of the possibility of things in themselves, then it would be shown, first, that there is a large number of *a priori* apodictic and synthetic propositions about both, but especially about space, which we will therefore here investigate as our primary example. Since the propositions of geometry are cognized synthetically *a priori* and with apodictic certainty, I ask: Whence do you take such propositions, and on what does our understanding rely in attaining to such absolutely necessary and universally valid truths? There is no other way than through concepts or through intuitions, both of which, however, are given, as such, either *a priori* or *a posteriori*. The latter, namely empirical concepts, together with that on which they are grounded, empirical intuition, cannot yield any synthetic proposition except one that is also merely empirical, i.e., a proposition of experience; thus it can never contain necessity and absolute universality of the sort that is nevertheless characteristic of all propositions of geometry. Concerning the first and only means for attaining to such cognitions, however, namely

^a *Objecte*

^b *Grundlagen*

^c *Object*

through mere concepts or *a priori* intuitions, it is clear that from mere concepts no synthetic cognition but only merely analytic cognition can be attained. Take the proposition that with two straight lines no space
 B 65 at all can be enclosed, thus no figure is possible, and try to derive it from the concept of straight lines and the number two; or take the proposition that a figure is possible with three straight lines, and in the same way try to derive it from these concepts. All of your effort is in vain, and you see yourself forced to take refuge in intuition, as indeed geometry
 A 48 always does. You thus give yourself an object in intuition; but what kind is this, is it a pure *a priori* intuition or an empirical one? If it were the latter, then no universally valid, let alone apodictic proposition could ever come from it: for experience can never provide anything of this sort. You must therefore give your object *a priori* in intuition, and ground your synthetic proposition on this. If there did not lie in you a faculty for intuiting *a priori*; if this subjective condition regarding form were not at the same time the universal *a priori* condition under which alone the object^a of this (outer) intuition is itself possible; if the object (the triangle) were something in itself without relation to your subject: then how could you say that what necessarily lies in your subjective conditions for constructing a triangle must also necessarily pertain to the triangle in itself? for you could not add to your concept (of three lines)
 B 66 something new (the figure) that must thereby necessarily be encountered in the object, since this is given prior to your cognition and not through it. If, therefore, space (and time as well) were not a mere form of your intuition that contains *a priori* conditions under which alone things could be outer objects for you, which are nothing in themselves without these subjective conditions, then you could make out absolutely nothing synthetic and *a priori* about outer objects.^b It is therefore indubitably certain and not merely possible or even probable that space and
 A 49 time, as the necessary conditions of all (outer and inner) experience, are merely subjective conditions of all our intuition, in relation to which therefore all objects are mere appearances and not things given for themselves in this way; about these appearances, further, much may be said *a priori* that concerns their form but nothing whatsoever about the things in themselves that may ground them.

‘<II. For confirmation of this theory of the ideality of outer as well as inner sense, thus of all objects^d of the senses, as mere appearances, this comment is especially useful: that everything in our cognition that belongs to intuition (with the exception, therefore, of the feeling of plea-

^a Object

^b Objecte

^c From here to the end of the “Transcendental Aesthetic” added in the second edition.

^d Objecte

sure and displeasure and the will, which are not cognitions at all) contains nothing but mere relations,^a of places in one intuition (extension), alteration of places (motion), and laws in accordance with which this alteration is determined (moving forces). But what is present in the place, or what it produces in the things themselves besides the alteration of place, is not given through these relations. Now through mere relations no thing in itself is cognized; it is therefore right to judge that since nothing is given to us through outer sense except mere representations of relation, outer sense can also contain in its representation only the relation of an object to the subject, and not that which is internal to the object^b in itself.³⁶ It is exactly the same in the case of inner sense. It is not merely that the representations of **outer sense** make up the proper material with which we occupy our mind, but also the time in which we place these representations, which itself precedes the consciousness of them in experience and grounds the way in which we place them in mind as a formal condition, already contains relations of succession, of simultaneity, and of that which is simultaneous with succession (of that which persists). Now that which, as representation, can precede any act of thinking something is intuition and, if it contains nothing but relations, it is the form of intuition, which, since it does not represent anything except insofar as something is posited in the mind, can be nothing other than the way in which the mind is affected by its own activity, namely this positing of its representation, thus the way it is affected through itself, i.e., it is an inner sense as far as regards its form. Everything that is represented through a sense is to that extent always appearance, and an inner sense must therefore either not be admitted at all or else the subject, which is the object of this sense, can only be represented by its means as appearance, not as it would judge of itself if its intuition were mere self-activity, i.e., intellectual. Any difficulty in this depends merely on the question how a subject can internally intuit itself; yet this difficulty is common to every theory. Consciousness of itself (apperception) is the simple representation of the I, and if all of the manifold in the subject were given **self-actively** through that alone, then the inner intuition would be intellectual. In human beings this consciousness requires inner perception of the manifold that is antecedently given in the subject, and the manner in which this is given in the mind without spontaneity must be called sensibility on account of this difference. If the faculty for becoming conscious of oneself is to seek out (apprehend) that which lies in the mind, it must affect the lat-

B 67

B 68

^a Here Kant reverts to the use of *Verhältnis* for the remainder of the “Transcendental Aesthetic,” and it is thus this word that is translated by “relation” here and for the remainder of the section unless otherwise noted.

^b *Objekte*

ter, and it can only produce an intuition of itself in such a way, whose form, however, which antecedently grounds it in the mind, determines the way in which the manifold is together in the mind in the representation of time; there it then intuits itself not as it would immediately self-actively represent itself, but in accordance with the way in which it is affected from within, consequently as it appears to itself, not as it is.

III. If I say: in space and time intuition represents both outer objects^a as well as the self-intuition of the mind as each affects our senses, i.e., as it **appears**, that is not to say that these objects would be a mere **illusion**.^{b,37} For in the appearance the objects,^c indeed even properties^d that we attribute to them, are always regarded as something really given, only insofar as this property depends only on the kind of intuition of the subject in the relation^e of the given object to it then this object as **appearance** is to be distinguished from itself as object^f **in itself**. Thus I do not say that bodies merely **seem**^g to exist outside me or that my soul only **seems**^h to be given if I assert that the quality of space and time – in accordance with which, as condition of their existence, I posit both of these – lies in my kind of intuition and not in these objectsⁱ in themselves. It would be my own fault if I made that which I should count as appearance into mere illusion.* But this does not happen according to

*The predicates of appearance can be attributed to the object^j in itself, in relation to our sense, e.g., the red color or fragrance to the rose; but the illusion can never be attributed to the object as predicate, precisely because that would be to attribute to the object^k **for itself** what pertains to it only in relation to the senses or in general to the subject, e.g., the two handles that were originally attributed to Saturn. What is not to be encountered in the object^l in itself at all, but is always to be encountered in its relation to the subject and is inseparable from the representation of the object, is appearance, and thus the predicates of space and of time are rightly attributed to the objects of the senses as such, and there is no illusion in this. On the contrary, if I attribute the redness to the rose **in itself**, the handles to Saturn or extension to all outer objects **in themselves**, without looking to a determinate relation of these objects to the subject and limiting my judgment to this, then illusion first arises.

^a *Objecte*

^b *Schein*

^c *Objecte*

^d *Beschaffenheiten*, here and in the remainder of this paragraph.

^e *Relation*

^f *Object*

^g *scheinen*

^h *scheint*

ⁱ *Objecten*

^j *Objecte*

^k *Object*

^l *Objecte*

our principle^a of the ideality of all of our sensible intuitions; rather, if one ascribes **objective reality** to those forms of representation then one cannot avoid thereby transforming everything into mere **illusion**. For if one regards space and time as properties that, as far as their possibility is concerned, must be encountered in things in themselves, and reflects on the absurdities in which one then becomes entangled, because two infinite things that are neither substances nor anything really inhering in substances must nevertheless be something existing, indeed the necessary condition of the existence of all things, which also remain even if all existing things are removed; then one cannot well blame the good Berkeley if he demotes bodies to mere illusion;³⁸ indeed even our own existence, which would be made dependent in such a way on the self-subsisting reality of a non-entity such as time, would be transformed along with this into mere illusion; an absurdity of which no one has yet allowed himself to be guilty.

B 71

IV. In natural theology, where one conceives of an object that is not only not an object of intuition for us but cannot even be an object of sensible intuition for itself, one is careful to remove the conditions of time and space from all of its intuition (for all of its cognition must be intuition and not **thinking**, which is always proof of limitations). But with what right can one do this if one has antecedently made both of these into forms of things in themselves, and indeed ones that, as *a priori* conditions of the existence of things, would remain even if one removed the things themselves? – for as conditions of all existence in general they would also have to be conditions of the existence of God. If one will not make them into objective forms of all things, then no alternative remains but to make them into subjective forms of our kind of outer as well as inner intuition, which is called sensible because it is **not original**, i.e., one through which the existence of the object^b of intuition is itself given (and that, so far as we can have insight, can only pertain to the original being); rather it is dependent on the existence of the object,^c thus it is possible only insofar as the representational capacity of the subject is affected through that.³⁹

B 72

It is also not necessary for us to limit the kind of intuition in space and time to the sensibility of human beings; it may well be that all finite thinking beings must necessarily agree with human beings in this regard (though we cannot decide this), yet even given such universal validity this kind of intuition would not cease to be sensibility, for the very reason that it is derived (*intuitus derivativus*),^d not original (*intuitus orig-*

^a *Princip*

^b *Objects*

^c *Objects*

^d derivative intuition

inarius),^a thus not intellectual intuition, which for the ground already adduced seems to pertain only to the original being, never to one that is dependent as regards both its existence and its intuition (which determines its existence in relation^b to given objects);^c although the last remark must be counted only as an illustration of our aesthetic theory and not as a ground of its proof.

B 73

Conclusion of the Transcendental Aesthetic.

Here we now have one of the required pieces for the solution of the general problem of transcendental philosophy – **how are synthetic *a priori* propositions possible?** – namely pure *a priori* intuitions, space and time, in which, if we want to go beyond the given concept in an *a priori* judgment, we encounter that which is to be discovered *a priori* and synthetically connected with it, not in the concept but in the intuition that corresponds to it; but on this ground such a judgment never extends beyond the objects of the senses and can hold only for objects^d of possible experience.>

^a original intuition

^b *Beziehung*

^c *Objecte*

^d *Objecte*

The Transcendental Doctrine of Elements
Second Part
The Transcendental Logic

A 50 / B 74

Introduction
The Idea of a Transcendental Logic

I.
On logic in general.

Our cognition arises from two fundamental sources in the mind, the first of which is the reception of representations (the receptivity of impressions), the second the faculty for cognizing an object by means of these representations (spontaneity of concepts); through the former an object is **given** to us, through the latter it is **thought** in relation to that representation (as a mere determination of the mind). Intuition and concepts therefore constitute the elements of all our cognition, so that neither concepts without intuition corresponding to them in some way nor intuition without concepts can^a yield a cognition. Both are either pure or empirical. **Empirical**, if sensation (which presupposes the actual presence of the object) is contained therein; but **pure** if no sensation is mixed into the representation. One can call the latter the matter of sensible cognition. Thus pure intuition contains merely the form under which something is intuited, and pure concept only the form of thinking of an object in general. Only pure intuitions or concepts alone are possible *a priori*, empirical ones only *a posteriori*.

B 75
A 51

If we will call the **receptivity** of our mind to receive representations insofar as it is affected in some way **sensibility**, then on the contrary the faculty for bringing forth representations itself, or the **spontaneity** of cognition, is the **understanding**. It comes along with our nature that **intuition** can never be other than **sensible**, i.e., that it contains only the way in which we are affected by objects. The faculty for **thinking** of objects of sensible intuition, on the contrary, is the **understanding**. Neither of these properties is to be preferred to the other. Without sensibility no object would be given to us, and without understanding none would be thought. Thoughts without content are empty, intuitions

^a The second edition has the plural verb *können*; the first had the singular *kann*.

without concepts are blind.¹ It is thus just as necessary to make the mind's concepts sensible (i.e., to add an object to them in intuition) as it is to make its intuitions understandable (i.e., to bring them under concepts). Further, these two faculties or capacities cannot exchange their functions. The understanding is not capable of intuiting anything, and the senses are not capable of thinking anything. Only from their unification can cognition arise. But on this account one must not mix up their roles, rather one has great cause to separate them carefully from each other and distinguish them. Hence we distinguish the science of the rules of sensibility in general, i.e., aesthetic, from the science of the rules of understanding in general, i.e., logic.

B 76
A 52

Now logic in turn can be undertaken with two different aims, either as the logic of the general or of the particular use of the understanding. The former contains the absolutely necessary rules of thinking, without which no use of the understanding takes place, and it therefore concerns these rules without regard to the difference of the objects to which it may be directed.² The logic of the particular use of the understanding contains the rules for correctly thinking about a certain kind of objects. The former can be called elementary logic, the latter, however, the organon of this or that science. In the schools the latter is often stuck before the sciences as their propaedeutic, though in the course of human reason they are certainly the latest to be reached, once the science is already long complete, and requires only the final touch for its improvement and perfection. For one must already know the objects rather well if one will offer the rules for how a science of them is to be brought about.

B 77

Now general logic is either pure or applied logic. In the former we abstract from all empirical conditions under which our understanding is exercised, e.g., from the influence of the senses, from the play of imagination,^a the laws of memory, the power of habit, inclination, etc., hence also from the sources of prejudice, indeed in general from all causes from which certain cognitions arise or may be supposed to arise, because these merely concern the understanding under certain circumstances of its application, and experience is required in order to know these. A **general** but **pure** logic therefore has to do with strictly *a priori* principles,^b and is a **canon of the understanding** and reason, but only in regard to what is formal in their use, be the content what it may (empirical or transcendental). A **general logic**, however, is then called **applied** if it is directed to the rules of the use of the understanding under the subjective empirical conditions that psychology teaches us. It therefore has empirical principles,^c although it is to be sure general in-

A 53

^a *Einbildung*

^b *Principien*

^c *Principien*

sofar as it concerns the use of the understanding without regard to the difference of objects. On this account it is also neither a canon of the understanding in general nor an organon of particular sciences, but merely a cathartic of the common understanding. B 78

In general logic the part that is to constitute the pure doctrine of reason must therefore be entirely separated from that which constitutes applied (though still general) logic. The former alone is properly science, although brief and dry, as the scholastically correct presentation of a doctrine of the elements of the understanding requires. In this therefore logicians must always have two rules in view. A 54

1) As general logic it abstracts from all contents of the cognition of the understanding and of the difference of its objects, and has to do with nothing but the mere form of thinking.

2) As pure logic it has no empirical principles,^a thus it draws nothing from psychology (as one has occasionally been persuaded), which therefore has no influence at all on the canon of the understanding. It is a proven doctrine, and everything in it must be completely *a priori*.

What I call applied logic (in opposition to the common signification of this word, according to which it ought to contain certain exercises to which pure logic gives the rule) is thus a representation of the understanding and the rules of its necessary use *in concreto*, namely under the contingent conditions of the subject, which can hinder or promote this use, and which can all be given only empirically. It deals with attention, its hindrance and consequences, the cause of error, the condition of doubt, of reservation, of conviction, etc., and general and pure logic is related to it as pure morality, which contains merely the necessary moral laws of a free will in general, is related to the doctrine of virtue proper, which assesses these laws under the hindrances of the feelings, inclinations, and passions to which human beings are more or less subject, and which can never yield a true and proven science, since it requires empirical and psychological principles^b just as much as that applied logic does. B 79 A 55

II.

On transcendental logic.

General logic abstracts, as we have shown, from all content of cognition, i.e. from any relation^c of it to the object,^d and considers only the

^a *Principien*

^b *Principien*

^c *Beziehung*. The contrast between this term and the following use of *Verhältnis* (p. 196, note a) shows that Kant continues to use the former to connote a relation between subject and object and the latter among objects, though in this case objects of thought rather than sensibility. Further, unnoted instances of "relation" translate *Beziehung*.

^d *Object*

logical form in the relation^a of cognitions to one another, i.e., the form of thinking in general. But now since there are pure as well as empirical intuitions (as the transcendental aesthetic proved), a distinction between pure and empirical thinking of objects could also well be found. In this case there would be a logic in which one did not abstract from all content of cognition; for that logic that contained merely the rules of the pure thinking of an object would exclude all those cognitions that were of empirical content. It would therefore concern the origin of our cognitions of objects insofar as that cannot be ascribed to the objects; while general logic, on the contrary, has nothing to do with this origin of cognition, but rather considers representations, whether they are originally given *a priori* in ourselves or only empirically, merely in respect of the laws according to which the understanding brings them into relation^b to one another when it thinks, and therefore it deals only with the form of the understanding, which can be given to the representations wherever they may have originated.

And here I make a remark the import of which extends to all of the following considerations, and that we must keep well in view, namely that not every *a priori* cognition must be called transcendental, but only that by means of which we cognize that and how certain representations (intuitions or concepts) are applied entirely *a priori*, or are possible (i.e., the possibility of cognition or its use *a priori*). Hence neither space nor any geometrical determination of it *a priori* is a transcendental representation, but only the cognition that these representations are not of empirical origin at all and the possibility that they can^c nevertheless be related *a priori* to objects of experience can be called transcendental. Likewise the use of space about all objects in general would also be transcendental; but if it is restricted solely to objects of the senses, then it is called empirical. The difference between the transcendental and the empirical therefore belongs only to the critique of cognitions and does not concern their relation to their object.

In the expectation, therefore, that there can perhaps be concepts that may be related to objects *a priori*, not as pure or sensible intuitions but rather merely as acts of pure thinking, that are thus concepts but of neither empirical nor aesthetic origin, we provisionally formulate the idea of a science of pure understanding and of the pure cognition of reason, by means of which we think objects completely *a priori*. Such a science, which would determine the origin, the domain, and the objective validity of such cognitions, would have to be called **transcendental logic**, since it has to do merely with the laws of the understanding and reason,

^a *Verhältnisse*

^b *Verhältnis*

^c Following Erdmann, reading *können* instead of *könne*.

but solely insofar as they are related to objects *a priori* and not, as in the case of general logic, to empirical as well as pure cognitions of reason without distinction. B 82

III.

On the division of general logic into analytic and dialectic.

The old and famous question with which the logicians were to be driven into a corner and brought to such a pass that they must either fall into a miserable circle^a or else confess their ignorance, hence the vanity of their entire art, is this: **What is truth?** The nominal definition of truth, namely that it is the agreement of cognition with its object, is here granted and presupposed; but one demands to know what is the general and certain criterion of the truth of any cognition. A 58

It is already a great and necessary proof of cleverness or insight to know what one should reasonably ask. For if the question is absurd in itself and demands unnecessary answers, then, besides the embarrassment of the one who proposes it, it also has the disadvantage of misleading the incautious listener into absurd answers, and presenting the ridiculous sight (as the ancients said) of one person milking a billy-goat while the other holds a sieve underneath.³ B 83

If truth consists in the agreement of a cognition with its object, then this object must thereby be distinguished from others; for a cognition is false if it does not agree with the object to which it is related even if it contains something that could well be valid of other objects. Now a general criterion of truth would be that which was valid of all cognitions without any distinction among their objects. But it is clear that since with such a criterion one abstracts from all content of cognition (relation to its object),^b yet truth concerns precisely this content, it would be completely impossible and absurd to ask for a mark of the truth of this content of cognition, and thus it is clear that a sufficient and yet at the same time general sign of truth cannot possibly be provided. Since above we have called the content of a cognition its matter, one must therefore say that no general sign of the truth of the matter of cognition can be demanded, because it is self-contradictory. A 59

But concerning the mere form of cognition (setting aside all content), it is equally clear that a logic, so far as it expounds the general and necessary rules of understanding, must present criteria of truth in these very rules. For that which contradicts these is false, since the understanding thereby contradicts its general rules of thinking and thus con- B 84

^a In the second edition, *Dialexis*; in the first, *Dialele*, i.e. reasoning in a circle.

^b *Object*

tradicts itself. But these criteria concern only the form of truth, i.e., of thinking in general, and are to that extent entirely correct but not sufficient. For although a cognition may be in complete accord with logical form, i.e., not contradict itself, yet it can still always contradict the object. The merely logical criterion of truth, namely the agreement of a cognition with the general and formal laws of understanding and reason, is therefore certainly the *conditio sine qua non* and thus the negative condition of all truth; further, however, logic cannot go, and the error that concerns not form but content cannot be discovered by any touchstone of logic.⁴

A 60

General logic analyzes the entire formal business of the understanding and reason into its elements, and presents these as principles^a of all logical assessment^b of our cognition. This part of logic can therefore be called an analytic, and is on that very account at least the negative touchstone of truth, since one must before all else examine and evaluate by means of these rules the form of all cognition before investigating its content in order to find out whether with regard to the object it contains positive truth. But since the mere form of cognition, however well it may agree with logical laws, is far from sufficing to constitute the material (objective) truth of the cognition, nobody can dare to judge of objects and to assert anything about them merely with logic without having drawn on antecedently well-founded information about them from outside of logic, in order subsequently merely to investigate its use and connection in a coherent whole according to logical laws, or, better, solely to examine them according to such laws. Nevertheless there is something so seductive in the possession of an apparent art for giving all of our cognitions the form of understanding, even though with regard to their content one may yet be very empty and poor, that this general logic, which is merely a **canon** for judging,^c has been used as if it were an **organon** for the actual production of at least the semblance of objective assertions, and thus in fact it has thereby been misused. Now general logic, as a putative organon, is called **dialectic**.

B 85

A 61

As different as the significance of the employment of this designation of a science or art among the ancients may have been, one can still infer from their actual use of it that among them it was nothing other than the **logic of illusion** – a sophistical art for giving to its ignorance, indeed even to its intentional tricks, the air of truth, by imitating the method of thoroughness, which logic prescribes in general, and using its topics for the embellishment of every empty pretension. Now one can take it as a certain and useful warning that general logic, **consid-**

B 86

^a *Principien*

^b *Beurtheilung*

^c *Beurtheilung*

ered as an organon, is always a logic of illusion, i.e., is dialectical. For since it teaches us nothing at all about the content of cognition, but only the formal conditions of agreement with the understanding, which are entirely indifferent with regard to the objects, the effrontery of using it as a tool (organon) for an expansion and extension of its information,^a or at least the pretension of so doing, comes down to nothing but idle chatter, asserting or impeaching whatever one wants with some plausibility. A 62

Such instruction by no means befits the dignity of philosophy. For this reason it would be better to take this designation of “dialectic” as a **critique of dialectical illusion**, which is counted as part of logic, and in such a way we would here have it be understood.

IV.

B 87

On the division of transcendental logic into
the transcendental analytic and dialectic.

In a transcendental logic we isolate the understanding (as we did above with sensibility in the transcendental aesthetic), and elevate from our cognition merely the part of our thought that has its origin solely in the understanding. The use of this pure cognition, however, depends on this as its condition: that objects are given to us in intuition, to which it can be applied. For without intuition all of our cognition would lack objects,^b and therefore remain completely empty. The part of transcendental logic, therefore, that expounds the elements of the pure cognition of the understanding and the principles^c without which no object can be thought at all, is the transcendental analytic, and at the same time a logic of truth. For no cognition can contradict it without at the same time losing all content, i.e., all relation to any object,^d hence all truth. But because it is very enticing and seductive to make use of these pure cognitions of the understanding and principles by themselves, and even beyond all bounds of experience, which however itself alone can give us the matter (objects)^e to which those pure concepts of the understanding can be applied, the understanding falls into the danger of making a material use of the merely formal principles^f of pure understanding through empty sophistries, and of judging without distinction about objects that are not given to us, which perhaps indeed B 88

^a *Kenntnisse*

^b *Objecten*

^c *Principien*

^d *Object*

^e *Objecte*

^f *Principien*

could not be given to us in any way. Since it should properly be only a canon for the assessment of empirical use, it is misused if one lets it count as the organon of a general and unrestricted use, and dares to synthetically judge, assert, and decide about objects in general with the pure understanding alone. The use of the pure understanding would in this case therefore be dialectical. The second part of the transcendental logic must therefore be a critique of this dialectical illusion, and is called transcendental dialectic, not as an art of dogmatically arousing such illusion (an unfortunately highly prevalent art among the manifold works of metaphysical jugglery), but rather as a critique of the understanding and reason in regard to their hyperphysical use, in order to uncover the false illusion of their groundless pretensions and to reduce their claims to invention and amplification, putatively to be attained through transcendental principles, to the mere assessment and evaluation of the pure understanding, guarding it against sophistical tricks.

A64