

*Concluding Note on the Solution of the Mathematical-trans- { A 528
cendental Ideas, and Preliminary Observation on the Solution of B 556
the Dynamical-transcendental Ideas.*

In representing the antinomy of pure reason, through all the transcendental ideas, in tabular form, and in showing that the ground of this conflict and the only means of removing it is by declaring both the opposed assertions to be false, we have represented the conditions as, in all cases, standing to the conditioned in relations of space and time. This is the assumption ordinarily made by the common understanding, and to it the conflict is exclusively due. On this view all the dialectical representations of totality, in the series of conditions for a given conditioned, are throughout of the same character. The

¹ [*Zusammennehmung.*]

condition is always a member of a series along with the conditioned, and so is *homogeneous* with it. In such a series the regress was never thought as completed, or if it had to be so thought, a member, in itself conditioned, must have been falsely supposed to be a first member, and therefore to be unconditioned; the object, that is, the conditioned, might not always be considered merely according to its magnitude, but at least the series of its conditions was so regarded. Thus arose the difficulty—a difficulty which could not be disposed of by any compromise but solely by cutting the knot—that reason made the series either too long or too short for the understanding, so that the understanding could never be equal to the prescribed idea.

But in all this we have been overlooking an essential distinction that obtains among the objects, that is, among those concepts of understanding which reason endeavours to raise to ideas. According to the table of categories given above, two of these concepts imply a *mathematical*, the other two a *dynamical* synthesis of appearances. Hitherto it has not been necessary to take account of this distinction; for just as in the general representation of all transcendental ideas we have been conforming to conditions within the [field of] appearance, so in the two mathematical-transcendental ideas the only object we have had in mind is object as appearance. But now that we are proceeding to consider how far *dynamical* concepts of the understanding are adequate to the idea of reason, the distinction becomes of importance, and opens up to us an entirely new view of the suit in which reason is implicated. This suit, in our previous trial of it, has been *dismissed* as resting, on both sides, on false presuppositions. But since in the dynamical antinomy a presupposition compatible with the pretensions of reason may perhaps be found, and since the judge may perhaps make good what is lacking in the pleas which both sides have been guilty of misstating, the suit may be settled to the satisfaction of both parties, a procedure impossible in the case of the mathematical antinomies.

If we consider solely the *extension*¹ of the series of conditions, and whether the series are adequate to the idea, or the idea too large or too small for the series, the series are indeed in

¹ [*Erstreckung*.]

these respects all homogeneous. But the concept of the understanding, which underlies these ideas, may contain either a synthesis solely of the *homogeneous* (which is presupposed alike in the composition and in the division of every magnitude), or a synthesis of the *heterogeneous*. For the heterogeneous can be admitted as at least possible in the case of dynamical synthesis, alike in causal connection and in the connection of the necessary with the contingent.

Hence in the mathematical connection of the series of appearances no other than a *sensible* condition is admissible, that is to say, none that is not itself a part of the series. On the other hand, in the dynamical series of sensible conditions, a heterogeneous condition, not itself a part of the series, but *purely intelligible*, and as such outside the series, can be allowed. In this way reason obtains satisfaction and the unconditioned is set prior to the appearances, while yet the invariably conditioned character of the appearances is not obscured, nor their series cut short, in violation of the principles prescribed by the understanding.

{ A 531
B 559

Inasmuch as the dynamical ideas allow of a condition of appearances outside the series of the appearances, that is, a condition which is not itself appearance, we arrive at a conclusion altogether different from any that was possible in the case of the mathematical antinomy.¹ In it we were obliged to denounce both the opposed dialectical assertions as false. In the dynamical series, on the other hand, the completely conditioned, which is inseparable from the series considered as appearances, is bound up with a condition which, while indeed empirically unconditioned, is also *non-sensible*. We are thus able to obtain satisfaction for *understanding* on the one hand and for *reason* on the other.^a The dialectical

^a Understanding does not admit *among appearances* any condition which can itself be empirically unconditioned. But if for some conditioned in the [field of] appearance we can conceive an *intelligible* condition, not belonging to the series of appearances as one of its members, and can do so without in the least interrupting the series of empirical conditions, such a condition may be accepted as *empirically unconditioned*, without prejudice to the continuity of the empirical regress.

¹ [Reading, with Hartenstein, *der mathematischen Antinomie* for *der Antinomie*.]

A 532
B 560
 arguments, which in one or other way sought unconditioned totality in mere appearances, fall to the ground, and the propositions of reason, when thus given this more correct interpretation, may *both* alike be *true*. This can never be the case with those cosmological ideas which refer only to a mathematically unconditioned unity; for in them no condition of the series of appearances can be found that is not itself appearance, and as appearance one of the members of the series.

III

Solution of the Cosmological Idea¹ of Totality in the Derivation of Cosmical Events from their Causes

When we are dealing with what happens there are only two kinds of causality conceivable by us; the causality is either according to *nature* or arises from *freedom*. The former is the connection in the sensible world of one state with a preceding state on which it follows according to a rule. Since the causality of appearances rests on conditions of time, and the preceding state, if it had always existed, could not have produced an effect which first comes into being in time, it follows that the causality of the cause of that which happens or comes into being must itself also have *come into being*, and that in accordance with the principle of the understanding it must in its turn itself require a cause.

A 533
B 561
 By freedom, on the other hand, in its cosmological meaning, I understand the power of beginning a state *spontaneously*.² Such causality will not, therefore, itself stand under another cause determining it in time, as required by the law of nature. Freedom, in this sense, is a pure transcendental idea, which, in the first place, contains nothing borrowed from experience, and which, secondly, refers to an object that cannot be determined or given in any experience. That everything which happens has a cause is a universal law, conditioning the very possibility of all experience. Hence the causality of the cause, which *itself happens* or comes to be, must itself in turn have a cause; and thus the entire field of experience, however far it may extend, is transformed into a sum-total of the merely natural. But since in this way no absolute totality of

¹ [Reading, with Erdmann, *Idee* for *Ideen*.]

² [*von selbst*.]

conditions determining causal relation can be obtained, reason creates for itself the idea of a spontaneity which can begin to act of itself, without requiring to be determined to action by an antecedent cause in accordance with the law of causality.

It should especially be noted that the practical concept of freedom is based on this *transcendental* idea, and that in the latter lies the real source of the difficulty by which the question of the possibility of freedom has always been beset. Freedom in the practical sense is the will's¹ independence of coercion through sensuous impulses. For a will is sensuous, in so far as it is *pathologically affected*, i.e. by sensuous motives;² it is *animal* (*arbitrium brutum*), if it can be pathologically *necessitated*. The human will is certainly an *arbitrium sensitivum*, not, however, *brutum* but *liberum*. For sensibility does not necessitate its action. There is in man a power of self-determination, independently of any coercion through sensuous impulses.

Obviously, if all causality in the sensible world were mere nature, every event would be determined by another in time, in accordance with necessary laws. Appearances, in determining the will, would have in the actions of the will their natural effects, and would render the actions necessary. The denial of transcendental freedom must, therefore, involve the elimination of all practical freedom. For practical freedom presupposes that although something has not happened, it *ought* to have happened, and that its cause, [as found] in the [field of] appearance, is not, therefore, so determining that it excludes a causality of our will—a causality which, independently of those natural causes, and even contrary to their force and influence, can produce something that is determined in the time-order in accordance with empirical laws, and which can therefore begin a series of events *entirely of itself*.

Here then, as always happens when reason, in venturing beyond the limits of possible experience, comes into conflict with itself, the problem is not really *physiological* but *transcendental*. The question as to the possibility of freedom does indeed concern psychology; since it rests on dialectical arguments of pure reason, its treatment and solution belong exclusively to transcendental philosophy. Before attempting

¹ [*Willkür*.]

² [*Bewegursachen*.]

this solution, a task which transcendental philosophy cannot decline, I must define somewhat more accurately the procedure of transcendental philosophy in dealing with the problem.

If appearances were things in themselves, and space and time forms of the existence of things in themselves, the conditions would always be members of the same series as the conditioned; and thus, in the present case, as in the other transcendental ideas, the antinomy would arise, that the series must be too large or too small for the understanding. But the dynamical concepts of reason, with which we have to deal in this and the following section, possess this peculiarity that they are not concerned with an object considered as a magnitude, but only with its existence. Accordingly we can abstract from the magnitude of the series of conditions, and consider only the dynamical relation of the condition to the conditioned. The difficulty which then meets us, in dealing with the question regarding nature and freedom, is whether freedom is possible at all, and if it be possible, whether it can exist along with the universality of the natural law of causality. Is it a truly disjunctive proposition to say that every effect in the world must arise *either* from nature *or* from freedom; or must we not rather say that in one and the same event, in different relations, both can be found? That all events in the sensible world stand in thoroughgoing connection in accordance with unchangeable laws of nature is an established principle of the Transcendental Analytic, and allows of no exception. The question, therefore, can only be whether freedom is completely excluded by this inviolable rule, or whether an effect, notwithstanding its being thus determined in accordance with nature, may not at the same time be grounded in freedom. The common but fallacious presupposition of the *absolute reality* of appearances here manifests its injurious influence, to the confounding of reason. For if appearances are things in themselves, freedom cannot be upheld. Nature will then be the complete and sufficient determining cause of every event. The condition of the event will be such as can be found only in the series of appearances; both it and its effect will be necessary in accordance with the law of nature. If, on the other hand, appearances are not taken for more than they actually are; if they are viewed not as things in themselves, but merely as representations, connected accord-

A 536 }
B 564 }

A 537 }
B 565 }

ing to empirical laws, they must themselves have grounds which are not appearances. The effects of such an intelligible cause appear, and accordingly can be determined through other appearances, but its causality is not so determined. While the effects are to be found in the series of empirical conditions, the intelligible cause, together with its causality, is outside the series. Thus the effect may be regarded as free in respect of its intelligible cause, and at the same time in respect of appearances as resulting from them according to the necessity of nature. This distinction, when stated in this quite general and abstract manner, is bound to appear extremely subtle and obscure, but will become clear in the course of its application. My purpose has only been to point out that since the thoroughgoing connection of all appearances, in a context of nature, is an inexorable law, the inevitable consequence of obstinately insisting upon the reality of appearances is to destroy all freedom. Those who thus follow the common view have never been able to reconcile nature and freedom.

Possibility of Causality through Freedom, in Harmony with the Universal Law of Natural Necessity. { A 538
B 566

Whatever in an object of the senses is not itself appearance, I entitle *intelligible*. If, therefore, that which in the sensible world must be regarded as appearance has in itself a faculty which is not an object of sensible intuition, but through which it can be the cause of appearances, the *causality* of this being can be regarded from two points of view. Regarded as the causality of a thing in itself, it is *intelligible* in its *action*; regarded as the causality of an appearance in the world of sense, it is *sensible* in its *effects*. We should therefore have to form both an empirical and an intellectual concept of the causality of the faculty of such a subject, and to regard both as referring to one and the same effect. This twofold manner of conceiving the faculty possessed by an object of the senses does not contradict any of the concepts which we have to form of appearances and of a possible experience. For since they are not things in themselves, they must rest upon a transcendental object which determines them as mere representations; and consequently there is nothing to prevent us from ascribing to this transcendental { A 539
B 567

object, besides the quality in terms of which¹ it appears, a *causality* which is not appearance, although its *effect* is to be met with in appearance. Every efficient cause must have a *character*,² that is, a law of its causality, without which it would not be a cause. On the above supposition, we should, therefore, in a subject belonging to the sensible world have, first, an *empirical character*, whereby its actions, as appearances, stand in thoroughgoing connection with other appearances in accordance with unvarying laws of nature. And since these actions can be derived from the other appearances, they constitute together with them a single series in the order of nature. Secondly, we should also have to allow the subject an *intelligible character*, by which it is indeed the cause of those same actions [in their quality] as appearances, but which does not itself stand under any conditions of sensibility, and is not itself appearance. We can entitle the former the character of the thing in the [field of] appearance, and the latter its character as thing in itself.

Now this acting subject would not, in its intelligible character, stand under any conditions of time; time is only a condition of appearances, not of things in themselves. In this subject no *action* would *begin* or *cease*, and it would not, therefore, have to conform to the law of the determination of all that is alterable in time, namely, that everything *which happens* must have its cause in the *appearances* which precede it. In a word, its causality, so far as it is intelligible,³ would not have a place in the series of those empirical conditions through which the event is rendered necessary in the world of sense. This intelligible character can never, indeed, be immediately known, for nothing can be perceived except in so far as it appears. It would have to be *thought* in accordance with the empirical character—just as we are constrained to think a transcendental object as underlying appearances, though we know nothing of what it is in itself.

In its empirical character, therefore, this subject, as appearance, would have to conform to all the laws of causal determination. To this extent it could be nothing more than a part of the world of sense, and its effects, like all other

¹ [*dadurch.*]² [*Charakter.*]³ [*intellektuell.* In all other cases Kant employs the less misleading term *intelligibel.*]

appearances, must be the inevitable outcome of nature. In proportion as outer appearances are found to influence it, and in proportion as its empirical character, that is, the law of its causality, becomes known through experience, all its actions must admit of explanation in accordance with the laws of nature. In other words, all that is required for their complete and necessary determination must be found in a possible experience.

In its intelligible character (though we can only have a {A 541
B 569} general concept of that character) this same subject must be considered to be free from all influence of sensibility and from all determination through appearances. Inasmuch as it is *noumenon*, nothing *happens* in it; there can be no change requiring dynamical determination in time, and therefore no causal dependence upon appearances. And consequently, since natural necessity is to be met with only in the sensible world, this active being must in its actions be independent of, and free from all such necessity. No action begins *in* this active being itself; but we may yet quite correctly say that the active being *of itself* begins its effects in the sensible world. In so doing, we should not be asserting that the effects in the sensible world can begin of themselves; they are always predetermined through antecedent empirical conditions, though solely through their empirical character (which is no more than the appearance of the intelligible), and so are only possible as a continuation of the series of natural causes. In this way freedom and nature, in the full sense of these terms, can exist together, without any conflict, in the same actions, according as the actions are referred to their intelligible or to their sensible cause.

Explanation of the Cosmological Idea of Freedom in its connection with Universal Natural Necessity. {A 542
B 570}

I have thought it advisable to give this outline sketch of the solution of our transcendental problem, so that we may be the better enabled to survey the course which reason has to adopt in arriving at the solution. I shall now proceed to set forth the various factors involved in this solution, and to consider each in detail.

That everything which happens has a cause, is a law of nature. Since the causality of this cause, that is, the *action* of

the cause, is antecedent in time to the effect which has *ensued* upon it, it cannot itself have always existed, but must have *happened*, and *among the appearances* must have a cause by which it in turn is determined. Consequently, all events are empirically determined in an order of nature. Only in virtue of this law can appearances constitute a *nature* and become objects of experience. This law is a law of the understanding, from which no departure can be permitted, and from which no appearance may be exempted. To allow such exemption would be to set an appearance outside all possible experience, A 543 }
B 571 } to distinguish it from all objects of possible experience, and so to make of it a mere thought-entity, a phantom of the brain.

This would seem to imply the existence of a chain of causes which in the regress to their conditions allows of no *absolute totality*. But that need not trouble us. The point has already been dealt with in the general discussion of the antinomy into which reason falls when in the series of appearances it proceeds to the unconditioned. Were we to yield to the illusion of transcendental realism, neither nature nor freedom would remain. The only question here is this:—Admitting that in the whole series of events there is nothing but natural necessity, is it yet possible to regard one and the same event as being in one aspect merely an effect of nature and in another aspect an effect due to freedom; or is there between these two kinds of causality a direct contradiction?

Among the causes in the [field of] appearance there certainly cannot be anything which could begin a series absolutely and of itself. Every action, [viewed] as appearance, in so far as it gives rise to an event, is itself an event or happening, and presupposes another state wherein its cause is to be found. Thus everything which happens is merely a continuation of the series, and nothing that begins of itself is a possible member of the series. A 544 }
B 572 } The actions of natural causes in the time-sequence are thus themselves effects; they presuppose causes antecedent to them in the temporal series. An *original* act, such as can by itself bring about what did not exist before, is not to be looked for in the causally connected appearances.

Now granting that effects are appearances and that their cause is likewise appearance, is it necessary that the causality of their cause should be exclusively empirical? May it not

rather be, that while for every effect in the [field of] appearance a connection with its cause in accordance with the laws of empirical causality is indeed required, this empirical causality, without the least violation of its connection with natural causes, is itself an effect of a causality that is not empirical but intelligible? This latter causality would be the action of a cause which, in respect of appearances, is original, and therefore, as pertaining to this faculty, not appearance but intelligible; although it must otherwise, in so far as it is a link in the chain of nature, be regarded as entirely belonging to the world of sense.

The principle of the causal connection of appearances is required in order that we may be able to look for and to determine the natural conditions of natural events, that is to say, their causes in the [field of] appearance. If this principle be admitted, and be not weakened through any exception, the requirements of the understanding, which in its empirical employment sees in all happenings nothing but nature, and is justified in so doing, are completely satisfied; and physical explanations may proceed on their own lines without interference. These requirements are not in any way infringed, if we assume, even though the assumption should be a mere fiction, that some among the natural causes have a faculty which is intelligible only, inasmuch as its determination to action never rests upon empirical conditions, but solely on grounds of understanding. We must, of course, at the same time be able to assume that the *action* of these causes *in the [field of] appearance* is in conformity with all the laws of empirical causality. In this way the acting subject, as *causa phaenomenon*, would be bound up with nature through the indissoluble dependence of all its actions, and only as we ascend from the empirical object to the transcendental should we find that this subject, together with all its causality in the [field of] appearance, has in its *noumenon*¹ certain conditions which must be regarded as purely intelligible. For if in determining in what ways appearances can serve as causes we follow the rules of nature, we need not concern ourselves what kind of ground for these appearances and their connection may have to be thought as existing in the transcendental subject, which is empirically

{ A 545
B 573

¹ [Reading, with Hartenstein, *noumenon* for *phaenomenon*.]

unknown to us. This intelligible ground does not have to be considered in empirical enquiries; it concerns only thought in the pure understanding; and although the effects of this thought and action of the pure understanding are to be met with in the appearances, these appearances must none the less be capable of complete causal explanation in terms of other appearances in accordance with natural laws. We have to take their strictly empirical character as the supreme ground of explanation, leaving entirely out of account their intelligible character (that is, the transcendental cause of their empirical character) as being completely unknown, save in so far as the empirical serves for its sensible sign.

Let us apply this to experience. Man is one of the appearances of the sensible world, and in so far one of the natural causes the causality of which must stand under empirical laws. Like all other things in nature, he must have an empirical character. This character we come to know through the powers and faculties which he reveals in his actions.¹ In lifeless, or merely animal, nature we find no ground for thinking that any faculty is conditioned otherwise than in a merely sensible manner. Man, however, who knows all 'the rest of nature solely through the senses, knows himself also through pure² apperception; and this, indeed, in acts and inner determinations which he cannot regard as impressions of the senses. He is thus to himself, on the one hand phenomenon, and on the other hand, in respect of certain faculties the action of which cannot be ascribed to the receptivity of sensibility, a purely³ intelligible object. We entitle these faculties understanding and reason. The latter, in particular, we distinguish in a quite peculiar and especial way from all empirically conditioned powers. For it views its objects exclusively³ in the light of ideas, and in accordance with them determines the understanding, which then proceeds to make an empirical use of its own similarly pure concepts.

That our reason has causality, or that we at least represent it to ourselves as having causality, is evident from the *imperatives* which in all matters of conduct we impose as rules upon our active powers. 'Ought' expresses a kind of necessity and of connection with grounds which is found nowhere else in the

¹ [*Wirkungen.*]² [*blosse.*]³ [*bloss.*]

whole of nature. The understanding can know in nature only what is, what has been, or what will be. We cannot say that anything in nature *ought to be* other than what in all these time-relations it actually is. When we have the course of nature alone in view, '*ought*' has no meaning whatsoever. It is just as absurd to ask what ought to happen in the natural world as to ask what properties a circle ought to have. All that we are justified in asking is: what happens in nature? what are the properties of the circle?

This '*ought*' expresses a possible action the ground of which cannot be anything but a mere concept; whereas in the case of a merely natural action the ground must always be an appearance. The action to which the '*ought*' applies must indeed be possible under natural conditions. These conditions, however, do not play any part in determining the will itself, but only in determining the effect and its consequences in the [field of] appearance. No matter how many natural grounds or how many sensuous impulses may impel me to *will*, they can never give rise to the '*ought*', but only to a willing which, while very far from being necessary, is always conditioned; and the '*ought*' pronounced by reason confronts such willing with a limit and an end—nay more, forbids or authorises it. Whether what is willed be an object of mere sensibility (the pleasant) or of pure reason (the good), reason will not give way to any ground which is empirically given. Reason does not here follow the order of things as they present themselves in appearance, but frames to itself with perfect spontaneity an order of its own according to ideas, to which it adapts the empirical conditions, and according to which it declares actions to be necessary, even although they have never taken place, and perhaps never will take place. And at the same time reason also presupposes that it can have causality in regard to all these actions, since otherwise no empirical effects could be expected from its ideas.

Now, in view of these considerations, let us take our stand, and regard it as at least possible for reason to have causality with respect to appearances. Reason though it be, it must none the less exhibit an empirical character. For every cause presupposes a rule according to which certain appearances follow as effects; and every rule requires uniformity in the effects. This uniformity is, indeed, that upon which the

concept of cause (as a faculty) is based, and so far as it must be exhibited by mere appearances may be named the empirical character of the cause. This character is permanent, but its effects, according to variation in the concomitant and in part limiting conditions, appear in changeable forms.

Thus the will of every man has an empirical character, which is nothing but a certain causality of his reason, so far as that causality exhibits, in its effects in the [field of] appearance, a rule from which we may gather what, in their kind and degrees, are the actions of reason and the grounds thereof, and so may form an estimate concerning the subjective principles of his will. Since this empirical character must itself be discovered from the appearances which are its effect and from the rule to which experience shows them to conform, it follows that all the actions of men in the [field of] appearance are determined in conformity with the order of nature, by their empirical character and by the other causes which co-operate with that character; and if we could exhaustively investigate all the appearances of men's wills, there would not be found a single human action which we could not predict with certainty, and recognise as proceeding necessarily from its antecedent conditions. So far, then, as regards this empirical character there is no freedom; and yet it is only in the light of this character that man can be studied—if, that is to say, we are simply *observing*, and in the manner of anthropology seeking to institute a physiological investigation into the motive causes of his actions.

But when we consider these actions in their relation to reason—I do not mean speculative reason, by which we endeavour to *explain* their coming into being, but reason in so far as it is itself the cause *producing* them—if, that is to say, we compare them with [the standards of] reason in its *practical* bearing, we find a rule and order altogether different from the order of nature. For it may be that all that *has happened* in the course of nature, and in accordance with its empirical grounds must inevitably have happened, *ought not to have happened*. Sometimes, however, we find, or at least believe that we find, that the ideas of reason have in actual fact proved their causality in respect of the actions of men, as appearances; and that these actions have taken place, not because they were

A 550 }
B 578 }

determined by empirical causes, but because they were determined by grounds of reason.

Granted, then, that reason may be asserted to have causality in respect of appearance, its action can still be said to be free, even although its empirical character (as a mode of sense¹) is completely and necessarily determined in all its detail. This empirical character is itself determined in the intelligible character (as a mode of thought²). The latter, however, we do not know; we can only indicate its nature by means of appearances; and these really yield an immediate knowledge only of the mode of sense, the empirical character.^a The action, in so far as it can be ascribed to a mode of thought as its cause, does not *follow* therefrom in accordance with empirical laws; that is to say, it is not *preceded* by the conditions of pure reason, but only by their effects in the [field of] appearance of inner sense. Pure reason, as a purely intelligible faculty, is not subject to the form of time, nor consequently to the conditions of succession in time. The causality of reason in its intelligible character does not, in producing an effect, *arise* or begin to be at a certain time. For in that case it would itself be subject to the natural law of appearances, in accordance with which causal series are determined in time; and its causality would then be nature, not freedom. Thus all that we are justified in saying is that, if reason can have causality in respect of appearances, it is a faculty *through* which the sensible condition of an empirical series of effects first begins. For the condition which lies in reason is not sensible, and therefore does not itself begin to be. And thus what we failed to find in any empirical series is disclosed as being possible, namely, that the condition of a successive series of events may itself be empirically unconditioned. For

^a The real morality of actions, their merit or guilt, even that of our own conduct, thus remains entirely hidden from us. Our imputations can refer only to the empirical character. How much of this character is ascribable to the pure effect of freedom, how much to mere nature, that is, to faults of temperament for which there is no responsibility, or to its happy constitution (*merito fortunae*), can never be determined; and upon it therefore no perfectly just judgments can be passed.

¹ [*Sinnesart.*]

² [*Denkungsart.*]

here the condition is *outside* the series of appearances (in the intelligible), and therefore is not subject to any sensible condition, and to no time-determination through an antecedent cause.

The same cause does, indeed, in another relation, belong to the series of appearances. Man is himself an appearance. His will has an empirical character, which is the empirical cause of all his actions. There is no condition determining man in accordance with this character which is not contained in the series of natural effects, or which is not subject to their law—the law according to which there can be no empirically unconditioned causality of that which happens in time. Therefore no given action (since it can be perceived only as appearance) can begin absolutely of itself. But of pure reason we cannot say that the state wherein the will is determined is preceded and itself determined by some other state. For since reason is not itself an appearance, and is not subject to any conditions of sensibility, it follows that even as regards its causality there is in it no time-sequence, and that the dynamical law of nature, which determines succession in time in accordance with rules, is not applicable to it.

Reason is the abiding condition of all those actions of the will under [the guise of] which man appears. Before ever they have happened, they are one and all predetermined in the empirical character. In respect of the intelligible character, of which the empirical character is the sensible schema, there can be no *before* and *after*; every action, irrespective of its relation in time to other appearances, is the immediate effect of the intelligible character of pure reason. Reason therefore acts freely; it is not dynamically determined in the chain of natural causes through either outer or inner grounds antecedent in time. This freedom ought not, therefore, to be conceived only negatively as independence of empirical conditions. The faculty of reason, so regarded, would cease to be a cause of appearances. It must also be described in positive terms, as the power of originating a series of events. In reason itself nothing begins; as unconditioned condition of every voluntary act, it admits of no conditions antecedent to itself in time. Its effect has, indeed, a beginning in the series of appearances, but never in this series an absolutely first beginning.

In order to illustrate this regulative principle of reason by an example of its empirical employment—not, however, to confirm it, for it is useless to endeavour to prove transcendental propositions by examples—let us take a voluntary action, for example, a malicious lie by which a certain confusion has been caused in society. First of all, we endeavour to discover the motives to which it has been due, and then, secondly, in the light of these, we proceed to determine how far the action and its consequences can be imputed to the offender. As regards the first question, we trace the empirical character of the action to its sources, finding these in defective education, bad company, in part also in the viciousness of a natural disposition insensitive to shame, in levity and thoughtlessness, not neglecting to take into account also the occasional causes that may have intervened. We proceed in this enquiry just as we should in ascertaining for a given natural effect the series of its determining causes. But although we believe that the action is thus determined, we none the less blame the agent, not indeed on account of his unhappy disposition, nor on account of the circumstances that have influenced him, nor even on account of his previous way of life; for we presuppose that we can leave out of consideration what this way of life may have been, that we can regard the past series of conditions as not having occurred and the act as being completely unconditioned by any preceding state, just as if the agent in and by himself began in this action an entirely new series of consequences. Our blame is based on a law of reason whereby we regard reason as a cause that irrespective of all the above-mentioned empirical conditions could have determined, and ought to have determined, the agent to act otherwise. This causality of reason we do not regard as only a co-operating agency, but as complete in itself, even when the sensuous impulses do not favour but are directly opposed to it; the action is ascribed to the agent's intelligible character; in the moment when he utters the lie, the guilt is entirely his. Reason, irrespective of all empirical conditions of the act, is completely free, and the lie is entirely due to its default.

{ A 555
B 583

Such imputation clearly shows that we consider reason to be unaffected by these sensible influences, and not liable to alteration. Its appearances—the modes in which it manifests

A 556 } itself in its effects—do alter; but in itself [so we consider] there
 B 584 } is no preceding state determining the state that follows. That is to say, it does not belong to the series of sensible conditions which render appearances necessary in accordance with laws of nature. Reason is present in all the actions of men at all times and under all circumstances, and is always the same; but it is not itself in time, and does not fall into any new state in which it was not before. In respect to new states, it is *determining*, not *determinable*. We may not, therefore, ask why reason has not determined *itself* differently, but only why it has not through its causality determined the *appearances* differently. But to this question no answer is possible. For a different intelligible character would have given a different empirical character. When we say that in spite of his whole previous course of life the agent could have refrained from lying, this only means that the act is under the immediate power of reason, and that reason in its causality is not subject to any conditions of appearance or of time. Although difference of time makes a fundamental difference to appearances in their relations to one another—for appearances are not things in themselves and therefore not causes in themselves—it can make no difference to the relation in which the action stands to reason.

A 557 } Thus in our judgments in regard to the causality of free
 B 585 } actions, we can get as far as the intelligible cause, but not beyond it. We can know that it is free, that is, that it is determined independently of sensibility, and that in this way it may be the sensibly unconditioned condition of appearances. But to explain why in the given circumstances the intelligible character should give just these appearances and this empirical character transcends all the powers of our reason, indeed all its rights of questioning, just as if we were to ask why the transcendental object of our outer sensible intuition gives intuition in *space* only and not some other mode of intuition. But the problem which we have to solve does not require us to raise any such questions. Our problem was this only: whether freedom and natural necessity can exist without conflict in one and the same action; and this we have sufficiently answered. We have shown that since freedom may stand in relation to a quite different kind of conditions from those of natural necessity, the law of the latter does not affect the former, and that both

may exist, independently of one another and without interfering with each other.

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The reader should be careful to observe that in what has been said our intention has not been to establish the *reality* of freedom as one of the faculties which contain the cause of the appearances of our sensible world. For that enquiry, as it does not deal with concepts alone, would not have been transcendental. And further, it could not have been successful, since we can never infer from experience anything which cannot be thought in accordance with the laws of experience. It has not even been our intention to prove the *possibility* of freedom. For in this also we should not have succeeded, since we cannot from mere concepts *a priori* know the possibility of any real ground and its causality. Freedom is here being treated only as a transcendental idea whereby reason is led to think that it can begin the series of conditions in the [field of] appearance by means of the sensibly unconditioned, and so becomes involved in an antinomy with those very laws which it itself prescribes to the empirical employment of the understanding. What we have alone been able to show, and what we have alone been concerned to show, is that this antinomy rests on a sheer illusion, and that causality through freedom is at least *not incompatible with* nature.

{ A 558
B 586