

Critique of Pure Reason

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^a This Table of Contents is the editors' expansion of the less detailed one provided by Kant in the first edition. The second edition contained no Table of Contents at all. A translation of Kant's own first-edition Table of Contents follows the two versions of the preface, corresponding to its original location.

^b *Prinzipien*

^c *Prinzipien*

^d *Aufgabe*

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^a *Principien*

I.

Transcendental Doctrine of Elements

[This selection from the *Critique of Pure Reason* focuses on the pure forms of intuition (space and time) and the categories of understanding. It will give you a sense of the way in which Kant articulates the conditions of possible experience as a priori synthetic cognitions. MB]

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.

B34

A20

The effect of an object on the capacity for representation, insofar as 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.

B 35

A 21

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.

B 36

* 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 *αἰθητά* καὶ νοητά 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 21 / B 35

B 36

^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 *Vernunftprincipien*

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

B 38

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.

<^d4) 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.

B4I

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

A26/B42

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.^a 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*

^a 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*

B 53 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

[...]

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.>

The Transcendental Doctrine of Elements

A 50/B 74

Second Part

The Transcendental Logic

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.

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.

[...]

Transcendental Logic

First Division

B 89

The Transcendental Analytic

This Analytic is the analysis^a of the entirety of our *a priori* cognition into the elements of the pure cognition of the understanding. It is concerned with the following points: 1.^b That the concepts be pure and not empirical concepts. 2. That they belong not to intuition and to sensibility, but rather to thinking and understanding. 3. That they be elementary concepts, and clearly distinguished from those which are derived or composed from them. 4. That the table of them be complete, and that they entirely exhaust the entire field of pure understanding. Now this completeness of a science cannot reliably be assumed from a rough calculation of an aggregate put together by mere estimates; hence it is possible only by means of an **idea of the whole** of the *a priori* cognition of the understanding, and through^c the division of concepts that such an idea determines and that constitutes it, thus only through their **connection in a system**. The pure understanding separates itself completely not only from everything empirical, but even from all sensibility. It is therefore a unity that subsists on its own, which is sufficient by itself, and which is not to be supplemented by any external additions. Hence the sum total of its cognition will constitute a system that is to be grasped and determined under one idea, the completeness and articulation of which system can at the same time yield a touchstone of the correctness and genuineness of all the pieces of cognition fitting into it. This whole part of the transcendental logic, however, consists of two books, the first of which contains the **concepts** of pure understanding, the second its **principles**.

A 65

B 90

^a *Zergliederung*

^b The numeral "1." is missing in the second edition.

^c Added in the second edition.

Transcendental Analytic

First Book

The Analytic of Concepts.^a

A66 I understand by an analytic of concepts not their analysis, or the usual
 B91 procedure of philosophical investigations, that of analyzing^b the content
 of concepts that present themselves and bringing them to distinctness,
 but rather the much less frequently attempted **analysis^c of the faculty
 of understanding** itself, in order to research the possibility of *a priori*
 concepts by seeking them only in the understanding as their birthplace
 and analyzing its pure use in general; for this is the proper business of
 a transcendental philosophy; the rest is the logical treatment of con-

^a The following notes appear at this point in Kant's copy of the first edition:

"We remarked above that experience consists of synthetic propositions, and how synthetic *a posteriori* propositions are possible is not to be regarded as a question requiring a solution, since it is a fact.

"Now it is to be asked how this fact is possible.

"Experience consists of judgments, but it is to be asked whether these empirical judgments do not in the end presuppose *a priori* (pure) judgments. The analysis [*Analysis*] of experience contains, first, its analysis [*Zergliederung*] insofar as judgments are in it; second, beyond the *a posteriori* concepts also *a priori* concepts.

"The problem is: How is experience possible? 1. What does the understanding do in judgments in general? 2. What do the senses do in empirical judgments? 3. In empirical cognition, what does the understanding, applied to the representations of the senses, do in order to bring forth a cognition of objects [*Objecte*]?"

"One sees at first that experience is only possible through synthetic *a priori* propositions. Hence *a priori* principles [*Principien*] are 1. immanent: in accordance with use; 2. it is to be asked, whether they are also transcendent.

"The test for whether something is also experience, i.e., a fact, is as it were experimentation with the universal propositions under which the particular empirical judgment belongs. If the latter cannot stand under a universal rule for judging, if no concept can be made out of that, then it is a *vitium subreptionis* [*vicious fallacy*]. Why in superstition and credulity." (E XXXIII, pp. 21-2; 23:24-5)

^b *zergliedern*

^c *Zergliederung*

cepts in philosophy in general. We will therefore pursue the pure concepts into their first seeds and predispositions in the human understanding, where they lie ready, until with the opportunity of experience they are finally developed and exhibited in their clarity by the very same understanding, liberated from the empirical conditions attaching to them.

The Analytic of Concepts
First Chapter
On the Clue to the Discovery of all
Pure Concepts of the Understanding

[...]

B 102

On the Clue to the Discovery of all Pure
 Concepts of the Understanding
 Third Section

<§ 10.>

On the pure concepts of the understanding
 or categories.

A 77

As has already been frequently said, general logic abstracts from all content of cognition, and expects that representations will be given to it from elsewhere, wherever this may be, in order for it to transform them into concepts analytically. Transcendental logic, on the contrary, has a manifold of sensibility that lies before it *a priori*, which the transcendental aesthetic has offered to it, in order to provide the pure concepts of the understanding with a matter, without which they would be without any content, thus completely empty. Now space and time contain a manifold of pure *a priori* intuition, but belong nevertheless among the conditions of the receptivity of our mind, under which alone it can receive representations of objects, and thus they must always also affect the concept of these objects. Only the spontaneity of our thought requires that this manifold first be gone through, taken up, and combined in a certain way in order for a cognition to be made out of it. I call this action synthesis.

B 103

By **synthesis** in the most general sense, however, I understand^a the action of putting different representations together with each other and comprehending their manifoldness in one cognition. Such a synthesis is **pure** if the manifold is given not empirically but *a priori* (as is that in space and time). Prior to all analysis of our representations these must first be given, and no concepts can arise analytically as far as **the con-**

^a In his copy of the first edition, Kant changes this sentence to this point to "I understand by **synthesis**, however, the action through which synthetic judgments come to be, in the general sense, . . ." (E XXXIX, p. 23; 23:45). Kant also adds the words "Combination, composition, and nexus" (E XL, p. 24).

tent is concerned. The synthesis of a manifold, however, (whether it be given empirically or *a priori*) first brings forth a cognition, which to be sure may initially still be raw and confused, and thus in need of analysis; yet the synthesis alone is that which properly collects the elements for cognitions and unifies them into a certain content; it is therefore the first thing to which we have to attend if we wish to judge about the first origin of our cognition. A78

Synthesis in general is, as we shall subsequently see, the mere effect of the imagination, of a blind though indispensable function of the soul,^b without which we would have no cognition at all, but of which we are seldom even conscious. Yet to bring this synthesis **to concepts** is a function that pertains to the understanding, and by means of which it first provides cognition in the proper sense.^c

Now **pure synthesis, generally represented**, yields the pure concept of the understanding. By this synthesis, however, I understand that which rests on a ground of synthetic unity *a priori*; thus our counting (as is especially noticeable in the case of larger numbers) is a **synthesis in accordance with concepts**, since it takes place in accordance with a common ground of unity (e.g., the decad). Under this concept, therefore, the synthesis of the manifold becomes necessary. B104

Different representations are brought **under** one concept analytically (a business treated by general logic). Transcendental logic, however, teaches how to bring under concepts not the representations but the **pure synthesis** of representations. The first thing that must be given to us *a priori* for the cognition of all objects is the **manifold** of pure intuition; the **synthesis** of this manifold by means of the imagination is the second thing, but it still does not yield cognition. The concepts that give this pure synthesis **unity**, and that consist solely in the representation of this necessary synthetic unity, are the third thing necessary for cognition of an object that comes before us, and they depend on the understanding.¹⁰ A79

The same function that gives unity to the different representations **in a judgment** also gives unity to the mere synthesis of different representations **in an intuition**, which, expressed generally, is called the pure concept of understanding.¹¹ The same understanding, therefore, and indeed by means of the very same actions through which it brings the logical form of a judgment into concepts by means of the analytical unity, also brings a transcendental content into its representations by means of B105

^a In the first edition, the right-hand running head is "Section III. On the pure concepts of understanding or categories"

^b In his copy of the first edition Kant replaces this clause with "of a function of the understanding" (E XLI, p. 24; 23:45).

^c *in eigentlicher Bedeutung*

the synthetic unity of the manifold in intuition in general, on account of which they are called pure concepts of the understanding that pertain to objects^a *a priori*; this can never be accomplished by universal logic.

In such a way there arise exactly as many pure concepts of the understanding, which apply to objects of intuition in general *a priori*, as there were logical functions of all possible judgments in the previous table: for the understanding is completely exhausted and its capacity^b entirely measured by these functions.^c Following Aristotle we will call these concepts **categories**, for our aim is basically identical with his although very distant from it in execution.^d

A 80

B 106

Table of Categories¹²

I.

Of Quantity
Unity
Plurality
Totality

2.

Of Quality
Reality
Negation
Limitation

3.

Of Relation^e
Of Inherence and Subsistence
(*substantia et accidens*)
Of Causality and Dependence
(cause and effect)
Of Community (reciprocity
between agent and patient)

4.

Of Modality
Possibility – Impossibility
Existence – Non-existence
Necessity – Contingency

^a *Objecte*

^b *Vermögen*

^c *gedachte Functionen*

^d The following notes precede the ensuing table of the categories in Kant's copy of the first edition:

“Logical functions are only forms for the relation of concepts in thinking. Categories are concepts, through which certain intuitions are determined in regard to the synthetic unity of their consciousness as contained under these functions; e.g., what must be thought as subject and not as predicate.” (E XLII, p. 24; 23:25)

“On the use of the categories in the division of a system.

“On the analytic of the categories and the predicables.

“On a characteristic of concepts; of intellectual, empirical, and pure sensible representations.

“– *Lex originaria*: concept of the understanding.” (E XLIII, p. 24; 23:25)

^e *Relation*

Section III. On the pure concepts of the understanding

Now this is the listing of all original pure concepts of synthesis^a that the understanding contains in itself *a priori*, and on account of which it is only a pure understanding; for by these concepts alone can it understand something in the manifold of intuition, i.e., think an object^b for it. This division is systematically generated from a common principle,^c namely the faculty for judging (which is the same as the faculty for thinking), and has not arisen rhapsodically from a haphazard search for pure concepts, of the completeness of which one could never be certain, since one would only infer it through induction, without reflecting that in this way one would never see why just these and not other concepts should inhabit the pure understanding. Aristotle's search for these fundamental concepts was an effort worthy of an acute man. But since he had no principle,^d he rounded them up as he stumbled on them, and first got up a list of ten of them, which he called **categories** (predicaments). Subsequently he believed that he had found five more of them, which he added under the name of post-predicaments. But his table still had holes. Further, it also included several *modi* of pure sensibility (*quando, ubi, situs*, as well as *prius, simul*,)^e as well as an empirical one (*motus*),^f which do not belong in this ancestral registry^g of the understanding; derivative concepts were also included among the primary ones (*actio, passio*),^b and several of the latter were entirely missing.

A 81

B 107

[....]

^a The words "of synthesis" are stricken in Kant's copy of the first edition (E XLIV, p. 24; 23:46).

^b *Object*

^c *Princip*

^d *Principium*

^e That is, the concepts of when, where, and position, and the relations of priority and simultaneity.

^f motion

^g *Stammregister*

^b action, passion

The Transcendental Analytic
Second Chapter
On the Deduction of the Pure Concepts of
the Understanding

A84

[...]

A95 The Deduction of the Pure Concepts of the
 Understanding
 Second Section

^bOn the *a priori* grounds for the possibility
of experience.

It is entirely contradictory and impossible that a concept should be generated completely *a priori* and be related to an object although it

^a *das Factum*

^b What follows is the version of the "Transcendental Deduction" as it appeared in the first edition, where it is divided into the second and third sections of the present chapter. In the second edition, these two sections will be replaced by a single second section, divided into subsections numbered from § 15 to § 27. See B 129–69 below.

neither belongs itself within the concept of possible experience nor consists of elements of a possible experience. For it would then have no content, since no intuition would correspond to it though intuitions in general, through which objects can be given to us, constitute the field or the entire object of possible experience. An *a priori* concept that was not related^a to the latter would be only the logical form for a concept, but not the concept itself through which something would be thought.

If there are pure *a priori* concepts, therefore, they can certainly contain nothing empirical; they must nevertheless be strictly *a priori* conditions for a possible experience, as that alone on which its objective reality can rest.

Hence if one wants to know how pure concepts of the understanding are possible, one must inquire what are the *a priori* conditions on which the possibility of experience depends and that ground it even if one abstracts from everything empirical in the appearances. A concept that expresses this formal and objective condition of experience universally and sufficiently would be called a pure concept of the understanding. Once I have pure concepts of the understanding, I can also think up objects that are perhaps impossible, or that are perhaps possible in themselves but cannot be given in any experience since in the connection of their concepts something may be omitted that yet necessarily belongs to the condition of a possible experience (the concept of a spirit), or perhaps pure concepts of the understanding will be extended further than experience can grasp (the concept of God). But the **elements** for all *a priori* cognitions, even for arbitrary and absurd fantasies, cannot indeed be borrowed from experience (for then they would not be *a priori* cognitions), but must always contain the pure *a priori* conditions of a possible experience and of an object of it, for otherwise not only would nothing at all be thought through them, but also without data they would not even be able to arise in thinking at all.

A96

Now these concepts, which contain *a priori* the pure thinking in every experience, we find in the categories, and it is already a sufficient deduction of them and justification of their objective validity if we can prove that by means of them alone an object can be thought. But since in such a thought there is more at work than the single faculty of thinking, namely the understanding, and the understanding itself, as a faculty of cognition that is to be related to objects,^b also requires an elucidation of the possibility of this relation, we must first assess not the empirical but the transcendental constitution of the subjective sources that comprise the *a priori* foundations for the possibility of experience.

A97

If every individual representation were entirely foreign to the other, as

^a bezöge

^b Objecte

it were isolated and separated from it, then there would never arise anything like cognition, which is a whole of compared and connected representations. If therefore I ascribe a synopsis to sense, because it contains a manifold in its intuition, a synthesis must always correspond to this, and **receptivity** can make cognitions possible only if combined with **spontaneity**. This is now the ground of a threefold synthesis, which is necessarily found in all cognition: that, namely, of the **apprehension** of the representations, as modifications of the mind in intuition; of the **reproduction** of them in the imagination; and of their **recognition** in the concept.²¹ Now these direct us toward three subjective sources of cognition, which make possible even the understanding and, through the latter, all experience as an empirical product of understanding.

A98

Preliminary reminder

The deduction of the categories is connected with so many difficulties, and necessitates such deep penetration into the primary grounds of the possibility of our cognition in general, that in order to avoid the long-windedness of a complete theory and nevertheless not to omit anything in such a necessary inquiry, I have found it more advisable to prepare than to instruct the reader in the following four numbers, and only then to represent the exposition of these elements of the understanding systematically in the immediately following third section.^a For this reason the reader should until then not be deterred by the obscurity that is initially unavoidable in a path that is thus far entirely unexplored, but which will, as I hope, be completely illuminated in that section.

I.

On the synthesis of apprehension in the intuition.

Wherever our representations may arise, whether through the influence of external things or as the effect of inner causes, whether they have originated *a priori* or empirically as appearances – as modifications of the mind they nevertheless belong to inner sense, and as such all of our cognitions are in the end subjected to the formal condition of inner sense, namely time, as that in which they must all be ordered, connected, and brought into relations. This is a general remark on which one must ground everything that follows.²²

A99

Every intuition contains a manifold in itself, which however would not be represented as such if the mind did not distinguish the time in the succession of impressions on one another; for **as contained in one**

^a The third section, beginning at A115.

moment no representation can ever be anything other than absolute unity. Now in order for **unity** of intuition to come from this manifold (as, say, in the representation of space), it is necessary first to run through and then to take together this manifoldness, which action I call the **synthesis of apprehension**, since it is aimed directly at the intuition, which to be sure provides a manifold but can never effect this as such, and indeed as contained **in one representation**, without the occurrence of such a synthesis.

Now this synthesis of apprehension must also be exercised *a priori*, i.e., in regard to representations that are not empirical. For without it we could have *a priori* neither the representations of space nor of time, since these can be generated only through the synthesis of the manifold that sensibility in its original receptivity provides. We therefore have a **pure** synthesis of apprehension.

A 100

2.

On the synthesis
of reproduction in the imagination.

It is, to be sure, a merely empirical law in accordance with which representations that have often followed or accompanied one another are finally associated with each other and thereby placed in a connection in accordance with which, even without the presence of the object, one of these representations brings about a transition of the mind to the other in accordance with a constant rule. This law of reproduction, however, presupposes that the appearances themselves are actually subject to such a rule, and that in the manifold of their representations an accompaniment or succession takes place according to certain rules; for without that our empirical imagination would never get to do anything suitable to its capacity,^a and would thus remain hidden in the interior of the mind, like a dead and to us unknown faculty. If cinnabar were now red, now black, now light, now heavy, if a human being were now changed into this animal shape, now into that one, if on the longest day the land were covered now with fruits, now with ice and snow, then my empirical imagination would never even get the opportunity to think of heavy cinnabar on the occasion of the representation of the color red; or if a certain word were attributed now to this thing, now to that, or if one and the same thing were sometimes called this, sometimes that, without the governance of a certain rule to which the appearances are already subjected in themselves, then no empirical synthesis of reproduction could take place.

A 101

There must therefore be something that itself makes possible this re-

^a *Vermögen*

A 102

production of the appearances by being the *a priori* ground of a necessary synthetic unity of them. One soon comes upon this if one recalls that appearances are not things in themselves, but rather the mere play of our representations, which in the end come down to determinations of the inner sense. Now if we can demonstrate that even our purest *a priori* intuitions provide no cognition except insofar as they contain the sort of combination of the manifold that makes possible a thoroughgoing synthesis of reproduction, then this synthesis of the imagination would be grounded even prior to all experience on *a priori* principles,^a and one must assume a pure transcendental synthesis of this power, which grounds even the possibility of all experience (as that which the reproducibility of the appearances necessarily presupposes). Now it is obvious that if I draw a line in thought, or think of the time from one noon to the next, or even want to represent a certain number to myself, I must necessarily first grasp one of these manifold representations after another in my thoughts. But if I were always to lose the preceding representations (the first parts of the line, the preceding parts of time, or the successively represented units) from my thoughts and not reproduce them when I proceed to the following ones, then no whole representation and none of the previously mentioned thoughts, not even the purest and most fundamental representations of space and time, could ever arise.

The synthesis of apprehension is therefore inseparably combined with the synthesis of reproduction. And since the former constitutes the transcendental ground of the possibility of all cognition in general (not only of empirical cognition, but also of pure *a priori* cognition), the reproductive synthesis of the imagination belongs among the transcendental actions of the mind, and with respect to this we will also call this faculty the transcendental faculty of the imagination.

A 103

3. On the synthesis of recognition in the concept.

Without consciousness that that which we think is the very same as what we thought a moment before, all reproduction in the series of representations would be in vain. For it would be a new representation in our current state, which would not belong at all to the act^b through which it had been gradually generated, and its manifold would never constitute a whole, since it would lack the unity that only consciousness can obtain for it. If, in counting, I forget that the units that now hover

^a *Principien*

^b *Actus*; up to this point Kant has been using the word *Handlung*.

before my senses were successively added to each other by me, then I would not cognize the generation of the multitude^a through this successive addition of one to the other, and consequently I would not cognize the number; for this concept consists solely in the consciousness of this unity of the synthesis.

The word "concept" itself could already lead us to this remark. For it is this **one** consciousness that unifies the manifold that has been successively intuited, and then also reproduced, into one representation. This consciousness may often only be weak, so that we connect it with the generation of the representation only in the effect, but not in the act^b itself, i.e., immediately; but regardless of these differences one consciousness must always be found, even if it lacks conspicuous clarity, and without that concepts, and with them cognition of objects, would be entirely impossible.

A 104

And here then it is necessary to make understood what is meant by the expression "an object of representations." We have said above that appearances themselves are nothing but sensible representations, which must not be regarded in themselves, in the same way, as objects (outside the power of representation). What does one mean, then, if one speaks of an object corresponding to and therefore also distinct from the cognition? It is easy to see that this object must be thought of only as something in general = *X*, since outside of our cognition we have nothing that we could set over against this cognition as corresponding to it.

We find, however, that our thought of the relation of all cognition to its object carries something of necessity with it, since namely the latter is regarded as that which is opposed to our cognitions being determined at pleasure or arbitrarily rather than being determined *a priori*, since insofar as they are to relate to an object our cognitions must also necessarily agree with each other in relation to it, i.e., they must have that unity that constitutes the concept of an object.²³

A 105

It is clear, however, that since we have to do only with the manifold of our representations, and that *X* which corresponds to them (the object), because it should be something distinct from all of our representations, is nothing for us, the unity that the object makes necessary can be nothing other than the formal unity of the consciousness in the synthesis of the manifold of the representations. Hence we say that we cognize the object if we have effected synthetic unity in the manifold of intuition. But this is impossible if the intuition could not have been produced through a function of synthesis in accordance with a rule that makes the reproduction of the manifold necessary *a priori* and a concept in which this manifold is united possible. Thus we think of a triangle as

^a Menge^b Actus

an object by being conscious of the composition of three straight lines in accordance with a rule according to which such an intuition can always be exhibited. Now this **unity of rule** determines every manifold, and limits it to conditions that make the unity of apperception possible, and the concept of this unity is the representation of the object = X, which I think through those predicates of a triangle.

A 106 All cognition requires a concept, however imperfect or obscure it may be; but as far as its form is concerned the latter is always something general, and something that serves as a rule. Thus the concept of body serves as the rule for our cognition of outer appearances by means of the unity of the manifold that is thought through it. However, it can be a rule of intuitions only if it represents the necessary reproduction of the manifold of given intuitions, hence the synthetic unity in the consciousness of them. Thus in the case of the perception of something outside of us the concept of body makes necessary the representation of extension, and with it that of impenetrability, of shape, etc.

Every necessity has a transcendental condition as its ground. A transcendental ground must therefore be found for the unity of the consciousness in the synthesis of the manifold of all our intuitions, hence also of the concepts of objects^a in general, consequently also of all objects of experience, without which it would be impossible to think of any object for our intuitions; for the latter is nothing more than the something for which the concept expresses such a necessity^b of synthesis.

A 107 Now this original and transcendental condition is nothing other than the **transcendental apperception**.²⁴ The consciousness of oneself in accordance with the determinations of our state in internal perception is merely empirical, forever variable; it can provide no standing or abiding self in this stream of inner appearances, and is customarily called **inner sense** or **empirical apperception**. That which should **necessarily** be represented as numerically identical cannot be thought of as such through empirical data. There must be a condition that precedes all experience and makes the latter itself possible, which should make such a transcendental presupposition valid.

Now no cognitions can occur in us, no connection and unity among them, without that unity of consciousness that precedes all data of the intuitions, and in relation to which all representation of objects is alone possible. This pure, original, unchanging consciousness I will now name **transcendental apperception**. That it deserves this name is already obvious from this, that even the purest objective unity, namely that of the *a priori* concepts (space and time) is possible only through the relation of the intuitions to it. The numerical unity of this apper-

^a *Objecte*

^b Following Erdmann, reading *Notwendigkeit* for *Notbwendig*.

ception therefore grounds all concepts *a priori*, just as the manifoldness of space and time grounds the intuitions of sensibility.

Just this transcendental unity of apperception, however, makes out of all possible appearances that can ever come together in one experience a connection of all of these representations in accordance with laws.²⁵ For this unity of consciousness would be impossible if in the cognition of the manifold the mind could not become conscious of the identity of the function by means of which this manifold is synthetically combined into one cognition. Thus the original and necessary consciousness of the identity of oneself is at the same time a consciousness of an equally necessary unity of the synthesis of all appearances in accordance with concepts, i.e., in accordance with rules that not only make them necessarily reproducible, but also thereby determine an object for their intuition, i.e., the concept of something in which they are necessarily connected; for the mind could not possibly think of the identity of itself in the manifoldness of its representations, and indeed think this *a priori*, if it did not have before its eyes the identity of its action, which subjects all synthesis of apprehension (which is empirical) to a transcendental unity, and first makes possible their connection in accordance with *a priori* rules. Further, we are now also able to determine our concepts of an **object** in general more correctly. All representations, as representations, have their object, and can themselves be objects of other representations in turn. Appearances are the only objects that can be given to us immediately, and that in them which is immediately related to the object is called intuition. However, these appearances are not things in themselves, but themselves only representations, which in turn have their object, which therefore cannot be further intuited by us, and that may therefore be called the non-empirical, i.e., transcendental object = X.²⁶

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A 109

The pure concept of this transcendental object (which in all of our cognitions is really always one and the same = X) is that which in all of our empirical concepts in general can provide relation to an object, i.e., objective reality. Now this concept cannot contain any determinate intuition at all, and therefore concerns nothing but that unity which must be encountered in a manifold of cognition insofar as it stands in relation to an object. This relation, however, is nothing other than the necessary unity of consciousness, thus also of the synthesis of the manifold through a common function of the mind for combining it in one representation. Now since this unity must be regarded as necessary *a priori* (since the cognition would otherwise be without an object), the relation to a transcendental object, i.e., the objective reality of our empirical cognition, rests on the transcendental law that all appearances, insofar as objects are to be given to us through them, must stand under *a priori* rules of their synthetic unity, in accordance with which their re-

A 110

lation^a in empirical intuition is alone possible, i.e., that in experience they must stand under conditions of the necessary unity of apperception just as in mere intuition they must stand under the formal conditions of space and time; indeed, it is through those conditions that every cognition is first made possible.

4.

Provisional explanation of the possibility of the categories as *a priori* cognitions.

There is only **one** experience, in which all perceptions are represented as in thoroughgoing and lawlike connection, just as there is only one space and time, in which all forms of appearance and all relation^b of being or non-being take place. If one speaks of different experiences, they are only so many perceptions insofar as they belong to one and the same universal experience. The thoroughgoing and synthetic unity of perceptions is precisely what constitutes the form of experience, and it is nothing other than the synthetic unity of the appearances in accordance with concepts.

A III I Unity of synthesis in accordance with empirical concepts would be entirely contingent, and, were it not grounded on a transcendental ground of unity, it would be possible for a swarm of appearances to fill up our soul without experience ever being able to arise from it. But in that case all relation of cognition to objects would also disappear, since the appearances would lack connection in accordance with universal and necessary laws, and would thus be intuition without thought, but never cognition, and would therefore be as good as nothing for us.

The *a priori* conditions of a possible experience in general are at the same time conditions of the possibility of the objects of experience. Now I assert that the **categories** that have just been adduced are nothing other than the **conditions of thinking in a possible experience**, just as **space** and **time** contain the **conditions of the intuition** for the very same thing. They are therefore also fundamental concepts for thinking objects^c in general for the appearances, and they therefore have *a priori* objective validity, which was just what we really wanted to know.

However, the possibility, indeed even the necessity of these categories rests on the relation that the entire sensibility, and with it also all possible appearances, have to the original apperception, in which everything is necessarily in agreement with the conditions of the thorough-

^a *Verhältnis*

^b *Verhältnis*

^c *Objecte*

going unity of self-consciousness, i.e., must stand under universal functions of synthesis, namely of the synthesis in accordance with concepts, as that in which alone apperception can demonstrate *a priori* its thoroughgoing and necessary identity. Thus the concept of a cause is nothing other than a synthesis (of that which follows in the temporal series with other appearances) **in accordance with concepts**; and without that sort of unity, which has its rule *a priori*, and which subjects the appearances to itself, thoroughgoing and universal, hence necessary unity of consciousness would not be encountered in the manifold perceptions. But these would then belong to no experience, and would consequently be without an object,^a and would be nothing but a blind play of representations, i.e., less than a dream.

A 112

All attempts to derive these pure concepts of the understanding from experience and to ascribe to them a merely empirical origin are therefore entirely vain and futile. I will not mention that, e.g., the concept of a cause brings the trait of necessity with it, which no experience at all can yield, for experience teaches us that one appearance customarily follows another, but not that it must necessarily follow that, nor that an inference from a condition to its consequence can be made *a priori* and entirely universally. But that empirical rule of **association**, which one must assume throughout if one says that everything in the series of occurrences stands under rules according to which nothing happens that is not preceded by something upon which it always follows – on what, I ask, does this, as a law of nature, rest, and how is this association even possible? The ground of the possibility of the association of the manifold, insofar as it lies in the object,^b is called the **affinity** of the manifold. I ask, therefore, how do you make the thoroughgoing affinity of the appearances (by means of which they stand under constant laws and **must** belong under them) comprehensible to yourselves?

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On my principles it is easily comprehensible. All possible appearances belong, as representations, to the whole possible self-consciousness. But from this, as a transcendental representation, numerical identity is inseparable, and certain *a priori*, because nothing can come into cognition except by means of this original apperception. Now since this identity must necessarily enter into the synthesis of all the manifold of appearances insofar as they are to become empirical cognition, the appearances are thus subject to *a priori* conditions with which their synthesis (of apprehension) must be in thoroughgoing accord. Now, however, the representation of a universal condition in accordance with which a certain manifold (of whatever kind) **can** be posited is called a **rule**, and, if it **must** be so posited, a **law**. All appearances therefore stand in a thoroughgoing con-

^a Object^b Objecte

A 114 nection according to necessary laws, and hence in a **transcendental affinity**, of which the **empirical** affinity is the mere consequence.

That nature should direct itself according to our subjective ground of apperception, indeed in regard to its lawfulness even depend on this, may well sound quite contradictory and strange. But if one considers that this nature is nothing in itself but a sum of appearances, hence not a thing in itself but merely a multitude of representations of the mind, then one will not be astonished to see that unity on account of which alone it can be called object^a of all possible experience, i.e., nature, solely in the radical faculty of all our cognition, namely, transcendental apperception; and for that very reason we can cognize this unity *a priori*, hence also as necessary, which we would certainly have to abandon if it were given **in itself** independently of the primary sources of our thinking. For then I would not know whence we should obtain the synthetic propositions of such a universal unity of nature, since in this case one would have to borrow them from the objects of nature itself. But since this could happen only empirically, from that nothing but merely contingent unity could be drawn, which would fall far short of the necessary connection that one has in mind when one speaks of nature.