

Week 3

Critique 4 for Kant
(Kemp Smith)

ANALYTIC OF PRINCIPLES

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Understanding and judgment find, therefore, in transcendental logic their canon of objectively valid and correct employment; they belong to its analytic portion. Reason, on the other hand, in its endeavours to determine something *a priori* in regard to objects and so to extend knowledge beyond the limits of possible experience, is altogether *dialectical*. Its illusory assertions cannot find place in a canon such as the analytic is intended to contain.

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The *Analytic of Principles* will therefore be a canon solely for *judgment*, instructing it how to apply to appearances the concepts of understanding, which contain the condition for *a priori* rules. For this reason, while adopting as my theme the *principles of the understanding*, strictly so called, I shall employ the title *doctrine of judgment*, as more accurately indicating the nature of our task.

INTRODUCTION

TRANSCENDENTAL JUDGMENT IN GENERAL

If understanding in general is to be viewed as the faculty of rules, judgment will be the faculty of subsuming under rules; that is, of distinguishing whether something does or does not stand under a given rule (*casus datae legis*). General logic contains, and can contain, no rules for judgment. For since general logic abstracts from all content of knowledge, the sole task that remains to it is to give an analytical exposition of the form of knowledge [as expressed] in concepts, in judgments, and in inferences, and so to obtain formal rules for all employment of understanding. If it sought to give general instructions how we are to subsume under these rules, that is, to distinguish whether something does or does not come under them, that could only be by means of another rule. This in turn, for the very reason that it is a rule, again demands guidance from judgment. And thus it appears that, though understanding is capable of being instructed, and of being equipped with rules, judgment is a peculiar talent which can be practised only, and cannot be taught. It is the specific quality of so-called mother-wit; and its lack no school can make good. For although an abundance of rules borrowed from the insight of others may

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TRANSCENDENTAL ANALYTIC

BOOK II

THE ANALYTIC OF PRINCIPLES

GENERAL logic is constructed upon a ground plan which exactly coincides with the division of the higher faculties of knowledge. These are: *understanding*, *judgment*,¹ and *reason*. In accordance with the functions and order of these mental powers, which in current speech are comprehended under the general title of understanding, logic in its analytic deals with *concepts*, *judgments*, and *inferences*.

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Since this merely formal logic abstracts from all content of knowledge, whether pure or empirical, and deals solely with the form of thought in general (that is, of discursive knowledge), it can comprehend the canon of reason in its analytic portion. For the form of reason possesses its established rules, which can be discovered *a priori*, simply by analysing the actions of reason into their components,² without our requiring to take account of the special nature of the knowledge involved.

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As transcendental logic is limited to a certain determinate content, namely, to the content of those modes of knowledge which are pure and *a priori*, it cannot follow general logic in this division. For the transcendental employment of reason is not, it would seem, objectively valid, and consequently does not belong to the *logic of truth*, i.e. to the Analytic. As a *logic of illusion*, it calls for separate location in the scholastic edifice, under the title of Transcendental Dialectic.

¹ [Here, and throughout the subsequent sections, judgment, when thus used in the singular, is to be understood as a translation of the term *Urteilsthraft*, and so as signifying 'faculty of judgment'.]

² [in *ihre Momente*.]

indeed be proffered to, and as it were grafted upon, a limited understanding, the power of rightly employing them must belong to the learner himself; and in the absence of such a natural gift no rule that may be prescribed to him for this purpose can ensure against misuse.^a A physician, a judge, or a ruler may have at command many excellent pathological, legal, or political rules, even to the degree that he may become a profound teacher of them, and yet, none the less, may easily stumble in their application. For, although admirable in understanding, he may be wanting in natural power of judgment. He may comprehend the universal in *abstracto*, and yet not be able to distinguish whether a case in *concreto* comes under it. Or the error may be due to his not having received, through examples and actual practice, adequate training for this particular act of judgment. Such sharpening of the judgment is indeed the one great benefit of examples. Correctness and precision of intellectual insight, on the other hand, they more usually somewhat impair. For only very seldom do they adequately fulfil the requirements of the rule (as *casus in terminis*). Besides, they often weaken that effort which is required of the understanding to comprehend properly the rules in their universality, in independence of the particular circumstances of experience, and so accustom us to use rules rather as formulas than as principles. Examples are thus the go-cart of judgment; and those who are lacking in the natural talent can never dispense with them.

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But although general logic can supply no rules for judgment, the situation is entirely different in transcendental logic. The latter would seem to have as its peculiar task the correcting and securing of judgment, by means of determinate rules, in the use of the pure understanding. For as a doctrine, that is,

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^a Deficiency in judgment is just what is ordinarily called stupidity, and for such a failing there is no remedy. An obtuse or narrow-minded person to whom nothing is wanting save a proper degree of understanding and the concepts appropriate thereto, may indeed be trained through study, even to the extent of becoming learned. But as such people are commonly still lacking in judgment (*secunda Petri*), it is not unusual to meet learned men who in the application of their scientific knowledge betray that original want, which can never be made good.

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as an attempt to enlarge the sphere of the understanding in the field of pure *a priori* knowledge, philosophy is by no means necessary, and is indeed ill-suited for any such purpose, since in all attempts hitherto made, little or no ground has been won. On the other hand, if what is designed be a critique to guard against errors of judgment (*lapsus iudicii*) in the employment of the few pure concepts of understanding that we possess, the task, merely negative as its advantages must then be, is one to which philosophy is called upon to devote all its resources of acuteness and penetration.

Transcendental philosophy has the peculiarity that besides the rule (or rather the universal condition of rules), which is given in the pure concept of understanding, it can also specify *a priori* the instance to which the rule¹ is to be applied. The advantage which in this respect it possesses over all other didactical sciences, with the exception of mathematics, is due to the fact that it deals with concepts which have to relate to objects *a priori*, and the objective validity of which cannot therefore be demonstrated *a posteriori*, since that would mean the complete ignoring² of their peculiar dignity. It must formulate by means of universal but sufficient marks the conditions under which objects can be given in harmony with these concepts. Otherwise the concepts would be void of all content, and therefore mere logical forms, not pure concepts of the understanding.

This transcendental doctrine of judgment will consist of two chapters. The first will treat of the sensible condition under which alone pure concepts of understanding can be employed, that is, of the schematism of pure understanding. The second will deal with the synthetic judgments which under these conditions follow *a priori* from pure concepts of understanding, and which lie *a priori* at the foundation of all other modes of knowledge—that is, with the principles of pure understanding

¹ [Reading, with Erdmann, *soll* for *sollen*.]

² [Reading, with Valinger, *unberücksichtigt* for *unberührt*.]

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pirical connection of appearances, our guessing or enquiring into the existence of anything will only be an idle pretence. ¹ Idealism raises, however, what is a serious objection to these rules for proving existence mediately; and this is the proper place for its refutation.

* * *

Refutation of Idealism

Idealism—meaning thereby *material* idealism—is the theory which declares the existence of objects in space outside us either to be merely doubtful and indemonstrable or to be false and impossible. The former is the *problematic* idealism of Descartes, which holds that there is only one empirical assertion that is indubitably certain, namely, that 'I am'. The latter is the *dogmatic* idealism of Berkeley. He maintains that space, with all the things of which it is the inseparable condition, is something which is in itself impossible; and he therefore regards the things in space as merely imaginary entities.² Dogmatic idealism is unavoidable, if space be interpreted as a property that must belong to things in themselves. For in that case space, and everything to which it serves as condition, is a non-entity.³ The ground on which this idealism rests has already been undermined by us in the Transcendental Aesthetic. Problematic idealism, which makes no such assertion, but merely pleads incapacity to prove, through immediate experience, any existence except our own, is, in so far as it allows of no decisive judgment until sufficient proof has been found, reasonable and in accordance with a thorough and philosophical mode of thought. The required proof must, therefore, show that we have *experience*, and not merely imagination of outer things; and this, it would seem, cannot be achieved save by proof that even our inner experience, which for Descartes is indubitable, is possible only on the assumption of outer experience.

¹ [This sentence, and the immediately following *Refutation of Idealism*, added in B.]

² [*Einbildungen*.]

³ [*Unäding*.]

THESIS

The mere, but empirically determined, consciousness of my own existence proves the existence of objects in space outside me.

Proof

I am conscious of my own existence as determined in time. All determination of time presupposes something *permanent* in perception. This permanent cannot, however, be something in me, since it is only through this permanent that my existence in time can itself be determined.¹ Thus perception of this permanent is possible only through a *thing* outside me and not through the mere *representation* of a thing outside me; and consequently the determination of my existence in time is possible only through the existence of actual things which I perceive outside me. Now consciousness [of my existence] in time is necessarily bound up with consciousness of the [condition of the] possibility of this time-determination; and it is therefore necessarily bound up with the existence of things outside me, as the condition of the time-determination. In other words, the consciousness of my existence is at the same time an immediate consciousness of the existence of other things outside me.

Note 1. It will be observed that in the foregoing proof the game played by idealism has been turned against itself, and with greater justice. Idealism assumed that the only immediate experience is inner experience, and that from it we can only *infer* outer things—and this, moreover, only in an untrustworthy manner, as in all cases where we are inferring from given effects to determinate causes. In this particular case, the cause of the representations, which we ascribe, perhaps falsely, to outer things, may lie in ourselves. But in the above proof it has been shown that outer experience is really

¹ [As stated by Kant in the Preface to B (above, p. 36 n.), this sentence should be altered as follows: "But this permanent cannot be an intuition in me. For all grounds of determination of my existence which are to be met with in me are representations; and as representations themselves require a permanent distinct from them, in relation to which their change, and so my existence in the time wherein they change, may be determined."]

B 277 immediate,^a and that only by means of it is inner experience—not indeed the consciousness of my own existence, but the determination of it in time—possible. Certainly, the representation 'I am', which expresses the consciousness that can accompany all thought, immediately includes in itself the existence of a subject; but it does not so include any *knowledge* of that subject, and therefore also no empirical knowledge, that is, no experience of it. For this we require, in addition to the thought of something existing, also intuition, and in this case inner intuition, in respect of which, that is, of time, the subject must be determined. But in order so to determine it, outer objects are quite indispensable; and it therefore follows that inner experience is itself possible only mediately, and only through outer experience.

Note 2. With this thesis all employment of our cognitive faculty in experience, in the determination of time, entirely agrees. Not only are we unable to perceive¹ any determination of time save through change in outer relations (motion) relatively to the permanent in space (for instance, the motion of the sun relatively to objects on the earth), we have nothing permanent on which, as intuition, we can base the concept of a substance, save only *matter*; and even this permanence is not obtained from outer experience, but is presupposed *a priori* as a necessary condition of determination of time, and therefore also as a determination of inner sense in respect of [the determination of] our own existence through the existence of outer things. The consciousness of myself in the representation 'I' is not an intuition, but a

^a The *immediate* consciousness of the existence of outer things is, in the preceding thesis, not presupposed, but proved, be the possibility of this consciousness understood by us or not. The question as to its possibility would be this: whether we have an inner sense only, and no outer sense, but merely an outer imagination. It is clear, however, that in order even only to imagine something as outer, that is, to present it to sense in intuition, we must already have an outer sense, and must thereby immediately distinguish the mere receptivity of an outer intuition from the spontaneity which characterises every act of imagination. For should we merely be imagining an outer sense, the faculty of intuition, which is to be determined by the faculty of imagination, would itself be annulled.

¹ [Reading, with Grillo, *wahrnehmen* for *vornehmen*.]

merely *intellectual* representation of the spontaneity¹ of a thinking subject. This 'I' has not, therefore, the least predicate of intuition, which, as permanent, might serve as correlate for the determination of time in inner sense—in the manner in which, for instance, *impenetrability* serves in our *empirical* intuition of matter.

Note 3. From the fact that the existence of outer things is required for the possibility of a determinate consciousness of the self, it does not follow that every intuitive representation of outer things involves the existence of these things, for their representation can very well be the product merely of the imagination (as in dreams and delusions). Such representation is merely the reproduction of previous outer perceptions, which, as has been shown, are possible only through the reality of outer objects. All that we have here sought to prove is that inner experience in general is possible only through outer experience in general. Whether this or that B 279 supposed experience be not purely imaginary, must be ascertained from its special determinations, and through its congruence with the criteria of all real experience.²

* * *

Lastly, as regards the third postulate, it concerns material necessity in existence, and not merely formal and logical necessity in the connection of concepts. Since the existence of any object of the senses cannot be known completely *a priori*, but only comparatively *a priori*, relatively to some other previously given existence; and since, even so, we³ can then A 227 arrive only at such an existence as must somewhere be contained in the context⁴ of the experience, of which the given perception is a part, the necessity of existence can never be known from concepts, but always only from connection with that which is perceived, in accordance with universal laws of experience. Now there is no existence that can be known as necessary under the condition of other given appearances, save the existence of effects from given causes,

¹ [*Selbsttätigkeit*.]

² [This concludes passage added in B.]

³ [Reading, with Mellin, *man gleichwohl* for *gleichwohl*.]

⁴ [*Zusammenhänge*.]

But it is only for transcendental philosophy that this sceptical method is essential. Though in all other fields of enquiry it can, perhaps, be dispensed with, it is not so in this field. In mathematics its employment would, indeed, be absurd; for in mathematics no false assertions can be concealed and rendered invisible, inasmuch as the proofs must always proceed under the guidance of pure intuition and by means of a synthesis that is always evident. In experimental philosophy the delay caused by doubt may indeed be useful; no misunderstanding is, however, possible which cannot easily be removed; and the final means of deciding the dispute, whether found early or late, must in the end be supplied by experience. Moral philosophy can also present its principles, together with their practical consequences, one and all *in concreto*, in what are at least possible experiences; and the misunderstanding due to abstraction is thereby avoided. But it is quite otherwise with transcendental assertions which lay claim to insight into what is beyond the field of all possible experiences. Their abstract synthesis can never be given in any *a priori* intuition, and they are so constituted that what is erroneous in them can never be detected by means of any experience. Transcendental reason consequently admits of no other test than the endeavour to harmonise its various assertions. But for the successful application of this test the conflict into which they fall with one another must first be left to develop free and untrammelled. This we shall now set about arranging.^a

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A 426 } THE ANTINOMY OF PURE REASON { A 427
B 454 } { B 455

FIRST CONFLICT OF THE TRANSCENDENTAL IDEAS

Thesis

The world has a beginning in time, and is also limited as regards space. The world has no beginning, and no limits in space; it is infinite as regards both time and space.

Antithesis

^a The antinomies follow one another in the order of the transcendental ideas above enumerated [p. 390].

FIRST ANTINOMY

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Proof

If we assume that the world has no beginning in time, then up to every given moment an eternity has elapsed, and there has passed away in the world an infinite series of successive states of things. Now the infinity of a series consists in the fact that it can never be completed through successive synthesis. It thus follows that it is impossible for an infinite world-series to have passed away, and that a beginning of the world is therefore a necessary condition of the world's existence. This was the first point that called for proof.

As regards the second point, let us again assume the opposite, namely, that the world is an infinite given whole of co-existing things. Now the magnitude of a quantum which is

not given in intuition^a as within certain limits, can be thought only through the synthesis of its parts, and the totality of such a quantum only through a synthesis that is brought to completion through repeated addition of

Proof

For let us assume that it has a beginning. Since the beginning is an existence which is preceded by a time in which the thing is not, there must have been a preceding time in which the world was not, *i.e.* an empty time. Now no coming to be of a thing is possible in an empty time, because no part of such a time possesses, as compared with any other, a distinguishing condition of existence rather than of non-existence; and this applies whether the thing is supposed to arise of itself or through some other cause. In the world many series of things can, indeed, begin; but the world itself cannot have a beginning, and is therefore infinite in respect of past time.

As regards the second point, let us start by assuming the opposite, namely, that the world in space is finite and limited, and consequently exists in an empty space which is unlimited. Things will therefore not only be

^a An indeterminate quantum can be intuited as a whole when it is such that though enclosed within limits we do not require to construct its totality through measurement, that is, through the successive synthesis of its parts. For the limits, in cutting off anything further, themselves determine its completeness.

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unit to unit.^a In order, therefore, to think, as a whole, the world which fills all spaces, the successive synthesis of the parts of an infinite world must be viewed as completed, that is, an infinite time must be viewed as having elapsed in the enumeration of all co-existing things. This, however, is impossible. An infinite aggregate of actual things cannot therefore be viewed as a given whole, nor consequently as simultaneously given. The world is, therefore, as regards extension in space, not infinite, but is enclosed within limits. This was the second point in dispute.

^a The concept of totality is in this case simply the representation of the completed synthesis of its parts; for, since we cannot obtain the concept from the intuition of the whole—that being in this case impossible—we can apprehend it only through the synthesis of the parts viewed as carried, at least in idea, to the completion of the infinite.

^b Space is merely the form of outer intuition (formal intuition). It is not a real object which can be outwardly intuited. Space, as prior to all things which determine (occupy or limit) it, or rather which give an empirical intuition in accordance with its form, is, under the name of absolute space, nothing but the mere possibility of outer appearances in so far as they either exist in themselves or can be added to given appearances. Empirical intuition is not, therefore, a composite of appearances and space (of perception and empty intuition). The one is not the correlate of the other in a synthesis; they are connected in one and the same empirical intuition as matter and form of the intuition. If we attempt to set one of these two factors outside the other, space outside all appearances, there arise all sorts of empty determinations of outer intuition, which yet are not possible perceptions. For example, a determination of the relation of the motion (or rest) of the world to infinite empty space

A 430 } OBSERVATION ON THE FIRST ANTINOMY { A 431
B 458 } { B 459

I. On the Thesis

In stating these conflicting arguments I have not sought to elaborate sophisms. That is to say, I have not resorted to the method of the special pleader who attempts to take advantage of an opponent's carelessness—freely allowing the appeal to a misunderstanding law, in order that he may be in a position to establish his own unrighteous claims by the refutation of that law. Each of the above proofs arises naturally out of the matter in dispute, and no advantage has been taken of the openings afforded by erroneous conclusions arrived at by dogmatists in either party.

I might have made a pretence of establishing the thesis in the usual manner of the dogmatists, by starting from a defective concept of the infinitude of a given magnitude. I might have argued that a magnitude is infinite if a greater than itself, as determined by the multiplicity of given units which it

II. On the Antithesis

The proof of the infinitude of the given world-series and of the world-whole, rests upon the fact that, on the contrary assumption, an empty time and an empty space, must constitute the limit of the world. I am aware that attempts have been made to evade this conclusion by arguing that a limit of the world in time and space is quite possible without our having to make the impossible assumption of an absolute time prior to the beginning of the world, or of an absolute space extending beyond the real world. With the latter part of this doctrine, as held by the philosophers of the Leibnizian school, I am entirely satisfied. Space is merely the form of outer intuition; it is not a real object which can be outwardly intuited; it is not a correlate of the appearances, but the form of the appearances themselves. And since space is thus no object but only the form of possible objects, it cannot be

is a determination which can never be perceived, and is therefore the predicate of a mere thought-entity.

contains, is not possible. Now regarded as something absolute in itself that determines the existence of things. Things, since one or more units can always be added to it, as appearances, determine Consequently an infinite given space, that is, of all its possible predicates of magnitude and relation they determine infinite world (infinite as regards the elapsed series or as this or that particular one to regards extension) is impossible to the real. Space, on the other hand, viewed as a whole, is not self-subsistent something, is nothing real in itself; and cannot, therefore, determine the magnitude or shape of real things. Space, it further follows, whether full or empty,^a may be limited by appearances, but appearances cannot be limited by an empty space outside them. This is likewise true of time. But while all this may be granted, it yet cannot be denied that these two non-entities,¹ empty space outside the world and empty time prior to it, have to be assumed if we are to assume a limit to the world in space and in time.

The method of argument which professes to enable us to avoid the above consequence (that of having to

^a It will be evident that what we here desire to say is that *empty space*, so far as it is *limited by appearances*, that is, empty space *within the world*, is at least not contradictory of transcendental principles and may therefore, so far as they are concerned, be admitted. This does not, however, amount to an assertion of its possibility.

¹ [Undinge.]

concept does not really deal with it.

The true transcendental concept of infinitude is this, that the successive synthesis of units required for the enumeration of a quantum can never be completed.^a Hence it follows with complete certainty that an eternity of actual successive states leading up to a given (the present) moment cannot have elapsed, and that the world must therefore have a beginning.

In the second part of the thesis the difficulty involved in a series that is infinite and yet has elapsed does not arise, since the manifold of a world which is infinite in respect of extension is given as *co-existing*. But if we are to think the totality of such a multiplicity, and yet cannot appeal to limits that of themselves constitute a totality in intuition, we have to account for a concept which in this case cannot proceed from the whole to the determinate multiplicity of the parts, but which must demonstrate the possibility of a whole by means of the successive synthesis of the parts. Now since this syn-

assume that if the world has limits in time and space, the infinite void must determine the magnitude in which actual things are to exist) consists in surreptitiously substituting for the sensible world some intelligible world of which we know nothing; for the first beginning (an existence preceded by a time of non-existence) an existence in general which presupposes no other condition whatsoever; and for the limits of extension boundaries of the world-whole—thus getting rid of time and space. But we are here treating only of the *mundus phaenomenon* and its magnitude, and cannot therefore abstract from the aforesaid conditions of sensibility without destroying the very being of that world. If the sensible world is limited, it must necessarily lie in the infinite void. If that void, and consequently space in general as *a priori* condition of the possibility of appearances, be set aside, the entire sensible world vanishes. This world is all that is given us in our problem. The *mundus intelligibilis* is nothing but the general concept of a

^a This quantum therefore contains a quantity (of given units) which is greater than any number—which is the mathematical concept of the infinite.

thesis must constitute a never to be completed series, I cannot think a totality either prior to the synthesis or by means of the synthesis. For the concept of totality is in this case itself the representation of a completed synthesis of the parts. And since this completion is impossible, so likewise is the concept of it.

THE ANTINOMY OF PURE REASON

SECOND CONFLICT OF THE TRANSCENDENTAL IDEAS

Thesis

Every composite substance in the world is made up of simple parts, and nothing anywhere exists save the simple or what is composed of the simple.

Proof

Let us assume that composite substances are not made up of simple parts. If all composition be then removed in thought, no composite part, and (since we admit no simple parts) also no simple part, that is to say, nothing at all, will remain, and accordingly no substance will be given. Either, therefore, it is impossible to remove in thought all composition, or after its removal there must remain something which

No composite thing in the world is made up of simple parts, and there nowhere exists in the world anything simple.

Antithesis

Assume that a composite thing (as substance) is made up of simple parts. Since all external relation, and therefore all composition of substances, is possible only in space, a space must be made up of as many parts as are contained in the composite which occupies it. Space, however, is not made up of simple parts, but of spaces. Every part of the composite must therefore occupy a space. But the absolutely first parts

exists without composition, that is, the simple. In the former case the composite would not be made up of substances; composition, as applied to substances, is only an accidental relation in independence of which they must still persist as self-subsistent beings. Since this contradicts our supposition, there remains only the original supposition, that a composite of substances in the world is made up of simple parts.

It follows, as an immediate consequence, that the things in the world are all, without exception, simple beings; that composition is merely an external state of these beings; and that although we can never so isolate these elementary substances as to take them out of this state of composition, reason must think them as the primary subjects of all composition, and therefore, as simple beings, prior to all composition.

contradictory.

[Exposition.]

$$\begin{Bmatrix} A & 437 \\ B & 465 \end{Bmatrix}$$

absolute first beginning of a series is possible during the course of the world. For the absolutely first beginning of which we are here speaking is not a beginning in time, but in causality. If, for instance, I at this moment arise from my chair, in complete freedom, without being necessarily determined thereto by the influence of natural causes, a new series, with all its natural consequences *in infinitum*, has its absolute beginning in this event, although as regards time this event is only the continuation of a preceding series. For this resolution and act of mine do not form part of the succession of purely natural effects, and are not a mere continuation of them. In respect of its happening, natural causes exercise over it no determining influence whatsoever. It does indeed follow upon them, but without arising out of them; and accordingly, in respect of causality though not of time, must be entitled an absolutely first beginning of a series of appearances.

This requirement of reason, that we appeal in the series of natural causes to a first beginning, due to freedom, is amply confirmed when we observe that all the philo-

sophers of antiquity, with the sole exception of the Epicurean School, felt themselves obliged, when explaining cosmical movements, to assume a *prime mover*, that is, a freely acting cause, which first and of itself began this series of states. They made no attempt to render a first beginning conceivable through nature's own resources.

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B 480 }

THE ANTINOMY OF PURE REASON

{ A 453
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FOURTH CONFLICT OF THE TRANSCENDENTAL IDEAS

*Thesis**Antithesis*

There belongs to the world, either as its part or as its cause, a being that is absolutely necessary.

An absolutely necessary being nowhere exists in the world, nor does it exist outside the world as its cause.

Proof

The sensible world, as the sum-total of all appearances, contains a series of alterations. For without such a series even the representation of serial time, as a condition of the possibility of the sensible world, would not be given us.^a But every alteration stands under its condition, which precedes it in time and renders

Proof

If we assume that the world itself is necessary, or that a necessary being exists in it, there are then two alternatives. Either there is a beginning in the series of alterations which is absolutely necessary, and therefore without a cause, or the series itself is without any beginning, and although contingent and

^a Time, as the formal condition of the possibility of changes, is indeed objectively prior to them; subjectively, however, in actual consciousness, the representation of time, like every other, is given only in connection with perceptions.

it necessary. Now every conditioned that is given presupposes, in respect of its existence, a complete series of conditions up to the unconditioned, which alone is absolutely necessary. Alteration thus existing as a consequence of the absolutely necessary, the existence of something absolutely necessary must be granted. But this necessary existence itself belongs to the sensible world. For if it existed outside that world, the series of alterations in the world would derive its beginning from a necessary cause which would not itself belong to the sensible world. This, however, is impossible. For since the beginning of a series in time can be determined only by that which precedes it in time, the highest condition of the beginning of a series of changes must exist in the time when the series as yet was not (for a beginning is an existence preceded by a time in which the thing that begins did not yet exist). Accordingly the causality of the necessary cause of

conditioned in all its parts, none the less, as a whole, is absolutely necessary and unconditioned. The former alternative, however, conflicts with the dynamical law of the determination of all appearances in time; and the latter alternative contradicts itself, since the existence of a series¹ cannot be necessary if no single member² of it is necessary.

If, on the other hand, we assume that an absolutely necessary cause of the world exists outside the world, then this cause, as the highest member in the series of the causes of changes in the world, must begin the existence of the latter and their series.³ Now this cause must itself begin to act, and its causality would therefore be in time, and so would belong to the sum of appearances, that is, to the world. It follows that it itself, the cause, would not be outside the world—which contradicts our hypothesis. Therefore neither in the world, nor outside the world (though in causal con-

¹ The word 'begin' is taken in two senses; first as *active*, signifying that as cause it begins (*infitt*) a series of states which is its effect; secondly as *passive*, signifying the causality which begins to operate (*fitt*) in the cause itself. I reason here from the former to the latter meaning.

² [Menge.]

³ [Zeit.]

alterations, and therefore the cause itself, must belong to time and so to appearance—time being possible only as the form of appearance. Such causality cannot, therefore, be thought apart from that sum of all appearances which constitutes the world of sense. Something absolutely necessary is therefore contained in the world itself, whether this something be the whole series of alterations in the world or a part of the series.

A 456 } OBSERVATION ON THE FOURTH ANTINOMY { A 457
B 484 } { B 485

I. On the Thesis

In proving the existence of a necessary being I ought not, in this connection, to employ any but the *cosmological* argument, that, namely, which ascends from the conditioned in the [field of] appearance to the unconditioned in concept, this latter being regarded as the necessary condition of the absolute totality of the series. To seek proof of this from the mere idea of a supreme being belongs to another principle of reason, and will have to be treated separately.

The pure cosmological proof, in demonstrating the existence of a necessary being,

II. On the Antithesis

The difficulties in the way of asserting the existence of an absolutely necessary highest cause, which we suppose ourselves to meet as we ascend in the series of appearances, cannot be such as arise in connection with mere concepts of the necessary existence of a thing in general. The difficulties are not, therefore, ontological, but must concern the causal connection of a series of appearances for which a condition has to be assumed that is itself unconditioned, and so must be cosmological, and relate to empirical laws. It must be shown that regress in the

laws which are imperatives, that is, *objective laws of freedom*, which tell us *what ought to happen*—although perhaps it never does happen—therein differing from *laws of nature*, which relate only to *that which happens*. These laws are therefore to be entitled practical laws.

A 803 }
B 831 }

Whether reason is not, in the actions through which it prescribes laws, itself again determined by other influences, and whether that which, in relation to sensuous impulses, is entitled freedom, may not, in relation to higher and more remote operating causes, be nature again, is a question which in the practical field does not concern us, since we are demanding of reason nothing but the *rule* of conduct; it is a merely speculative question, which we can leave aside so long as we are considering what ought or ought not to be done. While we thus through experience know practical freedom to be one of the causes in nature, namely, to be a causality of reason in the determination of the will, transcendental freedom demands the independence of this reason—in respect of its causality, in beginning a series of appearances—from all determining causes of the sensible world. Transcendental freedom is thus, as it would seem, contrary to the law of nature, and therefore to all possible experience; and so remains a problem. But this problem does not come within the province of reason in its practical employment; and we have therefore in a canon of pure reason to deal with only two questions, which relate to the practical interest of pure reason, and in regard to which a canon of its employment must be possible—Is there a God? and, Is there a future life? The question of transcendental freedom is a matter for speculative knowledge only, and when we are dealing with the practical, we can leave it aside as being an issue with which we have no concern. Moreover, a quite sufficient discussion of it is to be found in the antinomy of pure reason.

A 804 }
B 832 }

THE CANON OF PURE REASON

Section 2

THE IDEAL OF THE HIGHEST GOOD, AS A DETERMINING GROUND OF THE ULTIMATE END OF PURE REASON

Reason, in its speculative employment, conducted us through the field of experience, and since it could not find complete satisfaction there, from thence to speculative ideas, which, however, in the end brought us back to experience. In so doing the ideas fulfilled their purpose, but in a manner which, though useful, is not in accordance with our expectation. One other line of enquiry still remains open to us: namely, whether pure reason may not also be met with in the practical sphere, and whether it may not there conduct us to ideas which reach to those highest ends of pure reason that we have just stated, and whether, therefore, reason may not be able to supply to us from the standpoint of its practical interest what it altogether refuses to supply in respect of its speculative interest.

All the interests of my reason, speculative as well as practical, combine in the three following questions:

1. What can I know?
2. What ought I to do?
3. What may I hope?

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B 833 }

The first question is merely speculative. We have, as I flatter myself, exhausted all the possible answers to it, and at last have found the answer with which reason must perforce content itself, and with which, so long as it takes no account of the practical, it has also good cause to be satisfied. But from the two great ends to which the whole endeavour of pure reason was really directed, we have remained just as far removed as if through love of ease we had declined this labour of enquiry at the very outset. So far, then, as knowledge is concerned, this much, at least, is certain and definitively established, that in respect of these two latter problems, knowledge is unattainable by us.

The second question is purely practical. As such it can

indeed come within the scope of pure reason, but even so is not transcendental but moral, and cannot, therefore, in and by itself, form a proper subject for treatment in this Critique.

The third question—If I do what I ought to do, what may I then hope?—is at once practical and theoretical, in such fashion that the practical serves only as a clue that leads us to the answer to the theoretical question, and when this is followed out, to the speculative question. For all *hoping* is directed to happiness, and stands in the same relation to the practical and the law of morality as *knowing* and *the law of nature* to the theoretical knowledge of things. The former arrives finally at the conclusion that *something is* (which determines the ultimate possible end) *because something ought to happen*; the latter, that *something is* (which operates as the supreme cause) *because something happens*.

Happiness is the satisfaction of all our desires, *extensively*, in respect of their manifoldness, *intensively*, in respect of their degree, and *proensively*, in respect of their duration. The practical law, derived from the motive of *happiness*, I term pragmatic (rule of prudence), and that law, if there is such a law, which has no other motive than *worthiness of being happy*, I term moral (law of morality). The former advises us what we have to do if we wish to achieve happiness; the latter dictates to us how we must behave in order to deserve happiness. The former is based on empirical principles; for only by means of experience can I know what desires there are which call for satisfaction; or what those natural causes are which are capable of satisfying them. The latter takes no account of desires, and the natural means of satisfying them, and considers only the freedom of a rational being in general, and the necessary conditions under which alone this freedom can harmonise with a distribution of happiness that is made in accordance with principles. This latter law can therefore be based on mere ideas of pure reason, and known *a priori*.

I assume that there really are pure moral laws which determine completely *a priori* (without regard to empirical motives, that is, to happiness) what is and is not to be done, that is, which determine the employment of the freedom of a rational being in general; and that these laws command in an *absolute* manner (not merely hypothetically, on the supposi-

A 806 }
B 834 }

A 807 }
B 835 }

tion of other empirical ends), and are therefore in every respect necessary. I am justified in making this assumption, in that I can appeal not only to the proofs employed by the most enlightened moralists, but to the moral judgment of every man, in so far as he makes the effort to think such a law clearly.

Pure reason, then, contains, not indeed in its speculative employment, but in that practical employment which is also moral, principles of the *possibility of experience*, namely, of such actions as, in accordance with moral precepts, *might* be met with in the *history* of mankind. For since reason commands that such actions should take place, it must be possible for them to take place. Consequently, a special kind of systematic unity, namely the moral, must likewise be possible. We have indeed found that the systematic unity of nature cannot be proved *in accordance with speculative principles of reason*. For although reason does indeed have causality in respect of freedom in general, it does not have causality in respect of nature as a whole; and although moral principles of reason can indeed give rise to free actions, they cannot give rise to laws of nature. Accordingly it is in their practical, meaning thereby their moral, employment, that the principles of pure reason have objective reality.

I entitle the world a *moral world*, in so far as it may be in accordance with all moral laws; and this is what by means of the freedom of the rational being it *can be*, and what according to the necessary laws of morality it *ought to be*. Owing to our here leaving out of account all conditions (ends) and even all the special difficulties to which morality is exposed (weakness or depravity of human nature), this world is so far thought as an intelligible world only. To this extent, therefore, it is a mere idea, though at the same time a practical idea, which really can have, as it also ought to have, an influence upon the sensible world, to bring that world, so far as may be possible, into conformity with the idea. The idea of a moral world has, therefore, objective reality, not as referring to an object of an intelligible intuition (we are quite unable to think any such object), but as referring to the sensible world, viewed, however, as being an object of pure reason in its practical employment, that is, as a *corpus mysticum* of the rational beings in it, so far as the free will of each being is, under moral laws, in

{ A 808
B 836 }

complete systematic unity with itself and with the freedom of every other.

This is the answer to the first of the two questions of pure reason that concern its practical interest:—*Do that through which thou becomest worthy to be happy.* The second question is:—If I so behave as not to be unworthy of happiness, may I hope thereby to obtain happiness? In answering this question we have to consider whether the principles of pure reason, which prescribe the law *a priori*, likewise connect this hope necessarily with it.

I maintain that just as the moral principles are necessary according to reason in its *practical* employment, it is in the view of reason, in the field of its *theoretical* employment, no less necessary to assume that everyone has ground to hope for happiness in the measure in which he has rendered himself by his conduct worthy of it, and that the system of morality is therefore inseparably—though only in the idea of pure reason—bound up with that of happiness.

Now in an intelligible world, that is, in the moral world, in the concept of which we leave out of account all the hindrances to morality (the desires), such a system, in which happiness is bound up with and proportioned to morality, can be conceived as necessary, inasmuch as freedom, partly inspired and partly restricted by moral laws, would itself be the cause of general happiness, since rational beings, under the guidance of such principles, would themselves be the authors both of their own enduring well-being and of that of others. But such a system of self-rewarding morality is only an idea, the carrying out of which rests on the condition that *everyone* does what he ought, that is, that all the actions of rational beings take place just as if they had proceeded from a supreme will that comprehends in itself, or under itself, all private wills. But since the moral law remains binding for every one in the use of his freedom, even although others do not act in conformity with the law, neither the nature of the things of the world nor the causality of the actions themselves and their relation to morality determine how the consequences of these actions will be related to happiness. The alleged necessary connection of the hope of happiness with the necessary endeavour to render the self worthy of happiness cannot there-

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B 837 }

A 810 }
B 838 }

fore be known through reason. It can be counted upon only if a *Supreme Reason*, that governs according to moral rules, be likewise posited as underlying nature as its cause.

The idea of such an intelligence in which the most perfect moral will, united with supreme blessedness, is the cause of all happiness in the world—so far as happiness stands in exact relation with morality, that is, with worthiness to be happy—I entitle the *ideal of the supreme good*. It is, therefore, only in the ideal of the supreme *original* good that pure reason can find the ground of this connection, which is necessary from the practical point of view, between the two elements of the supreme derivative good—the ground, namely, of an intelligible, that is, *moral* world. Now since we are necessarily constrained by reason to represent ourselves as belonging to such a world, while the senses present to us nothing but a world of appearances, we must assume that moral world to be a consequence of our conduct in the world of sense (in which no such connection between worthiness and happiness is exhibited), and therefore to be for us a future world. Thus God and a future life are two postulates which, according to the principles of pure reason, are inseparable from the obligation which that same reason imposes upon us.

Morality, by itself, constitutes a system. Happiness, however, does not do so, save in so far as it is distributed in exact proportion to morality. But this is possible only in the intelligible world, under a wise Author and Ruler. Such a Ruler, together with life in such a world, which we must regard as a future world, reason finds itself constrained to assume; otherwise it would have to regard the moral laws as empty figments of the brain, since without this postulate the necessary consequence which it itself connects with these laws could not follow. Hence also everyone regards the moral laws as *commands*; and this the moral laws could not be if they did not connect *a priori* suitable consequences with their rules, and thus carry with them *promises* and *threats*. But this again they could not do, if they did not reside in a necessary being, as the supreme good, which alone can make such a purposive unity possible.

Leibniz entitled the world, in so far as we take account only of the rational beings in it, and of their connection ac-

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B 839 }

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B 840 }

cording to moral laws under the government of the supreme good, *the kingdom of grace*, distinguishing it from the *kingdom of nature*, in which these rational beings do indeed stand under moral laws, but expect no other consequences from their actions than such as follow in accordance with the course of nature in our world of sense. To view ourselves, therefore, as in the world of grace, where all happiness awaits us, except in so far as we ourselves limit our share in it through being unworthy of happiness, is, from the practical standpoint, a necessary idea of reason.

Practical laws, in so far as they are subjective grounds of actions, that is, subjective principles, are entitled *maxims*. The *estimation* of morality, in regard to its purity and consequences, is effected in accordance with *ideas*, the *observance* of its laws in accordance with *maxims*.

It is necessary that the whole course of our life be subject to moral maxims; but it is impossible that this should happen unless reason connects with the moral law, which is a mere idea, an operative cause which determines for such conduct as is in accordance with the moral law an outcome, either in this or in another life, that is in exact conformity with our supreme ends. Thus without a God and without a world invisible to us now but hoped for, the glorious ideas of morality are indeed objects of approval and admiration, but not springs of purpose and action. For they do not fulfil in its completeness that end which is natural to every rational being and which is determined *a priori*, and rendered necessary, by that same pure reason.

Happiness, taken by itself, is, for our reason, far from being the complete good. Reason does not approve happiness (however inclination may desire it) except in so far as it is united with worthiness to be happy, that is, with moral conduct. Morality, taken by itself, and with it, the mere *worthiness* to be happy, is also far from being the complete good. To make the good complete, he who behaves in such a manner as not to be unworthy of happiness must be able to hope that he will participate in happiness. Even the reason that is free from all private purposes, should it put itself in the place of a being that had to distribute all happiness to others, cannot judge otherwise; for in the practical idea both elements are essentially

connected, though in such a manner that it is the moral disposition which conditions and makes possible the participation in happiness, and not conversely the prospect of happiness that makes possible the moral disposition. For in the latter case the disposition would not be moral, and therefore would not be worthy of complete happiness—happiness which in the view of reason allows of no limitation save that which arises from our own immoral conduct.

Happiness, therefore, in exact proportion with the morality of the rational beings who are thereby rendered worthy of it, alone constitutes the supreme good of that world wherein, in accordance with the commands of a pure but practical reason, we are under obligation to place ourselves. This world is indeed an intelligible world only, since the sensible world holds out no promise that any such systematic unity of ends can arise from the nature of things. Nor is the reality of this unity based on anything else than the postulate of a supreme original good. In a supreme good, thus conceived, self-subsistent reason, equipped with all the sufficiency of a supreme cause, establishes, maintains, and completes the universal order of things, according to the most perfect design¹—an order which in the world of sense is in large part concealed from us.

This moral theology has the peculiar advantage over speculative theology that it inevitably leads to the concept of a *sole, all-perfect*, and *rational* primordial being, to which speculative theology does not, on objective grounds, even so much as *point the way*, and as to the existence of which it is still less capable of yielding any *conviction*. For neither in transcendental nor in natural theology, however far reason may carry us, do we find any considerable ground for assuming only some one single being which we should be justified in placing prior to² all natural causes, and upon which we might make them in all respects dependent. On the other hand, if we consider from the point of view of moral unity, as a necessary law of the world, what the cause must be that can alone give to this law its appropriate effect, and so for us obligatory force, we conclude that there must be one sole supreme will, which comprehends all these laws in itself. For how, under different wills, should we find complete

¹ [Zweckmäßigkeit.] ² [Reading, with Wille, *vorsehtzen* for *vorsehen*.]

unity of ends. This Divine Being must be omnipotent, in order that the whole of nature and its relation to morality in the world may be subject to his will; omniscient, that He may know our innermost sentiments and their moral worth; omnipresent, that He may be immediately at hand for the satisfying of every need which the highest good demands; eternal, that this harmony of nature and freedom may never fail, etc.

But this systematic unity of ends in this world of intelligences—a world which is indeed, as mere nature, a sensible world only, but which, as a system of freedom, can be entitled an intelligible, that is, a moral world (*regnum gratiae*)—leads inevitably also to the purposive unity of all things, which constitute this great whole, in accordance with universal laws of nature (just as the former unity is in accordance with universal and necessary laws of morality), and thus unites the practical with the speculative reason. The world must be represented as having originated from an idea if it is to be in harmony with that employment of reason without which we should indeed hold ourselves to be unworthy of reason, namely, with the moral employment—which is founded entirely on the idea of the supreme good. In this way all investigation of nature tends to take the form of a system of ends, and in its widest extension becomes a physico-theology. But this, as it has its source in the moral order, as a unity grounded in freedom's own essential nature, and not accidentally instituted through external commands, connects the purposiveness of nature with grounds which must be inseparably connected *a priori* with the inner possibility of things, and so leads to a *transcendental theology*—a theology which takes the ideal of supreme ontological perfection as a principle of systematic unity. And since all things have their origin in the absolute necessity of the one primordial being, that principle connects them in accordance with universal and necessary laws of nature.

What *use* can we make of our understanding, even in respect of experience, if we do not propose ends to ourselves? But the highest ends are those of morality, and these we can know only as they are given us by pure reason. But though provided with these, and employing them as a clue, we cannot make use of the knowledge of nature in any serviceable manner

in the building up of knowledge, unless nature has itself shown unity of design.¹ For without this unity we should ourselves have no reason, inasmuch as there would be no school for reason, and no fertilisation² through objects such as might afford materials for the necessary concepts. But the former purposive unity is necessary, and founded on the will's own essential nature, and this latter unity [of design in nature] which contains the condition of its application *in concreto*, must be so likewise. And thus the transcendental enlargement of our knowledge, as secured through reason, is not to be regarded as the cause, but merely as the effect of the practical purposiveness which pure reason imposes upon us.

Accordingly we find, in the history of human reason, that until the moral concepts were sufficiently purified and determined, and until the systematic unity of their ends was understood in accordance with these concepts and from necessary principles, the knowledge of nature, and even a quite considerable development of reason in many other sciences, could give rise only to crude and incoherent concepts of the Deity, or as sometimes happened resulted in an astonishing difference in regard to all such matters. A greater preoccupation with moral ideas, which was rendered necessary by the extraordinarily pure moral law of our religion, made reason more acutely aware of its object, through the interest which it was compelled to take in it. And this came about, independently of any influence exercised by more extended views of nature or by correct and reliable transcendental insight (for that has always been lacking). It was the moral ideas that gave rise to that concept of the Divine Being which we now hold to be correct—and we so regard it not because speculative reason convinces us of its correctness, but because it completely harmonises with the moral principles of reason. Thus it is always only to pure reason, though only in its practical employment, that we must finally ascribe the merit of having connected with our highest interest a knowledge which reason can think only, and cannot establish, and of having thereby shown it to be, not indeed a demonstrated dogma, but a postulate which is absolutely necessary in view of what are reason's own most essential ends.

¹ [*zweckmäßige Einheit*.]

² [*Kultur*.]

But when practical reason has reached this goal, namely, the concept of a sole primordial being as the supreme good, it must not presume to think that it has raised itself above all empirical conditions of its application, and has attained to an immediate knowledge of new objects, and can therefore¹ start from this concept, and can deduce from it the moral laws themselves. For it is these very laws that have led us, in virtue of their *inner* practical necessity, to the postulate of a self-sufficient cause, or of a wise Ruler of the world, in order that through such agency effect may be given to them. We may not, therefore, in reversal of such procedure, regard them as accidental and as derived from the mere will of the Ruler, especially as we have no conception of such a will, except as formed in accordance with these laws. So far, then, as practical reason has the right to serve as our guide, we shall not look upon actions as obligatory because they are the commands of God, but shall regard them as divine commands because we have an inward obligation to them. We shall study freedom according to the purposive unity that is determined in accordance with the principles of reason, and shall believe ourselves to be acting in conformity with the divine will in so far only as we hold sacred the moral law which reason teaches us from the nature of the actions themselves; and we shall believe that we can serve that will only by furthering what is best in the world, alike in ourselves and in others. Moral theology is thus of immanent use only. It enables us to fulfil our vocation in this present world by showing us how to adapt ourselves to the system of all ends, and by warning us against the fanaticism, and indeed the impiety, of abandoning the guidance of a morally legislative reason in the right conduct of our lives, in order to derive guidance directly from the idea of the Supreme Being. For we should then be making a transcendent employment of moral theology; and that,² like a transcendent use of pure speculation, must pervert and frustrate the ultimate ends of reason.

¹ [Reading, with Hartenstein, *nun* for *um*.]

² [Reading, with Grillo, *der aber* for *aber*.]

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THE CANON OF PURE REASON

Section 3

OPINING, KNOWING, AND BELIEVING

The holding of a thing to be true is an occurrence in our understanding which, though it may rest on objective grounds, also requires subjective causes in the mind of the individual who makes the judgment. If the judgment is valid for everyone, provided only he is in possession of reason, its ground is objectively sufficient, and the holding of it to be true is entitled *conviction*. If it has its ground only in the special character of the subject, it is entitled *persuasion*.

Persuasion is a mere illusion, because the ground of the judgment, which lies solely in the subject, is regarded as objective. Such a judgment has only private validity, and the holding of it to be true does not allow of being communicated. But truth depends upon agreement with the object, and in respect of it the judgments of each and every understanding must therefore be in agreement with each other (*consentientia uni tertio, consentiunt inter se*). The touchstone whereby we decide whether our holding a thing to be true is conviction or mere persuasion is therefore external, namely, the possibility of communicating it and of finding it to be valid for all human reason. For there is then at least a presumption that the ground of the agreement of all judgments with each other, notwithstanding the differing characters of individuals, rests upon the common ground, namely, upon the object, and that it is for this reason that they are all in agreement with the object—the truth of the judgment being thereby proved.

So long, therefore, as the subject views the judgment merely as an appearance of his mind, persuasion cannot be subjectively distinguished from conviction. The experiment, however, whereby we test upon the understanding of others whether those grounds of the judgment which are valid for us have the same effect on the reason of others as on our own, is a means, although only a subjective means, not indeed of producing conviction, but of detecting any merely private validity

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