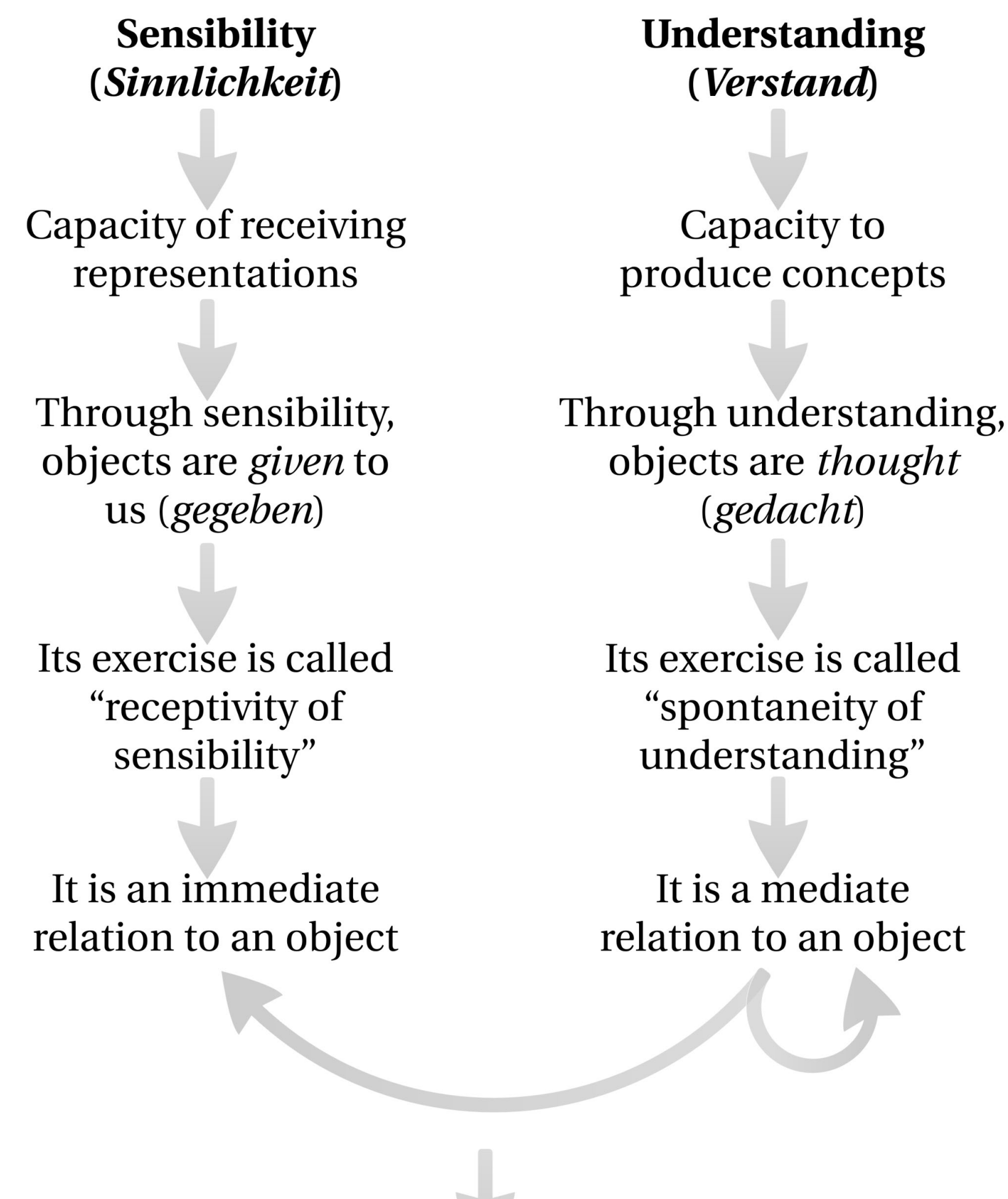


# Immanuel Kant's Critique of Pure Reason

## Second Part: Transcendental Logic

### Fundamental sources, capacities, powers, or faculties of the mind



### \* Transcendental Analytic

The Analytic is an account of how the world must be conceptually constructed (bearing some similarity with the Aesthetic): Concepts are object-enabling, just as forms of intuition are (with the caveat that conceptual form and sensible form are related as form and content).

The transcendental analytic aims at isolating the fundamental elements of pure understanding.

"By 'analytic of concepts' I do not understand their analysis, or the procedure usual in philosophical investigations, that of dissecting the content of such concepts as may present themselves, and so of rendering them more distinct; but the hitherto rarely attempted dissection of the faculty of the understanding itself" (B90)

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History of Philosophy  
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### Conditions

These must satisfy the following conditions (B89):

- (1) They must be pure (and not empirical).
- (2) They must belong to the understanding (and not to sensibility).
- (3) They must be fundamental (and not derivative or composite).
- (4) They must be complete (and not increased by additions from without).



Gardner: "Now, if 'the combination (*conjunctio*) of a manifold can never come to us through the senses' (B129), and thus 'cannot be given through objects' (B130), then it must be a priori; and if it is something over and above the reception of some content, then it must be the work of understanding rather than sensibility" (p. 83) [ @ ]

Not all a priori knowledge is transcendental and constitutive of an object of transcendental logic (e.g., geometrical knowledge).

The charge against Aristotle



## Some characteristics

- (i) Sensibility and understanding can be either pure (when they contain no sensations) or empirical (when they contain sensations).
- (ii) Sensibility and understanding cannot exchange their functions.
- (iii) Knowledge requires the joint action of both sensibility and understanding.
- (iv) Sensibility and understanding are studied in different sciences: Transcendental Aesthetics & Transcendental Logic respectively.

“The understanding can intuit nothing, the senses can think nothing” (B75)

“Without sensibility no object would be given to us, without understanding no object would be thought. Thoughts without content are empty, intuitions without concepts are blind” (B75)

## Different kinds of “logic”

**General logic**  
(or *canon of understanding*)

Contains the absolutely necessary rules of thought and treats understanding with no regard to differences in the origin of the objects

Pure\*

Abstracts from all psychological conditions

Applied

Contains psychological accidental conditions

**Special logic**  
(or *organon* of a particular science)

Contains the rules of thought of a certain kind of object

*Is special logic, therefore, the conceptual framework for each science (e.g., physics or biology)?*

*Nothing has been said so far about the origin or source, pure or empirical, of these objects*

**Transcendental logic**  
(Kant’s novelty)

Concerns the laws of understanding to the extent that they relate a priori to objects

The combination works by taking the manifold of a priori sensibility as material (B102)

“By *synthesis*, in its most general sense, I understand the act of putting different representations together, and of grasping what is manifold in them in one [act of] knowledge” (B103)

## How does Kant carry out this project?

He does so by identifying a general transcendental function concepts perform.

E.g., we cannot but experience the world as causally ordered (something even Hume admits). Causality must, then, have a transcendental status. But, this is not because there is a contradiction in the idea of a subject whose experiences are non-causal, but because causality is necessary for our way of experiencing the world.

## The Logical Function of the Understanding in Judgments (§ 9)

**The Clue to the Discovery of all Pure Concepts of the Understanding**  
(a.k.a., *Metaphysical deduction*)

*Clue?* To identify the basic forms of judgment in order to determine the specific concepts contained in each.

“We can reduce all acts of the understanding to judgments, and the *understanding* may therefore be represented as a *faculty of judgment*” (B94)

## The charge against Aristotle

“It was an enterprise worthy of an acute thinker like Aristotle to make search for these fundamental concepts... which he called categories” (B107).

However, Aristotle’s table remained defective in that he missed some categories that are fundamental or primary (e.g., limitation) and enumerated some categories that are either derivative or secondary (e.g., action and passion, which can be derived from causality) or empirical (e.g., *motus*, position).





TABLE OF JUDGMENTS

|                            |  |                 |
|----------------------------|--|-----------------|
| I<br>Quantity of Judgments |  |                 |
| Universal                  |  |                 |
| Particular                 |  |                 |
| Singular                   |  |                 |
| II<br>Quality              |  | III<br>Relation |
| Affirmative                |  | Categorical     |
| Negative                   |  | Hypothetical    |
| Infinite                   |  | Disjunctive     |
| IV<br>Modality             |  |                 |
| Problematic                |  |                 |
| Assertoric                 |  |                 |
| Apodeictic                 |  |                 |

TABLE OF CATEGORIES

|                           |                              |
|---------------------------|------------------------------|
| I<br>Of Quantity          |                              |
| Unity                     |                              |
| Plurality                 |                              |
| Totality                  |                              |
| II<br>Of Quality          | III<br>Of Relation           |
| Reality                   | Of Inherence and Subsistence |
| Negation                  | Of Causality and Dependence  |
| Limitation                | Of Community                 |
| IV<br>Of Modality         |                              |
| Possibility—Impossibility |                              |
| Existence—Non-existence   |                              |
| Necessity—Contingency     |                              |

## Features of the categories

“The third category in each class always arises from the combination of the second category with the first” (B110)

**Quantity:** Totality is plurality considered as unity.

**Quality:** Limitation is reality combined with negation.

**Relation:** Community is the causality of substances reciprocally determining each another.

**Modality:** Necessity is the existence which is given through possibility itself.

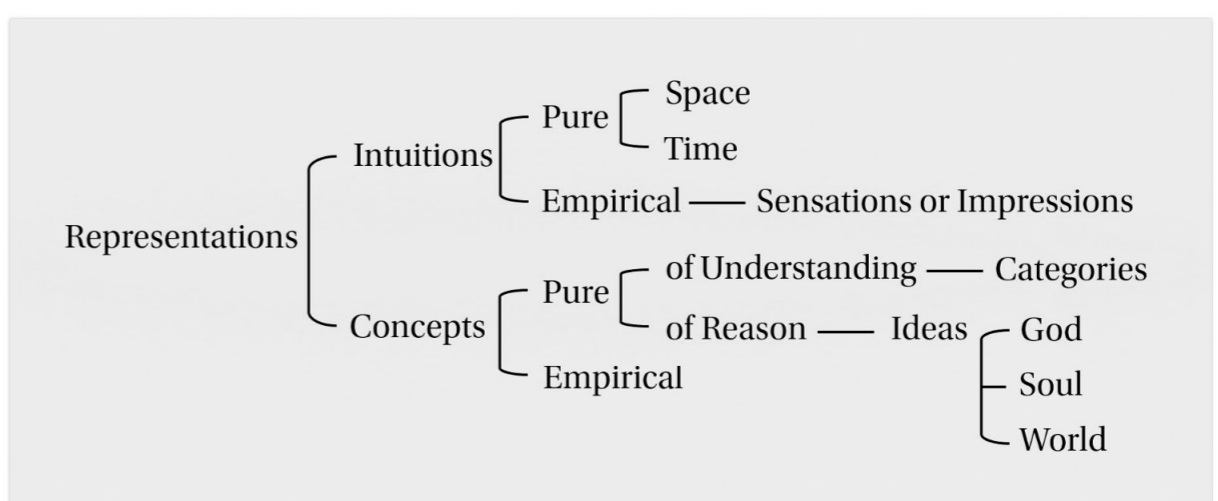
Does this mean that the third category of each group is derivative? No.

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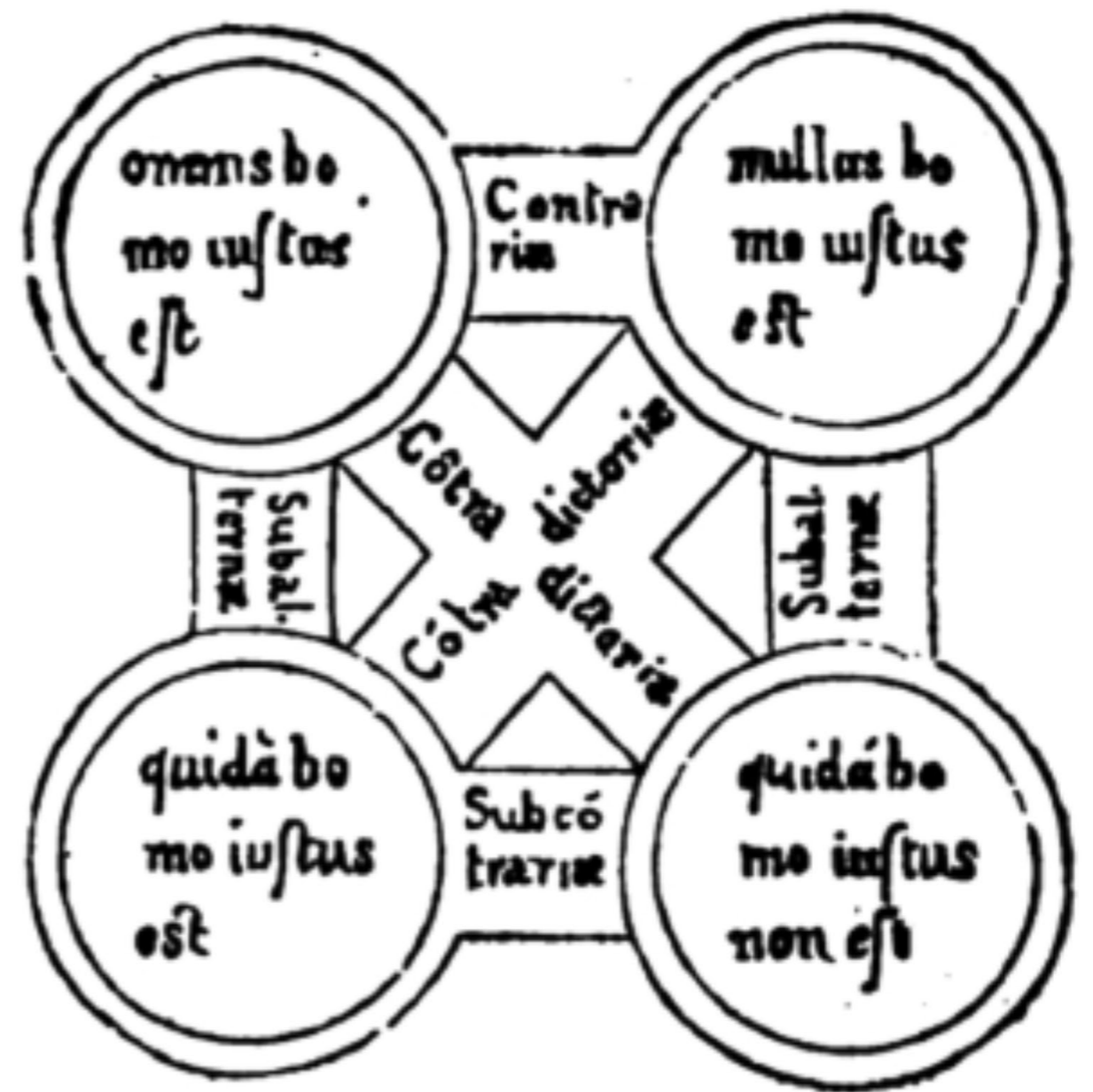
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| Necessity—Contingency     |                              |



## Aristotle's table of the categories (Cat 1b-2a)

|             |  |
|-------------|--|
| Entity:     | is a <i>human</i> , is a <i>horse</i> .                                    |
| Quantity:   | is <i>two feet</i> long, is <i>three feet</i> long.                        |
| Quality:    | is <i>white</i> , is <i>literate</i> .                                     |
| Relation:   | is <i>the double of</i> , is <i>the half of</i> , is <i>greater than</i> . |
| Place:      | is <i>in the Lyceum</i> , is <i>in the forum</i> .                         |
| Time:       | was <i>yesterday</i> , was <i>last year</i> .                              |
| Position:   | is <i>lying</i> , is <i>sat</i> .  |
| Possession: | is <i>shoed</i> , is <i>armed</i> .  |
| Action:     | is <i>cutting</i> , is <i>burning</i> .                                    |
| Passion:    | is <i>being cut</i> , is <i>being burned</i> .                             |



## Discussion

**Problem 1:** There is both an ambitious and a modest interpretation of Kant's metaphysical deduction. The ambitious interpretation is that Kant intends to prove that only these categories can be pure concepts of the understanding. If this interpretation is correct, then he may be committing the same mistake that he attributes to Aristotle (i.e., that Aristotle's list of categories is arbitrary).

**Problem 2:** Why include the concept of substance? The judgment “the number 2 is even” does not seem to require the concept of substance unless substance is as a mere placeholder in the judgment.

**Problem 3:** We can express causality without hypothetical judgments. An example is when we say “gravity causes objects to accelerate.” Also, the material implication can be expressed as a combination of disjunction and negation.

**Problem 4:** Regarding the disjunctive judgment, Kant states that “each of these propositions occupies a part of the sphere of the possible knowledge concerning the existence of a world in general; all of them together occupy the whole sphere... such that they mutually exclude each other, and yet thereby determine in their totality the true knowledge” (B99). How, then, do we explain disjuncts predicated on non-existent entities? (e.g., “The actual king of France is either tall or short”).

