

# CRITIQUE OF PURE REASON

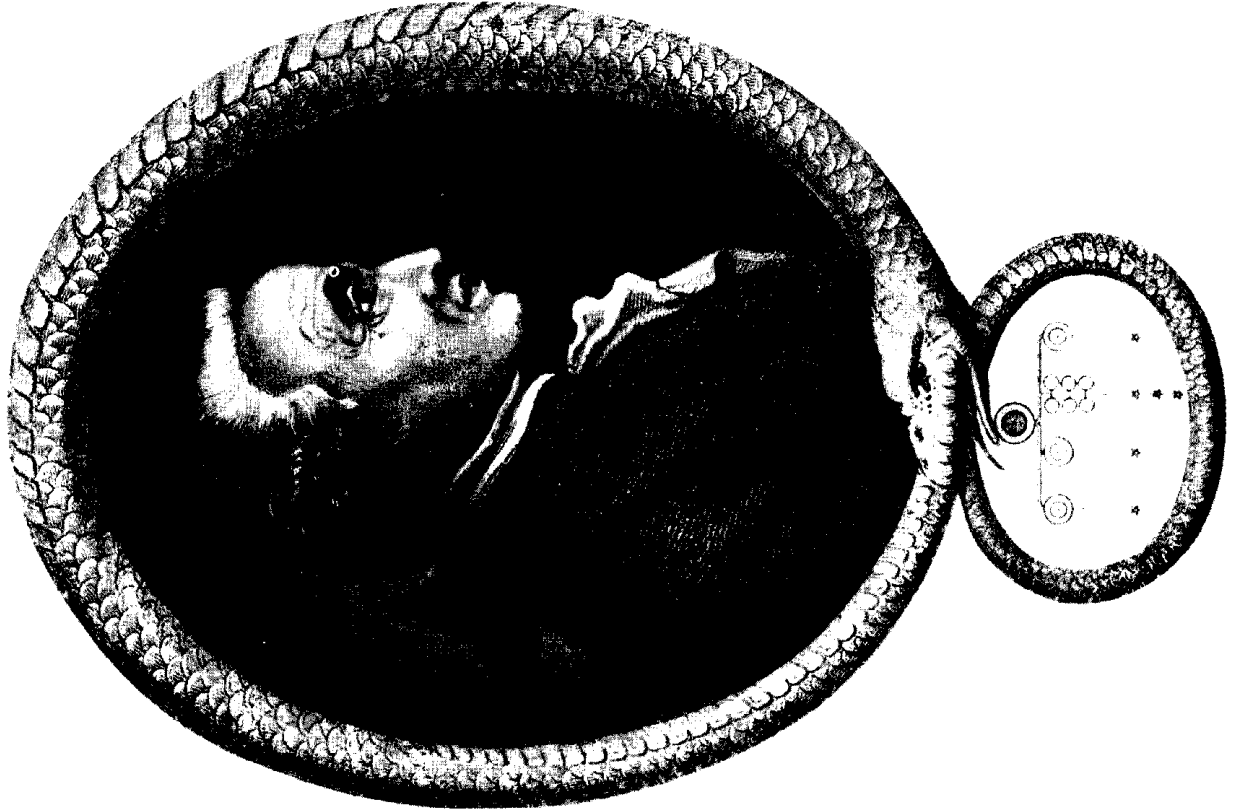
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single object. Thus the mode in which the manifold of sensible representation (intuition) belongs to one consciousness precedes all knowledge of the object as the intellectual form of such knowledge, and itself constitutes a formal *a priori* knowledge of all objects, so far as they are thought (categories). The synthesis of the manifold<sup>1</sup> through pure imagination, the unity of all representations in relation to original apprehension, precede all empirical knowledge. Pure concepts of understanding are thus *a priori* possible, and, in relation to experience, are indeed necessary; and this for the reason that our knowledge has to deal solely with appearances, the possibility of which lies in ourselves, and the connection and unity of which (in the representation of an object) are to be met with only in ourselves. Such connection and unity must therefore precede all experience, and are required for the very possibility of it in its formal aspect. From this point of view, the only feasible one, our deduction of the categories has been developed.

<sup>1</sup> [Reading *desselben* for *derselben*.]

## DEDUCTION OF THE PURE CONCEPTS OF THE UNDERSTANDING<sup>1</sup>

[As restated in 2nd edition]

### Section 2

#### TRANSCENDENTAL DEDUCTION OF THE PURE CONCEPTS OF THE UNDERSTANDING

#### § 15

##### *The Possibility of Combination in General*

THE manifold of representations can be given in an intuition which is purely sensible, that is, nothing but receptivity; and the form of this intuition can lie *a priori* in our faculty of representation, without being anything more than the mode in which the subject is affected. But the combination (*conjunctio*) of a manifold in general can never come to us through the senses, and cannot, therefore, be already contained in the pure form of sensible intuition. For it is an act of spontaneity of the faculty of representation; and since this faculty, to distinguish it from sensibility, must be entitled understanding, all combination—be we conscious of it or not, be it a combination of the manifold of intuition, empirical or non-empirical,<sup>2</sup> or of various concepts—is an act of the understanding. To this act the general title 'synthesis' may be assigned, as indicating that we cannot represent to ourselves anything as combined in the object which we have not ourselves previously combined, and that of all representations *combination* is the only one which

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<sup>1</sup> [What follows, up to p. 175, is Kant's restatement of the Transcendental Deduction, in B.]

<sup>2</sup> [Reading, with Mellin, *empirischen oder nicht empirischen* for *sinnlichen oder nicht sinnlichen*.]

cannot be given through objects. Being an act of the self-activity of the subject, it cannot be executed save by the subject itself. It will easily be observed that this action is originally one and is equipollent<sup>1</sup> for all combination, and that its dissolution, namely, *analysis*, which appears to be its opposite, yet always presupposes it. For where the understanding has not previously combined, it cannot dissolve, since only as having been combined by the *understanding* can anything that allows of analysis be given to the faculty of representation.

But the concept of combination includes, besides the concept of the manifold and of its synthesis, also the concept of the unity of the manifold. Combination is representation of this *synthetic* unity of the manifold.<sup>a</sup> The representation of this unity cannot, therefore, arise out of the combination. On the contrary, it is what, by adding itself to the representation of the manifold, first makes possible the concept of the combination. This unity, which precedes *a priori* all concepts of combination, is not the category of unity (§ 10); for all categories are grounded in logical functions of judgment, and in these functions combination, and therefore unity of given concepts, is already thought. Thus the category already presupposes combination. We must therefore look yet higher for this unity (as qualitative, § 12), namely in that which itself contains the ground of the unity of diverse concepts in judgment, and therefore of the possibility of the understanding, even as regards its logical employment

## § 16

*The Original Synthetic Unity of Apperception*

It must be possible for the 'I think' to accompany all my representations; for otherwise something would be represented

<sup>a</sup> Whether the representations are in themselves identical, and whether, therefore, one can be analytically thought through the other, is not a question that here arises. The *consciousness* of the one, when the manifold is under consideration, has always to be distinguished from the consciousness of the other; and it is with the synthesis of this (possible) consciousness that we are here alone concerned.

<sup>1</sup> [gleichgeltend.]

in me which could not be thought at all, and that is equivalent to saying that the representation would be impossible, or at least would be nothing to me. That representation which can be given prior to all thought is entitled intuition. All the manifold of intuition has, therefore, a necessary relation to the 'I think' in the same subject in which this manifold is found. But this representation is an act of *spontaneity*, that is, it cannot be regarded as belonging to sensibility. I call it *pure apperception*, to distinguish it from empirical apperception, or, again, *original<sup>1</sup> apperception*, because it is that self-consciousness which, while generating the representation 'I think' (a representation which must be capable of accompanying all other representations, and which in all consciousness is one and the same), cannot itself be accompanied by any further representation. The unity of this apperception I likewise entitle the *transcendental* unity of self-consciousness, in order to indicate the possibility of *a priori* knowledge arising from it. For the manifold representations, which are given in an intuition, would not be one and all *my* representations, if they did not all belong to one self-consciousness. As *my* representations (even if I am not conscious of them as such) they must conform to the condition under which alone they *can* stand together in one universal self-consciousness, because otherwise they would not all without exception belong to me. From this original combination many consequences follow.

This thoroughgoing identity of the apperception of a manifold which is given in intuition contains a synthesis of representations, and is possible only through the consciousness of this synthesis. For the empirical consciousness, which accompanies different representations, is in itself diverse and without relation to the identity of the subject. That relation comes about, not simply through my accompanying each representation with consciousness, but only in so far as I *conjoin* one representation with another, and am conscious of the synthesis of them. Only in so far, therefore, as I can unite a manifold of given representations in *one consciousness*, is it possible for me to represent to myself the *identity of the consciousness in [i.e. throughout] these representations*. In other

<sup>1</sup> [ursprüngliche.]

*Transcendental Deduction of the Universally Possible Em-  
ployment in Experience of the Pure Concepts of the  
Understanding*

In the *metaphysical deduction* the *a priori* origin of the categories has been proved through their complete agreement with the general logical functions of thought; in the *transcendental deduction* we have shown their possibility as *a priori* modes of knowledge of objects of an intuition in general (cf. §§ 20, 21). We have now to explain the possibility of knowing *a priori*, by means of *categories*, whatever objects may *present themselves to our senses*, not indeed in respect of the form of their intuition, but in respect of the laws of their combination, and so, as it were, of prescribing laws to nature, and even of making nature possible. For unless the categories discharged this function, there could be no explaining why everything that can be presented to our senses must be subject to laws which have their origin *a priori* in the understanding alone.

First of all, I may draw attention to the fact that by *synthesis of apprehension* I understand that combination of the manifold in an empirical intuition, whereby perception, that is, empirical consciousness of the intuition (as appearance), is possible.

In the representations of space and time we have *a priori forms* of outer and inner sensible intuition; and to these the synthesis of apprehension of the manifold of appearance must always conform, because in no other way can the synthesis take place at all. But space and time are represented *a priori* not merely as *forms* of sensible intuition, but as themselves *intuitions* which contain a manifold [of their own], and therefore are represented with the determination of the *unity* of this manifold (*vide* the Transcendental Aesthetic).<sup>a</sup> Thus

<sup>a</sup> Space, represented as *object* (as we are required to do in geometry), contains more than mere form of intuition; it also contains *combination* of the manifold, given according to the form of sensibility, in an *intuitive* representation, so that the *form of intuition* gives only a manifold, the *formal intuition* gives unity of representation. In the Aesthetic I have treated this unity as belonging merely

*unity of the synthesis* of the manifold, without or within us, B 161 and consequently also a *combination* to which everything that is to be represented as determined in space or in time must conform, is given *a priori* as the condition of the synthesis of all *apprehension*—not indeed in, but with these intuitions. This synthetic unity can be no other than the unity of the combination of the manifold of a given *intuition in general* in an original<sup>1</sup> consciousness, in accordance with the categories, in so far as the combination is applied to our *sensible intuition*. All synthesis, therefore, even that which renders perception possible, is subject to the categories; and since experience is knowledge by means of connected perceptions, the categories are conditions of the possibility of experience, and are therefore valid *a priori* for all objects of experience.

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When, for instance, by apprehension<sup>2</sup> of the manifold of a house I make the empirical intuition of it into a perception, the *necessary unity* of space and of outer sensible intuition in general lies at the basis of my apprehension, and I draw as it were the outline of the house in conformity with this synthetic unity of the manifold in space. But if I abstract from the form of space, this same synthetic unity has its seat in the understanding, and is the category of the synthesis of the homogeneous in an intuition in general, that is, the category of *quantity*. To this category, therefore, the synthesis of apprehension, that is to say, the perception, must completely conform.<sup>b</sup>

to sensibility, simply in order to emphasise that it precedes any concept, although, as a matter of fact, it presupposes a synthesis which does not belong to the senses but through which all concepts of space and time first become possible. For since by its means (in that the understanding determines the sensibility) space and time are first *given* as intuitions, the unity of this *a priori* intuition belongs to space and time, and not to the concept of the understanding (cf. § 24).

<sup>b</sup> In this manner it is proved that the synthesis of apprehension, which is empirical, must necessarily be in conformity with the synthesis of apprehension, which is intellectual and is contained in the category completely *a priori*. It is one and the same spontaneity,

<sup>1</sup> [*ursprünglichen*.]

<sup>2</sup> [Changed, in 4th edition, to *apprehension*.]

When, to take another example, I perceive the freezing of water, I apprehend two states, fluidity and solidity, and these as standing to one another in a relation of time. But in time, which I place at the basis of the appearance [in so far] as [it is] inner *intuition*, I necessarily represent to myself synthetic *unity* of the manifold, without which that relation of time could not be given in an intuition as being *determined* in respect of time-sequence. Now this synthetic unity, as a condition *a priori* under which I combine the manifold of an *intuition in general*, is—if I abstract from the constant form of *my* inner intuition, namely, time—the category of *cause*, by means of which, when I apply it to my sensibility, I determine *everything that happens* in accordance with the relation which it prescribes, and I do so *in time in general*. Thus my apprehension of such an event, and therefore the event itself, considered as a possible perception, is subject to the concept of the *relation of effects and causes*, and so in all other cases.

Categories are concepts which prescribe laws *a priori* to appearances, and therefore to nature, the sum of all appearances (*natura materialiter spectata*). The question therefore arises, how it can be conceivable that nature should have to proceed in accordance with categories which yet are not derived from it, and do not model themselves upon its pattern; that is, how they can determine *a priori* the combination of the manifold of nature, while yet they are not derived from it. The solution of this seeming enigma is as follows.

That the *laws* of appearances in nature must agree with the understanding and its *a priori* form, that is, with its faculty of *combining* the manifold in general, is no more surprising than that the appearances themselves must agree with the form of *a priori* sensible intuition. For just as appearances do not exist in themselves but only relatively to the subject in which, so far as it has senses, they inhere, so the laws do not exist in the appearances but only relatively to this same being, so far as it has understanding. Things in themselves would necessarily,

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which in the one case, under the title of imagination, and in the other case, under the title of understanding, brings combination into the manifold of intuition.

apart from any understanding that knows them, conform to laws of their own. But appearances are only representations of things which are unknown as regards what they may be in themselves. As mere representations, they are subject to no law of connection save that which the connecting faculty prescribes. Now it is imagination that connects the manifold of sensible intuition; and imagination is dependent for the unity of its intellectual synthesis upon the understanding, and for the manifoldness of its apprehension upon sensibility. All possible perception is thus dependent upon synthesis of apprehension, and this empirical synthesis in turn upon transcendental synthesis, and therefore upon the categories. Consequently, all possible perceptions, and therefore everything that can come to empirical consciousness, that is, all appearances of nature, must, so far as their connection is concerned, be subject to the categories. Nature, considered merely as nature in general, is dependent upon these categories as the original ground of its necessary conformity to law (*natura formaliter spectata*). Pure understanding is not, however, in a position, through mere categories, to prescribe to appearances any *a priori* laws other than those which are involved in a *nature in general*, that is, in the conformity to law of all appearances in space and time. Special laws, as concerning those appearances which are empirically determined, cannot in their specific character be *derived* from the categories, although they are one and all subject to them. To obtain any knowledge whatsoever of these special laws, we must resort to experience; but it is the *a priori* laws that alone can instruct us in regard to experience in general, and as to what it is that can be known as an object of experience.

## § 27

*Outcome of this Deduction of the Concepts of Understanding*

We cannot think an object save through categories; we cannot *know* an object so thought save through intuitions corresponding to these concepts. Now all our intuitions are sensible; and this knowledge, in so far as its object is given, is empirical. But empirical knowledge is experience. *Conse-*

