

Notes on Kant
February 15, 2007
Mind and the World

§17. B136

What ensures that the world we experience is a world that we can not only experience but think about? We synthesize it in accord with pure concepts of the understanding.

“All the manifold representations of intuition [i.e. sensations] stand under... [the formal conditions of space and time] insofar as they are **given** to us...”

But being **given** to one consciousness isn't yet to account for their being **combined** in one consciousness. It is in cognition that the given manifold is combined into objects, is “synthetically brought into determinate combination.” (B138) “An **object** ... is that in the concept of which the manifold of a given intuition is **united**.” But “...unification of representations requires unity of consciousness...” “Consequently the unity of consciousness is that which alone constitutes the relation of representations to an object, thus their objective validity, and consequently is that which makes them into cognitions and on which even the possibility of the understanding rests.”

“Drawing” is Kant's metaphor for the act of combing the manifold into an object.

§18. B139

“The **transcendental unity** of apperception is that unity through which all of the manifold given in an intuition is united in a concept of an object.”

§20.

He summarized his argument.

§27.

“We cannot **think** any object except through categories; we cannot **cognize** any object that is thought except through intuitions that correspond to those concepts.” B166

At B195/A156-B196/A157, Kant offers a useful summary what leads him to “principles of pure understanding.” “The **possibility of experience** is therefore that which gives all of our cognitions *a priori* objective reality.” He goes on to say, “The **conditions of the possibility of experience** in general are at the same time conditions of the **possibility of the objects of experience...**”

(B197/A158) Now there are some rules "...in accordance with which everything (that can even come before us as an object) necessarily stands..." These are the Axioms, Anticipations, Analogies and Postulates. (p. 285)

What we learn first, in the "mathematical principles" is that "All appearances whatsoever are accordingly continuous magnitudes, either in their intuition, as extensive magnitudes, or in their mere perception..., as intensive ones." (p.292)

But we're going to get from appearance to reality only if we move to the dynamical principles.

From the discussion of schemata, Kant has shown that concepts in use depend on considerations of *time-order*. Our ability to represent time as a single linear continuum with a determinate order is critical: we have a time order with past, present and future. Our perceptions, our intuitings, may be temporally successive, but we can construe these as encounters with a single persisting item, with successive items or with distinct but simultaneously existing items: substance, causality, community.

Go at the First Analogy, then the Second (?).