

Kemp Smith 105 A 67 B92

Cp. Lecture VI p 249

Transcendental Analytic, Book I: Analytic of Concepts, Chapter I: The Clue

The transcendental clue to the employment discovery of all pure concepts of the understanding

Section I: The Logical Employment of the Understanding

A 68

B 93

The understanding has been explained thus far explained merely negatively, as a non-sensible faculty of knowledge. Now since without sensibility we cannot have any intuition, understanding cannot be a faculty of intuition. But besides intuition there is no other mode of knowledge except by means of concepts. The knowledge yielded by understanding, or at least by the human understanding, must therefore be by means of concepts, and so is not intuitive, but discursive. Whereas all intuitions, as sensible, rest on affections, concepts rest on functions. By 'function' I mean the unity of the act of bringing various representations under one common representation. Concepts are based on the spontaneity of thought, sensible intuitions on the receptivity of impressions. Now the only use which the understanding can make of these concepts is to judge by means of them. Since no representation, save when it is an intuition, is in immediate relation to an object, no concept is ever related to an object immediately, but to some other representation of it, be that other representation an intuition or itself a concept. Judgement is therefore the immediate knowledge of an object, that is, the representation of a representation of a representation of it. In every judgement there is a concept which holds of many representations, and among them of a given representation that is immediately related to an object. Thus in the judgement, 'all bodies are divisible,' the concept of the ~~div~~ divisible applies to various other concepts, but ~~his~~ is here applied in particular to the concept of body, and this concept again to certain appearances that present themselves to us. These objects therefore are mediately represented through the concept of divisibility. Accordingly, all judgements are functions of unity among our (KS 105) representations; instead of an immediate representation, a higher representation, which comprises the immediate representation and various others, is used in knowing the object, and thereby much possible knowledge is collected into one. Now we can reduce all acts of the understanding to judgements, and the understanding may therefore be represented as a faculty of judgement. For, as stated above, the understanding is a faculty of thought. Thought is knowledge by means of concepts. But concepts, as predicates of possible judgements, relate to some representation of a not yet determined object. Thus the concept of body means something, for instance, metal, which can be known by means of that concept. It is therefore a concept solely in virtue of its comprehending other representations, by means of which it can relate to objects. It is therefore a predicate the predicate of a possible judgement, for instance, 'every metal is a body.' The functions of the understanding can, therefore, be discovered if we give an exhaustive statement of the functions of unity in judgements. That this can quite easily be done will be shown in the next section.

A 69

B 94

Analytic of Principles KS 177 A 132 B 171
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 datur legis)."

KS 178 A 133 B 172 NOTE

"Deficiency in judgment is just what is ordinarily called stupidity ---"

KS 179 A 135 B 174

"Transcendental philosophy has the peculiarity that besides the rule (or rather the universal condition of rules), which is given in the pure concept of the understanding, it can also specify a priori the instance to which the rule is to be applied."

KS 180 ss A 137 ss B 176 ss

Transcendental Doctrine of Judgment

Chapter I

The Schematism of the Pure Concepts of the Understanding

Chapter II

System of all Principles of Pure Understanding

[KS 188 ss

A 148 ss

B 187 ss