АРТУР ШОПЕНГАУЭР

THE WORLD AS WILL AND IDEA (VOL. 2 OF 3)

Артур Шопенгауэр

The World as Will and Idea (Vol. 2 of 3)

Шопенгауэр А.

The World as Will and Idea (Vol. 2 of 3) / А. Шопенгауэр — «Public Domain»,

Содержание

Arthur Schopenhauer
The World as Will and Idea (Vol. 2 of 3)

Appendix: Criticism of the Kantian Philosophy

C'est le privilège du vrai génie, et surtout du génie qui ouvre une carrière, de faire impunément de grandes fautes. —*Voltaire.*

It is much easier to point out the faults and errors in the work of a great mind than to give a distinct and full exposition of its value. For the faults are particular and finite, and can therefore be fully comprehended; while, on the contrary, the very stamp which genius impresses upon its works is that their excellence is unfathomable and inexhaustible. Therefore they do not grow old, but become the instructor of many succeeding centuries. The perfected masterpiece of a truly great mind will always produce a deep and powerful effect upon the whole human race, so much so that it is impossible to calculate to what distant centuries and lands its enlightening influence may extend. This is always the case; for however cultivated and rich the age may be in which such a masterpiece appears, genius always rises like a palm-tree above the soil in which it is rooted.

But a deep-reaching and widespread effect of this kind cannot take place suddenly, because of the great difference between the genius and ordinary men. The knowledge which that one man in one lifetime drew directly from life and the world, won and presented to others as won and arranged, cannot yet at once become the possession of mankind; for mankind has not so much power to receive as the genius has power to give. But even after a successful battle with unworthy opponents, who at its very birth contest the life of what is immortal and desire to nip in the bud the salvation of man (like the serpents in the cradle of Hercules), that knowledge must then traverse the circuitous paths of innumerable false constructions and distorted applications, must overcome the attempts to unite it with old errors, and so live in conflict till a new and unprejudiced generation grows up to meet it. Little by little, even in youth, this new generation partially receives the contents of that spring through a thousand indirect channels, gradually assimilates it, and so participates in the benefit which was destined to flow to mankind from that great mind. So slowly does the education of the human race, the weak yet refractory pupil of genius, advance. Thus with Kant's teaching also; its full strength and importance will only be revealed through time, when the spirit of the age, itself gradually transformed and altered in the most important and essential respects by the influence of that teaching, will afford convincing evidence of the power of that giant mind. I have, however, no intention of presumptuously anticipating the spirit of the age and assuming here the thankless *rôle* of Calchas and Cassandra. Only I must be allowed, in accordance with what has been said, to regard Kant's works as still very new, while many at the present day look upon them as already antiquated, and indeed have laid them aside as done with, or, as they express it, have left them behind; and others, emboldened by this, ignore them altogether, and with brazen face go on philosophising about God and the soul on the assumption of the old realistic dogmatism and its scholastic teaching, which is as if one sought to introduce the doctrines of the alchemists into modern chemistry. For the rest, the works of Kant do not stand in need of my feeble eulogy, but will themselves for ever praise their author, and though perhaps not in the letter, yet in the spirit they will live for ever upon earth.

Certainly, however, if we look back at the first result of his teaching, at the efforts and events in the sphere of philosophy during the period that has elapsed since he wrote, a very depressing saying of Goethe obtains confirmation: “As the water that is displaced by a ship immediately flows in again behind it, so when great minds have driven error aside and made room for themselves, it very quickly closes in behind them again by the law of its nature” (*Wahrheit und Dichtung*, Theil 3, s. 521). Yet

this period has been only an episode, which is to be reckoned as part of the lot referred to above that befalls all new and great knowledge; an episode which is now unmistakably near its end, for the bubble so long blown out yet bursts at last. Men generally are beginning to be conscious that true and serious philosophy still stands where Kant left it. At any rate, I cannot see that between Kant and myself anything has been done in philosophy; therefore I regard myself as his immediate successor.

What I have in view in this Appendix to my work is really only a defence of the doctrine I have set forth in it, inasmuch as in many points that doctrine does not agree with the Kantian philosophy, but indeed contradicts it. A discussion of this philosophy is, however, necessary, for it is clear that my train of thought, different as its content is from that of Kant, is yet throughout under its influence, necessarily presupposes it, starts from it; and I confess that, next to the impression of the world of perception, I owe what is best in my own system to the impression made upon me by the works of Kant, by the sacred writings of the Hindus, and by Plato. But I can only justify the contradictions of Kant which are nevertheless present in my work by accusing him of error in these points, and exposing mistakes which he committed. Therefore in this Appendix I must proceed against Kant in a thoroughly polemical manner, and indeed seriously and with every effort; for it is only thus that his doctrine can be freed from the error that clings to it, and its truth shine out the more clearly and stand the more firmly. It must not, therefore, be expected that the sincere reverence for Kant which I certainly feel shall extend to his weaknesses and errors also, and that I shall consequently refrain from exposing these except with the most careful indulgence, whereby my language would necessarily become weak and insipid through circumlocution. Towards a living writer such indulgence is needed, for human frailty cannot endure even the most just refutation of an error, unless tempered by soothing and flattery, and hardly even then; and a teacher of the age and benefactor of mankind deserves at least that the human weakness he also has should be indulged, so that he may not be caused pain. But he who is dead has thrown off this weakness; his merit stands firm; time will purify it more and more from all exaggeration and detraction. His mistakes must be separated from it, rendered harmless, and then given over to oblivion. Therefore in the polemic against Kant I am about to begin, I have only his mistakes and weak points in view. I oppose them with hostility, and wage a relentless war of extermination against them, always mindful not to conceal them indulgently, but rather to place them in the clearest light, in order to extirpate them the more surely. For the reasons given above, I am not conscious either of injustice or ingratitude towards Kant in doing this. However, in order that, in the eyes of others also, I may remove every appearance of malice, I wish first to bring out clearly my sincere reverence for Kant and gratitude to him, by expressing shortly what in my eyes appears to be his chief merit; and I shall do this from a standpoint so general that I shall not require to touch upon the points in which I must afterwards controvert him.

Kant's greatest merit is the distinction of the phenomenon from the thing in itself, based upon the proof that between things and us there still always stands the *intellect*, so that they cannot be known as they may be in themselves. He was led into this path through Locke (see *Prolegomena zu jeder Metaph.*, § 13, Anm. 2). The latter had shown that the secondary qualities of things, such as sound, smell, colour, hardness, softness, smoothness, and the like, as founded on the affections of the senses, do not belong to the objective body, to the thing in itself. To this he attributed only the primary qualities, *i. e.*, such as only presuppose space and impenetrability; thus extension, figure, solidity, number, mobility. But this easily discovered Lockeian distinction was, as it were, only a youthful introduction to the distinction of Kant. The latter, starting from an incomparably higher standpoint, explains all that Locke had accepted as *primary qualities*, *i. e.*, qualities of the thing in itself, as also belonging only to its phenomenal appearance in our faculty of apprehension, and this just because the conditions of this faculty, space, time, and causality, are known by us *a priori*. Thus Locke had abstracted from the thing in itself the share which the organs of sense have in its phenomenal appearance; Kant, however, further abstracted the share of the brain-functions (though not under that name). Thus the distinction between the phenomenon and the thing in itself now

received an infinitely greater significance, and a very much deeper meaning. For this end he was obliged to take in hand the important separation of our *a priori* from our *a posteriori* knowledge, which before him had never been carried out with adequate strictness and completeness, nor with distinct consciousness. Accordingly this now became the principal subject of his profound investigations. Now here we would at once remark that Kant's philosophy has a threefold relation to that of his predecessors. First, as we have just seen, to the philosophy of Locke, confirming and extending it; secondly, to that of Hume, correcting and making use of it, a relation which is most distinctly expressed in the "*Prolegomena*" (that most beautiful and comprehensible of all Kant's important writings, which is far too little read, for it facilitates immensely the study of his philosophy); thirdly, a decidedly polemical and destructive relation to the Leibnitz-Wolfian philosophy. All three systems ought to be known before one proceeds to the study of the Kantian philosophy. If now, according to the above, the distinction of the phenomenon from the thing in itself, thus the doctrine of the complete diversity of the ideal and the real, is the fundamental characteristic of the Kantian philosophy, then the assertion of the absolute identity of these two which appeared soon afterwards is a sad proof of the saying of Goethe quoted above; all the more so as it rested upon nothing but the empty boast of intellectual intuition, and accordingly was only a return to the crudeness of the vulgar opinion, masked under bombast and nonsense, and the imposing impression of an air of importance. It became the fitting starting-point for the still grosser nonsense of the clumsy and stupid Hegel. Now as Kant's separation of the phenomenon from the thing in itself, arrived at in the manner explained above, far surpassed all that preceded it in the depth and thoughtfulness of its conception, it was also exceedingly important in its results. For in it he propounded, quite originally, in a perfectly new way, found from a new side and on a new path, the same truth which Plato never wearies of repeating, and in his language generally expresses thus: This world which appears to the senses has no true being, but only a ceaseless becoming; it is, and it is not, and its comprehension is not so much knowledge as illusion. This is also what he expresses mythically at the beginning of the seventh book of the Republic, the most important passage in all his writings, which has already been referred to in the third book of the present work. He says: Men, firmly chained in a dark cave, see neither the true original light nor real things, but only the meagre light of the fire in the cave and the shadows of real things which pass by the fire behind their backs; yet they think the shadows are the reality, and the determining of the succession of these shadows is true wisdom. The same truth, again quite differently presented, is also a leading doctrine of the Vedas and Puranas, the doctrine of Mâyâ, by which really nothing else is understood than what Kant calls the phenomenon in opposition to the thing in itself; for the work of Mâyâ is said to be just this visible world in which we are, a summoned enchantment, an inconstant appearance without true being, like an optical illusion or a dream, a veil which surrounds human consciousness, something of which it is equally false and true to say that it is and that it is not. But Kant not only expressed the same doctrine in a completely new and original way, but raised it to the position of proved and indisputable truth by means of the calmest and most temperate exposition; while both Plato and the Indian philosophers had founded their assertions merely upon a general perception of the world, had advanced them as the direct utterance of their consciousness, and presented them rather mythically and poetically than philosophically and distinctly. In this respect they stand to Kant in the same relation as the Pythagoreans Hicetas, Philolaus, and Aristarchus, who already asserted the movement of the earth round the fixed sun, stand to Copernicus. Such distinct knowledge and calm, thoughtful exposition of this dream-like nature of the whole world is really the basis of the whole Kantian philosophy; it is its soul and its greatest merit. He accomplished this by taking to pieces the whole machinery of our intellect by means of which the phantasmagoria of the objective world is brought about, and presenting it in detail with marvellous insight and ability. All earlier Western philosophy, appearing in comparison with the Kantian unspeakably clumsy, had failed to recognise that truth, and had therefore always spoken just as if in a dream. Kant first awakened it suddenly out of this dream; therefore the last sleepers (Mendelssohn) called him the "all-destroyer." He showed

that the laws which reign with inviolable necessity in existence, *i. e.*, in experience generally, are not to be applied to deduce and explain *existence itself* that thus the validity of these laws is only relative, *i. e.*, only arises after existence; the world of experience in general is already established and present; that consequently these laws cannot be our guide when we come to the explanation of the existence of the world and of ourselves. All earlier Western philosophers had imagined that these laws, according to which the phenomena are combined, and all of which – time and space, as well as causality and inference – I comprehend under the expression "the principle of sufficient reason," were absolute laws conditioned by nothing, *æternæ veritates*; that the world itself existed only in consequence of and in conformity with them; and therefore that under their guidance the whole riddle of the world must be capable of solution. The assumptions made for this purpose, which Kant criticises under the name of the Ideas of the reason, only served to raise the mere phenomenon, the work of Mâyâ, the shadow world of Plato, to the one highest reality, to put it in the place of the inmost and true being of things, and thereby to make the real knowledge of this impossible; that is, in a word, to send the dreamers still more soundly to sleep. Kant exhibited these laws, and therefore the whole world, as conditioned by the form of knowledge belonging to the subject; from which it followed, that however far one carried investigation and reasoning under the guidance of these laws, yet in the principal matter, *i. e.*, in knowledge of the nature of the world in itself and outside the idea, no step in advance was made, but one only moved like a squirrel in its wheel. Thus, all the dogmatists may be compared to persons who supposed that if they only went straight on long enough they would come to the end of the world; but Kant then circumnavigated the world and showed that, because it is round, one cannot get out of it by horizontal movement, but that yet by perpendicular movement this is perhaps not impossible. We may also say that Kant's doctrine affords the insight that we must seek the end and beginning of the world, not without, but within us.

All this, however, rests on the fundamental distinction between dogmatic and *critical* or *transcendental philosophy*. Whoever wishes to make this quite clear to himself, and realise it by means of an example, may do so very briefly by reading, as a specimen of dogmatic philosophy, an essay of Leibnitz entitled "*De Rerum Originatione Radicali*," and printed for the first time in the edition of the philosophical works of Leibnitz by Erdmann (vol. i. p. 147). Here the origin and excellence of the world is demonstrated *a priori*, so thoroughly in the manner of realistic-dogmatism, on the ground of the *veritates æternæ* and with the assistance of the ontological and cosmological proofs. It is indeed once admitted, by the way, that experience shows the exact opposite of the excellence of the world here demonstrated; but experience is therefore given to understand that it knows nothing of the matter, and ought to hold its tongue when philosophy has spoken a priori. Now, with Kant, the *critical philosophy* appeared as the opponent of this whole method. It takes for its problem just these *veritates æternæ*, which serve as the foundation of every such dogmatic structure, investigates their origin, and finds it in the human mind, where they spring from the peculiar forms which belong to it, and which it carries in itself for the purpose of comprehending an objective world. Thus, here, in the brain, is the quarry which supplies the material for that proud dogmatic edifice. But because the critical philosophy, in order to attain to this result, was obliged to go beyond the *veritates æternæ* upon which all the preceding dogmatism was founded, and make these truths themselves the objects of investigation, it became *transcendental* philosophy. From this, then, it also follows that the objective world, as we know it, does not belong to the true being of the thing in itself, but is merely its phenomenal appearance conditioned by those very forms which lie *a priori* in the intellect (*i. e.*, the brain), therefore it cannot contain anything but phenomena.

Kant, indeed, did not attain to the knowledge that the phenomenon is the world as idea, and the thing in itself is the will. But he showed that the phenomenal world is conditioned just as much through the subject as through the object, and because he isolated the most universal forms of its phenomenal appearance, *i. e.*, of the idea, he proved that we may know these forms and consider them in their whole constitution, not only by starting from the object, but also just as well by starting from

the subject, because they are really the limits between object and subject which are common to them both; and he concluded that by following these limits we never penetrate to the inner nature either of the object or of the subject, consequently never know the true nature of the world, the thing in itself.

He did not deduce the thing in itself in the right way, as I shall show presently, but by means of an inconsistency, and he had to pay the penalty of this in frequent and irresistible attacks upon this important part of his teaching. He did not recognise the thing in itself directly in the will; but he made a great initial step towards this knowledge in that he explained the undeniable moral significance of human action as quite different from and not dependent upon the laws of the phenomenon, nor even explicable in accordance with them, but as something which touches the thing in itself directly: this is the second important point of view for estimating his services.

We may regard as the third the complete overthrow of the Scholastic philosophy, a name by which I wish here to denote generally the whole period beginning with Augustine, the Church Father, and ending just before Kant. For the chief characteristic of Scholasticism is, indeed, that which is very correctly stated by Tennemann, the guardianship of the prevailing national religion over philosophy, which had really nothing left for it to do but to prove and embellish the cardinal dogmas prescribed to it by religion. The Schoolmen proper, down to Suarez, confess this openly; the succeeding philosophers do it more unconsciously, or at least unavowedly. It is held that Scholastic philosophy only extends to about a hundred years before Descartes, and that then with him there begins an entirely new epoch of free investigation independent of all positive theological doctrine. Such investigation, however, is in fact not to be attributed to Descartes and his successors,[1] but only an appearance of it, and in any case an effort after it. Descartes was a man of supreme ability, and if we take account of the age he lived in, he accomplished a great deal. But if we set aside this consideration and measure him with reference to the freeing of thought from all fetters and the commencement of a new period of untrammelled original investigation with which he is credited, we are obliged to find that with his doubt still wanting in true seriousness, and therefore surrendering so quickly and so entirely, he has, indeed, the appearance of wishing to throw off at once all the early implanted opinions belonging to his age and nation, but does so only apparently and for a moment, to assume them again immediately and hold them all the more firmly; and so is it with all his successors down to Kant. Goethe's lines are, therefore, very applicable to a free independent thinker of this kind:

> “Saving Thy gracious presence, he to me
> A long-legged grasshopper appears to be,
> That springing flies, and flying springs,
> And in the grass the same old ditty sings.”[2]

[1] Bruno and Spinoza are here entirely to be excepted. They stand each for himself and alone, and belong neither to their age nor their quarter of the globe, which rewarded the one with death and the other with persecution and insult. Their miserable existence and death in this Western world is like that of a tropical plant in Europe. The banks of the sacred Ganges were their true spiritual home; there they would have led a peaceful and honoured life among men of like mind. In the following lines, with which Bruno begins his book *Della Causa Principio et Uno*, for which he was brought to the stake, he expresses clearly and beautifully how lonely he felt himself in his age, and he also shows a presentiment of his fate which led him to delay the publication of his views, till that inclination to communicate what one knows to be true, which is so strong in noble minds, prevailed:“Ad partum properare tuum, mens ægra, quid obstat;Seclo hæc indigno sint tribuenda licet?Umbrarum fluctu terras mergente, cacumenAdtolle in clarum, noster Olympe, Jovem.”Whoever has read this his principal work, and also his other Italian writings, which were formerly so rare, but are now accessible to all through a German edition, will find, as I have done, that he alone of all philosophers in some degree approaches to Plato, in respect of the strong blending of poetical power and tendency along with the philosophical, and this he also shows especially in a dramatic form. Imagine the tender, spiritual, thoughtful being, as he shows himself to us in this work of his, in the hands of coarse, furious priests as his judges and executioners, and thank Time which brought a brighter and a gentler age, so that the after-world whose curse was to fall on those fiendish fanatics is the world we now live in.

[2] Bayard Taylor's translation of “Faust,” vol. i. p. 14. – Trs.

Kant had reasons for assuming the air of also intending nothing more. But the pretended spring, which was permitted because it was known that it leads back to the grass, this time became a flight, and now those who remain below can only look after him, and can never catch him again.

Kant, then, ventured to show by his teaching that all those dogmas which had been so often professedly proved were incapable of proof. Speculative theology, and the rational psychology connected with it, received from him their deathblow. Since then they have vanished from German philosophy, and one must not allow oneself to be misled by the fact that here and there the word is retained after the thing has been given up, or some wretched professor of philosophy has the fear of his master in view, and lets truth take care of itself. Only he who has observed the pernicious influence of these conceptions upon natural science, and upon philosophy in all, even the best writers of the seventeenth and eighteenth centuries, can estimate the extent of this service of Kant's. The change of tone and of metaphysical background which has appeared in German writing upon natural science since Kant is remarkable; before him it was in the same position as it still occupies in England. This merit of Kant's is connected with the fact that the unreflecting pursuit of the laws of the phenomenon, the elevation of these to the position of eternal truths, and thus the raising of the fleeting appearance to the position of the real being of the world, in short, *realism* undisturbed in its illusion by any reflection, had reigned throughout all preceding philosophy, ancient, mediæval, and modern. Berkeley, who, like Malebranche before him, recognised its one-sidedness, and indeed falseness, was unable to overthrow it, for his attack was confined to *one* point. Thus it was reserved for Kant to enable the idealistic point of view to obtain the ascendancy in Europe, at least in philosophy; the point of view which throughout all non-Mohammedan Asia, and indeed essentially, is that of religion. Before Kant, then, we were in time; now time is in us, and so on.

Ethics also were treated by that realistic philosophy according to the laws of the phenomenon, which it regarded as absolute and valid also for the thing in itself. They were therefore based now upon a doctrine of happiness, now upon the will of the Creator, and finally upon the conception of perfection; a conception which, taken by itself, is entirely empty and void of content, for it denotes a mere relation that only receives significance from the things to which it is applied. “To be perfect” means nothing more than “to correspond to some conception which is presupposed and given,” a conception which must therefore be previously framed, and without which the perfection is an unknown quantity, and consequently has no meaning when expressed alone. If, however, it is intended tacitly to presuppose the conception “humanity,” and accordingly to make it the principle of morality to strive after human perfection, this is only saying: “Men ought to be as they ought to be,” – and we are just as wise as before. In fact “perfect” is very nearly a mere synonym of “complete,” for it signifies that in one given case or individual, all the predicates which lie in the conception of its species appear, thus are actually present. Therefore the conception “perfection,” if used absolutely and in the abstract, is a word void of significance, and this is also the case with the talk about the “most perfect being,” and other similar expressions. All this is a mere jingle of words. Nevertheless last century this conception of perfection and imperfection had become current coin; indeed it was the hinge upon which almost all speculation upon ethics, and even theology, turned. It was in every one's mouth, so that at last it became a simple nuisance. We see even the best writers of the time, for example Lessing, entangled in the most deplorable manner in perfections and imperfections, and struggling with them. At the same time, every thinking man must at least dimly have felt that this conception is void of all positive content, because, like an algebraical symbol, it denotes a mere relation *in abstracto*. Kant, as we have already said, entirely separated the undeniably great ethical significance of actions from the phenomenon and its laws, and showed that the former directly concerned the thing in itself, the inner nature of the world, while the latter, *i. e.*, time, space, and all that fills them, and disposes itself in them according to the law of causality, is to be regarded as a changing and unsubstantial dream.

The little I have said, which by no means exhausts the subject, may suffice as evidence of my recognition of the great merits of Kant, – a recognition expressed here both for my own satisfaction,

and because justice demands that those merits should be recalled to the memory of every one who desires to follow me in the unsparing exposure of his errors to which I now proceed.

It may be inferred, upon purely historical grounds, that Kant's great achievements must have been accompanied by great errors. For although he effected the greatest revolution in philosophy and made an end of Scholasticism, which, understood in the wider sense we have indicated, had lasted for fourteen centuries, in order to begin what was really the third entirely new epoch in philosophy which the world has seen, yet the direct result of his appearance was only negative, not positive. For since he did not set up a completely new system, to which his disciples could only have adhered for a period, all indeed observed that something very great had happened, but yet no one rightly knew what. They certainly saw that all previous philosophy had been fruitless dreaming, from which the new age had now awakened, but what they ought to hold to now they did not know. A great void was felt; a great need had arisen; the universal attention even of the general public was aroused. Induced by this, but not urged by inward inclination and sense of power (which find utterance even at unfavourable times, as in the case of Spinoza), men without any exceptional talent made various weak, absurd, and indeed sometimes insane, attempts, to which, however, the now interested public gave its attention, and with great patience, such as is only found in Germany, long lent its ear.

The same thing must once have happened in Nature, when a great revolution had altered the whole surface of the earth, land and sea had changed places, and the scene was cleared for a new creation. It was then a long time before Nature could produce a new series of lasting forms all in harmony with themselves and with each other. Strange and monstrous organisations appeared which did not harmonise either with themselves or with each other, and therefore could not endure long, but whose still existing remains have brought down to us the tokens of that wavering and tentative procedure of Nature forming itself anew.

Since, now, in philosophy, a crisis precisely similar to this, and an age of fearful abortions, was, as we all know, introduced by Kant, it may be concluded that the services he rendered were not complete, but must have been negative and one-sided, and burdened with great defects. These defects we now desire to search out.

First of all we shall present to ourselves clearly and examine the fundamental thought in which the aim of the whole “Critique of Pure Reason” lies. Kant placed himself at the standpoint of his predecessors, the dogmatic philosophers, and accordingly he started with them from the following assumptions: – (1.) Metaphysics is the science of that which lies beyond the possibility of all experience. (2.) Such a science can never be attained by applying principles which must first themselves be drawn from experience (*Prolegomena*, § 1); but only what we know *before*, and thus *independently of* all experience, can reach further than possible experience. (3.) In our reason certain principles of this kind are actually to be found: they are comprehended under the name of Knowledge of pure reason. So far Kant goes with his predecessors, but here he separates from them. They say: “These principles, or this knowledge of pure reason, are expressions of the absolute possibility of things, *æternæ veritates*, sources of ontology; they stand above the system of the world, as fate stood above the gods of the ancients.” Kant says, they are mere forms of our intellect, laws, not of the existence of things, but of our idea of them; they are therefore valid merely for our apprehension of things, and hence they cannot extend beyond the possibility of experience, which, according to assumption 1, is what was aimed at; for the *a priori* nature of these forms of knowledge, since it can only rest on their subjective origin, is just what cuts us off for ever from the knowledge of the nature of things in themselves, and confines us to a world of mere phenomena, so that we cannot know things as they may be in themselves, even *a posteriori*, not to speak of *a priori*. Accordingly metaphysics is impossible, and criticism of pure reason takes its place. As opposed to the old dogmatism, Kant is here completely victorious; therefore all dogmatic attempts which have since appeared have been obliged to pursue an entirely different path from the earlier systems; and I shall now go on to the justification of my own system, according to the expressed intention of this criticism. A more careful

examination, then, of the reasoning given above will oblige one to confess that its first fundamental assumption is a *petitio principii*. It lies in the proposition (stated with particular clearness in the *Prolegomena*, § 1): "The source of metaphysics must throughout be non-empirical; its fundamental principles and conceptions must never be taken from either inner or outer experience." Yet absolutely nothing is advanced in proof of this cardinal assertion except the etymological argument from the word metaphysic. In truth, however, the matter stands thus: The world and our own existence presents itself to us necessarily as a riddle. It is now assumed, without more ado, that the solution of this riddle cannot be arrived at from a thorough understanding of the world itself, but must be sought in something entirely different from the world (for that is the meaning of "beyond the possibility of all experience"); and that everything must be excluded from that solution of which we can in any way have *immediate* knowledge (for that is the meaning of possible experience, both inner and outer); the solution must rather be sought only in that at which we can arrive merely indirectly, that is, by means of inferences from universal principles *a priori*. After the principal source of all knowledge has in this way been excluded, and the direct way to truth has been closed, we must not wonder that the dogmatic systems failed, and that Kant was able to show the necessity of this failure; for metaphysics and knowledge *a priori* had been assumed beforehand to be identical. But for this it was first necessary to prove that the material for the solution of the riddle absolutely cannot be contained in the world itself, but must be sought for only outside the world in something we can only attain to under the guidance of those forms of which we are conscious *a priori*. But so long as this is not proved, we have no grounds for shutting ourselves off, in the case of the most important and most difficult of all questions, from the richest of all sources of knowledge, inner and outer experience, in order to work only with empty forms. I therefore say that the solution of the riddle of the world must proceed from the understanding of the world itself; that thus the task of metaphysics is not to pass beyond the experience in which the world exists, but to understand it thoroughly, because outer and inner experience is at any rate the principal source of all knowledge; that therefore the solution of the riddle of the world is only possible through the proper connection of outer with inner experience, effected at the right point, and the combination thereby produced of these two very different sources of knowledge. Yet this solution is only possible within certain limits which are inseparable from our finite nature, so that we attain to a right understanding of the world itself without reaching a final explanation of its existence abolishing all further problems. Therefore *est quadam prodire tenus*, and my path lies midway between the omniscience of the earlier dogmatists and the despair of the Kantian Critique. The important truths, however, which Kant discovered, and through which the earlier metaphysical systems were overthrown, have supplied my system with data and materials. Compare what I have said concerning my method in chap. xvii. of the Supplements. So much for the fundamental thought of Kant; we shall now consider his working out of it and its details.

Kant's style bears throughout the stamp of a pre-eminent mind, genuine strong individuality, and quite exceptional power of thought. Its characteristic quality may perhaps be aptly described as a *brilliant dryness*, by virtue of which he was able to grasp firmly and select the conceptions with great certainty, and then to turn them about with the greatest freedom, to the astonishment of the reader. I find the same brilliant dryness in the style of Aristotle, though it is much simpler. Nevertheless Kant's language is often indistinct, indefinite, inadequate, and sometimes obscure. Its obscurity, certainly, is partly excusable on account of the difficulty of the subject and the depth of the thought; but he who is himself clear to the bottom, and knows with perfect distinctness what he thinks and wishes, will never write indistinctly, will never set up wavering and indefinite conceptions, compose most difficult and complicated expressions from foreign languages to denote them, and use these expressions constantly afterwards, as Kant took words and formulas from earlier philosophy, especially Scholasticism, which he combined with each other to suit his purposes; as, for example, "transcendental synthetic unity of apperception," and in general "unity of synthesis" (*Einheit der Synthesis*), always used where "union" (*Vereinigung*) would be quite sufficient by itself. Moreover, a

man who is himself quite clear will not be always explaining anew what has once been explained, as Kant does, for example, in the case of the understanding, the categories, experience, and other leading conceptions. In general, such a man will not incessantly repeat himself, and yet in every new exposition of the thought already expressed a hundred times leave it in just the same obscure condition, but he will express his meaning once distinctly, thoroughly, and exhaustively, and then let it alone. "*Quo enim melius rem aliquam concipimus eo magis determinati sumus ad eam unico modo exprimendam*," says Descartes in his fifth letter. But the most injurious result of Kant's occasionally obscure language is, that it acted as *exemplar vitiis imitabile*; indeed, it was misconstrued as a pernicious authorisation. The public was compelled to see that what is obscure is not always without significance; consequently, what was without significance took refuge behind obscure language. Fichte was the first to seize this new privilege and use it vigorously; Schelling at least equalled him; and a host of hungry scribblers, without talent and without honesty, soon outbade them both. But the height of audacity, in serving up pure nonsense, in stringing together senseless and extravagant mazes of words, such as had previously only been heard in madhouses, was finally reached in Hegel, and became the instrument of the most barefaced general mystification that has ever taken place, with a result which will appear fabulous to posterity, and will remain as a monument of German stupidity. In vain, meanwhile, Jean Paul wrote his beautiful paragraph, "Higher criticism of philosophical madness in the professorial chair, and poetical madness in the theatre" (*Æsthetische Nachschule*); for in vain Goethe had already said —

> "They prate and teach, and no one interferes;
> All from the fellowship of fools are shrinking;
> Man usually believes, if only words he hears,
> That also with them goes material for thinking."[3]

But let us return to Kant. We are compelled to admit that he entirely lacks grand, classical simplicity, *naïveté*, *ingénuité*, *candeur*. His philosophy has no analogy with Grecian architecture, which presents large simple proportions revealing themselves at once to the glance; on the contrary, it reminds us strongly of the Gothic style of building. For a purely individual characteristic of Kant's mind is a remarkable love of *symmetry*, which delights in a varied multiplicity, so that it may reduce it to order, and repeat this order in subordinate orders, and so on indefinitely, just as happens in Gothic churches. Indeed, he sometimes carries this to the extent of trifling, and from love of this tendency he goes so far as to do open violence to truth, and to deal with it as Nature was dealt with by the old-fashioned gardeners, whose work we see in symmetrical alleys, squares, and triangles, trees shaped like pyramids and spheres, and hedges winding in regular curves. I will support this with facts.

After he has treated space and time isolated from everything else, and has then dismissed this whole world of perception which fills space and time, and in which we live and are, with the meaningless words "the empirical content of perception is given us," he immediately arrives with one spring at *the logical basis of his whole philosophy, the table of judgments*. From this table he deduces an exact dozen of categories, symmetrically arranged under four heads, which afterwards become the fearful procrustean bed into which he violently forces all things in the world and all that goes on in man, shrinking from no violence and disdaining no sophistry if only he is able to repeat everywhere the symmetry of that table. The first that is symmetrically deduced from it is the pure physiological table of the general principles of natural science – the axioms of intuition, anticipations of perception, analogies of experience, and postulates of empirical thought in general. Of these fundamental principles, the first two are simple; but each of the last two sends out symmetrically three shoots. The mere categories were what he calls *conceptions*; but these principles of natural science are *judgments*. In accordance with his highest guide to all wisdom, symmetry, the series must now

[3] "Faust," scene vi., Bayard Taylor's translation, vol. i. p. 134. – Trs.

prove itself fruitful in the syllogisms, and this, indeed, is done symmetrically and regularly. For, as by the application of the categories to sensibility, experience with all its *a priori* principles arose for the understanding, so by the application of *syllogisms* to the categories, a task performed by the *reason* in accordance with its pretended principle of seeking the unconditioned, the *Ideas* of the reason arise. Now this takes place in the following manner: The three categories of relation supply to syllogistic reasoning the three only possible kinds of major premisses, and syllogistic reasoning accordingly falls into three kinds, each of which is to be regarded as an egg out of which the reason hatches an Idea; out of the categorical syllogism the Idea of the *soul*, out of the hypothetical the Idea of the *world*, and out of the disjunctive the Idea of *God*. In the second of these, the Idea of the world, the symmetry of the table of the categories now repeats itself again, for its four heads produce four theses, each of which has its antithesis as a symmetrical pendant.

We pay the tribute of our admiration to the really exceedingly acute combination which produced this elegant structure, but we shall none the less proceed to a thorough examination of its foundation and its parts. But the following remarks must come first.

It is astonishing how Kant, without further reflection, pursues his way, following his symmetry, ordering everything in accordance with it, without ever taking one of the subjects so handled into consideration on its own account. I will explain myself more fully. After he has considered intuitive knowledge in a mathematical reference only, he neglects altogether the rest of knowledge of perception in which the world lies before us, and confines himself entirely to abstract thinking, although this receives the whole of its significance and value from the world of perception alone, which is infinitely more significant, generally present, and rich in content than the abstract part of our knowledge. Indeed, and this is an important point, he has nowhere clearly distinguished perception from abstract knowledge, and just on this account, as we shall afterwards see, he becomes involved in irresolvable contradictions with himself. After he has disposed of the whole sensible world with the meaningless "it is given," he makes, as we have said, the logical table of judgments the foundation-stone of his building. But here again he does not reflect for a moment upon that which really lies before him. These forms of judgment are indeed *words* and *combinations of words*; yet it ought first to have been asked what these directly denote: it would have been found that they denote *conceptions*. The next question would then have been as to the nature of *conceptions*. It would have appeared from the answer what relation these have to the ideas of perception in which the world exists; for perception and reflection would have been distinguished. It would now have become necessary to examine, not merely how pure and merely formal intuition or perception *a priori*, but also how its content, the empirical perception, comes into consciousness. But then it would have become apparent what part the *understanding* has in this, and thus also in general what the *understanding* is, and, on the other hand, what the *reason* properly is, the critique of which is being written. It is most remarkable that he does not once properly and adequately define the latter, but merely gives incidentally, and as the context in each case demands, incomplete and inaccurate explanations of it, in direct contradiction to the rule of Descartes given above.[4] For example, at p. 11; V. 24, of the "Critique of Pure Reason," it is the faculty of principles *a priori*; but at p. 299; V. 356, it is said that reason is the faculty of *principles*, and it is opposed to the understanding, which is the faculty of *rules*! One would now think that there must be a very wide difference between principles and rules, since it entitles us to assume a special faculty of knowledge for each of them. But this great distinction is made to lie merely in this, that what is known *a priori* through pure perception or through the forms of the understanding is a rule, and only what results from mere conceptions is a principle. We shall return to this arbitrary and inadmissible distinction later, when we come to the Dialectic. On p. 330; V. 386, reason is the

[4] Observe here that I always quote the "Kritik der reinen Vernunft" according to the paging of the first edition, for in Rosenkranz's edition of Kant's collected works this paging is always given in addition. Besides this, I add the paging of the fifth edition, preceded by a V.; all the other editions, from the second onwards, are the same as the fifth, and so also is their paging.

faculty of inference; mere judging (p. 69; V. 94) he often explains as the work of the understanding. Now, this really amounts to saying: Judging is the work of the understanding so long as the ground of the judgment is empirical, transcendental, or metalogical (Essay on the Principle of Sufficient Reason, § 31, 32, 33); but if it is logical, as is the case with the syllogism, then we are here concerned with a quite special and much more important faculty of knowledge – the reason. Nay, what is more, on p. 303; V. 360, it is explained that what follows directly from a proposition is still a matter of the understanding, and that only those conclusions which are arrived at by the use of a mediating conception are the work of the reason, and the example given is this: From the proposition, "All men are mortal," the inference, "Some mortals are men," may be drawn by the mere understanding. On the other hand, to draw the conclusion, "All the learned are mortal," demands an entirely different and far more important faculty – the reason. How was it possible for a great thinker to write the like of this! On p. 553; V. 581, reason is all at once the constant condition of all voluntary action. On p. 614; V. 642, it consists in the fact that we can give an account of our assertions; on pp. 643, 644; V. 671, 672, in the circumstance that it brings unity into the conceptions of the understanding by means of Ideas, as the understanding brings unity into the multiplicity of objects by means of conceptions. On p. 646; V. 674, it is nothing else than the faculty which deduces the particular from the general.

The understanding also is constantly being explained anew. In seven passages of the "Critique of Pure Reason" it is explained in the following terms. On p. 51; V. 75, it is the faculty which of itself produces ideas of perception. On p. 69; V. 94, it is the faculty of judging, *i. e.*, of thinking, *i. e.*, of knowing through conceptions. On p. 137 of the fifth edition, it is the faculty of knowledge generally. On p. 132; V. 171, it is the faculty of rules. On p. 158; V. 197, however, it is said: "It is not only the faculty of rules, but the source of principles (*Grundsätze*) according to which everything comes under rules;" and yet above it was opposed to the reason because the latter alone was the faculty of principles (*Principien*). On p. 160; V. 199, the understanding is the faculty of conceptions; but on p. 302; V. 359, it is the faculty of the unity of phenomena by means of rules.

Against such really confused and groundless language on the subject (even though it comes from Kant) I shall have no need to defend the explanation which I have given of these two faculties of knowledge – an explanation which is fixed, clearly defined, definite, simple, and in full agreement with the language of all nations and all ages. I have only quoted this language as a proof of my charge that Kant follows his symmetrical, logical system without sufficiently reflecting upon the subject he is thus handling.

Now, as I have said above, if Kant had seriously examined how far two such different faculties of knowledge, one of which is the specific difference of man, may be known, and what, in accordance with the language of all nations and all philosophers, reason and understanding are, he would never, without further authority than the *intellectus theoreticus* and *practicus* of the Schoolmen, which is used in an entirely different sense, have divided the reason into theoretical and practical, and made the latter the source of virtuous conduct. In the same way, before Kant separated so carefully conceptions of the understanding (by which he sometimes means his categories, sometimes all general conceptions) and conceptions of the reason (his so-called Ideas), and made them both the material of his philosophy, which for the most part deals only with the validity, application, and origin of all these conceptions; – first, I say, he ought to have really examined what in general a *conception* is. But this very necessary investigation has unfortunately been also neglected, and has contributed much to the irremediable confusion of intuitive and abstract knowledge which I shall soon refer to. The same want of adequate reflection with which he passed over the questions: what is perception? what is reflection? what is conception? what is reason? what is understanding? allowed him to pass over the following investigations, which were just as inevitably necessary: what is it that I call the *object*, which I distinguish from the *idea*? what is existence? what is object? what is subject? what is truth, illusion, error? But he follows his logical schema and his symmetry without reflecting or looking about him. The table of judgments ought to, and must, be the key to all wisdom.

I have given it above as the chief merit of Kant that he distinguished the phenomenon from the thing in itself, explained the whole visible world as phenomenon, and therefore denied all validity to its laws beyond the phenomenon. It is certainly remarkable that he did not deduce this merely relative existence of the phenomenon from the simple undeniable truth which lay so near him, "*No object without a subject*," in order thus at the very root to show that the object, because it always exists merely in relation to a subject, is dependent upon it, conditioned by it, and therefore conditioned as mere phenomenon, which does not exist in itself nor unconditioned. Berkeley, to whose merits Kant did not do justice, had already made this important principle the foundation-stone of his philosophy, and thereby established an immortal reputation. Yet he himself did not draw the proper conclusions from this principle, and so he was both misunderstood and insufficiently attended to. In my first edition I explained Kant's avoidance of this Berkeleian principle as arising from an evident shrinking from decided idealism; while, on the other hand, I found idealism distinctly expressed in many passages of the "Critique of Pure Reason," and accordingly I charged Kant with contradicting himself. And this charge was well founded, if, as was then my case, one only knew the "Critique of Pure Reason" in the second or any of the five subsequent editions printed from it. But when later I read Kant's great work in the first edition, which is already so rare, I saw, to my great pleasure, all these contradictions disappear, and found that although Kant does not use the formula, "No object without a subject," he yet explains, with just as much decision as Berkeley and I do, the outer world lying before us in space and time as the mere idea of the subject that knows it. Therefore, for example, he says there without reserve (p. 383): "If I take away the thinking subject, the whole material world must disappear, for it is nothing but a phenomenon in the sensibility of our subject, and a class of its ideas." But the whole passage from p. 348-392, in which Kant expounded his pronounced idealism with peculiar beauty and clearness, was suppressed by him in the second edition, and instead of it a number of remarks controverting it were introduced. In this way then the text of the "Critique of Pure Reason," as it has circulated from the year 1787 to the year 1838, was disfigured and spoilt, and it became a self-contradictory book, the sense of which could not therefore be thoroughly clear and comprehensible to any one. The particulars about this, and also my conjectures as to the reasons and the weaknesses which may have influenced Kant so to disfigure his immortal work, I have given in a letter to Professor Rosenkranz, and he has quoted the principal passage of it in his preface to the second volume of the edition of Kant's collected works edited by him, to which I therefore refer. In consequence of my representations, Professor Rosenkranz was induced in the year 1838 to restore the "Critique of Pure Reason" to its original form, for in the second volume referred to he had it printed according to the *first* edition of 1781, by which he has rendered an inestimable service to philosophy; indeed, he has perhaps saved from destruction the most important work of German literature; and this should always be remembered to his credit. But let no one imagine that he knows the "Critique of Pure Reason" and has a distinct conception of Kant's teaching if he has only read the second or one of the later editions. That is altogether impossible, for he has only read a mutilated, spoilt, and to a certain extent ungenuine text. It is my duty to say this here decidedly and for every one's warning.

Yet the way in which Kant introduces the *thing in itself* stands in undeniable contradiction with the distinctly idealistic point of view so clearly expressed in the first edition of the "Critique of Pure Reason," and without doubt this is the chief reason why, in the second edition, he suppressed the principal idealistic passage we have referred to, and directly declared himself opposed to the Berkeleian idealism, though by doing so he only introduced inconsistencies into his work, without being able to remedy its principal defect. This defect, as is known, is the introduction of the *thing in itself* in the way chosen by him, the inadmissibleness of which was exposed at length by G. E. Schulze in "*Ænesidemus*," and was soon recognised as the untenable point of his system. The matter may be made clear in a very few words. Kant based the assumption of the thing in itself, though concealed under various modes of expression, upon an inference from the law of causality – an inference that the empirical perception, or more accurately the *sensation*, in our organs of sense, from which it

proceeds, must have an external cause. But according to his own account, which is correct, the law of causality is known to us *a priori*, consequently is a function of our intellect, and is thus of *subjective* origin; further, sensation itself, to which we here apply the law of causality, is undeniably *subjective*; and finally, even space, in which, by means of this application, we place the cause of this sensation as object, is a form of our intellect given *a priori*, and is consequently *subjective*. Therefore the whole empirical perception remains always upon a *subjective* foundation, as a mere process in us, and nothing entirely different from it and independent of it can be brought in as a *thing in itself*, or shown to be a necessary assumption. The empirical perception actually is and remains merely our idea: it is the world as idea. An inner nature of this we can only arrive at on the entirely different path followed by me, by means of calling in the aid of self-consciousness, which proclaims the will as the inner nature of our own phenomenon; but then the thing in itself will be one which is *toto genere* different from the idea and its elements, as I have explained.

The great defect of the Kantian system in this point, which, as has been said, was soon pointed out, is an illustration of the truth of the beautiful Indian proverb: “No lotus without a stem.” The erroneous deduction of the thing in itself is here the stem; yet only the method of the deduction, not the recognition of a thing in itself belonging to the given phenomenon. But this last was Fichte's misunderstanding of it, which could only happen because he was not concerned with truth, but with making a sensation for the furtherance of his individual ends. Accordingly he was bold and thoughtless enough to deny the thing in itself altogether, and to set up a system in which, not, as with Kant, the mere form of the idea, but also the matter, its whole content, was professedly deduced *a priori* from the subject. In doing this, he counted with perfect correctness upon the want of judgment and the stupidity of the public, which accepted miserable sophisms, mere hocus-pocus and senseless babble, for proofs; so that he succeeded in turning its attention from Kant to himself, and gave the direction to German philosophy in which it was afterwards carried further by Schelling, and ultimately reached its goal in the mad sophistry of Hegel.

I now return to the great mistake of Kant, already touched on above, that he has not properly separated perceptible and abstract knowledge, whereby an inextricable confusion has arisen which we have now to consider more closely. If he had sharply separated ideas of perception from conceptions merely thought *in abstracto*, he would have held these two apart, and in every case would have known with which of the two he had to do. This, however, was unfortunately not the case, although this accusation has not yet been openly made, and may thus perhaps be unexpected. His “object of experience,” of which he is constantly speaking, the proper object of the categories, is not the idea of perception; neither is it the abstract conception, but it is different from both, and yet both at once, and is a perfect chimera. For, incredible as it may seem, he lacked either the wisdom or the honesty to come to an understanding with himself about this, and to explain distinctly to himself and others whether his “object of experience, *i. e.*, the knowledge produced by the application of the categories,” is the idea of perception in space and time (my first class of ideas), or merely the abstract conception. Strange as it is, there always runs in his mind something between the two, and hence arises the unfortunate confusion which I must now bring to light. For this end I must go through the whole theory of elements in a general way.

The “Transcendental Æsthetic” is a work of such extraordinary merit that it alone would have been sufficient to immortalise the name of Kant. Its proofs carry such perfect conviction, that I number its propositions among incontestable truths, and without doubt they are also among those that are richest in results, and are, therefore, to be regarded as the rarest thing in the world, a real and great discovery in metaphysics. The fact, strictly proved by him, that a part of our knowledge is known to us *a priori*, admits of no other explanation than that this constitutes the forms of our intellect; indeed, this is less an explanation than merely the distinct expression of the fact itself. For *a priori* means nothing else than “not gained on the path of experience, thus not come into us from without.” But what is present in the intellect, and has not come from without, is just what belongs originally to the

intellect itself, its own nature. Now if what is thus present in the intellect itself consists of the general mode or manner in which it must present all its objects to itself, this is just saying that what is thus present is the intellect's forms of knowing, *i. e.*, the mode, fixed once for all, in which it fulfils this its function. Accordingly, "knowledge *a priori*" and "the intellect's own forms" are at bottom only two expressions for the same things thus to a certain extent synonyms.

Therefore from the doctrine of the Transcendental Æsthetic I knew of nothing to take away, only of something to add. Kant did not carry out his thought to the end, especially in this respect, that he did not reject Euclid's whole method of demonstration, even after having said on p. 87; V. 120, that all geometrical knowledge has direct evidence from perception. It is most remarkable that one of Kant's opponents, and indeed the acutest of them, G. E. Schulze (*Kritik der theoretischen Philosophie*, ii. 241), draws the conclusion that from his doctrine an entirely different treatment of geometry from that which is actually in use would arise; and thus he thought to bring an apagogical argument against Kant, but, in fact, without knowing it, he only began the war against the method of Euclid. Let me refer to § 15 of the first book of this work.

After the full exposition of the universal *forms* of perception given in the Transcendental Æsthetic, one necessarily expects to receive some explanation as to its *content*, as to the way in which the *empirical* perception comes into our consciousness, how the knowledge of this whole world, which is for us so real and so important, arises in us. But the whole teaching of Kant contains really nothing more about this than the oft-repeated meaningless expression: "The empirical element in perception is *given* from without." Consequently here also from the *pure forms of perception* Kant arrives with one spring at *thinking* at the *Transcendental Logic*. Just at the beginning of the Transcendental Logic (Critique of Pure Reason, p. 50; V. 74), where Kant cannot avoid touching upon the content of the empirical perception, he takes the first false step; he is guilty of the πρωτον ψευδος. "Our knowledge," he says, "has two sources, receptivity of impressions and spontaneity of conceptions: the first is the capacity for receiving ideas, the second that of knowing an object through these ideas: through the first an *object* is given us, through the second it is thought." This is false; for according to it the *impression*, for which alone we have mere receptivity, which thus comes from without and alone is properly "given," would be already an *idea*, and indeed an *object*. But it is nothing more than a mere *sensation* in the organ of sense, and only by the application of the *understanding* (*i. e.*, of the law of causality) and the forms of perception, space and time, does our *intellect* change this mere *sensation* into an *idea*, which now exists as an object in space and time, and cannot be distinguished from the latter (the object) except in so far as we ask after the thing in itself, but apart from this is identical with it. I have explained this point fully in the essay on the principle of sufficient reason, § 21. With this, however, the work of the understanding and of the faculty of perception is completed, and no conceptions and no thinking are required in addition; therefore the brute also has these *ideas*. If conceptions are added, if thinking is added, to which spontaneity may certainly be attributed, then knowledge of *perception* is entirely abandoned, and a completely different class of ideas comes into consciousness, non-perceptible abstract conceptions. This is the activity of the *reason*, which yet obtains the whole content of its thinking only from the previous perception, and the comparison of it with other perceptions and conceptions. But thus Kant brings thinking into the perception, and lays the foundation for the inextricable confusion of intuitive and abstract knowledge which I am now engaged in condemning. He allows the perception, taken by itself, to be without understanding, purely sensuous, and thus quite passive, and only through thinking (category of the understanding) does he allow an *object* to be apprehended: thus he brings *thought into the perception*. But then, again, the object of thinking is an individual real object; and in this way thinking loses its essential character of universality and abstraction, and instead of general conceptions receives individual things as its object: thus again he *brings perception into thinking*. From this springs the inextricable confusion referred to, and the consequences of this first false step extend over his whole theory of knowledge. Through the whole of his theory the utter confusion of the idea of perception with the abstract idea

tends towards a something between the two which he expounds as the object of knowledge through the understanding and its categories, and calls this knowledge *experience*. It is hard to believe that Kant really figured to himself something fully determined and really distinct in this object of the understanding; I shall now prove this through the tremendous contradiction which runs through the whole Transcendental Logic, and is the real source of the obscurity in which it is involved.

In the "Critique of Pure Reason," p. 67-69; V. 92-94; p. 89, 90; V. 122, 123; further, V. 135, 139, 153, he repeats and insists: the understanding is no faculty of perception, its knowledge is not intuitive but discursive; the understanding is the faculty of judging (p. 69; V. 94), and a judgment is indirect knowledge, an idea of an idea (p. 68; V. 93); the understanding is the faculty of thinking, and thinking is knowledge through conceptions (p. 69; V. 94); the categories of the understanding are by no means the conditions under which objects are given in perception (p. 89; V. 122), and perception in no way requires the functions of thinking (p. 91; V. 123); our understanding can only think, not perceive (V. pp. 135, 139). Further, in the "Prolegomena," § 20, he says that perception, sensation, *perceptio*, belongs merely to the senses; judgment to the understanding alone; and in § 22, that the work of the senses is to perceive, that of the understanding to think, *i. e.*, to judge. Finally, in the "Critique of Practical Reason," fourth edition, p. 247; Rosenkranz's edition, p. 281, he says that the understanding is discursive; its ideas are thoughts, not perceptions. All this is in Kant's own words.

From this it follows that this perceptible world would exist for us even if we had no understanding at all; that it comes into our head in a quite inexplicable manner, which he constantly indicates by his strange expression the perception is *given*, without ever explaining this indefinite and metaphorical expression further.

Now all that has been quoted is contradicted in the most glaring manner by the whole of the rest of his doctrine of the understanding, of its categories, and of the possibility of experience as he explains it in the Transcendental Logic. Thus (Critique of Pure Reason, p. 79; V. 105), the understanding through its categories brings unity into the manifold of *perception*, and the pure conceptions of the understanding refer *a priori* to objects of *perception*. P. 94; V. 126, the "categories are the condition of experience, whether of perception, which is found in it, or of thought." V. p. 127, the understanding is the originator of experience. V. p. 128, the categories determine the *perception* of objects. V. p. 130, all that we present to ourselves as connected in the object (which is yet certainly something perceptible and not an abstraction), has been so connected by an act of the understanding. V. p. 135, the understanding is explained anew as the faculty of combining *a priori*, and of bringing the multiplicity of given ideas under the unity of apperception; but according to all ordinary use of words, apperception is not the thinking of a conception, but is *perception*. V. p. 136, we find a first principle of the possibility of all perception in connection with the understanding. V. p. 143, it stands as the heading, that all sense perception is conditioned by the categories. At the same place the *logical function of the judgment* also brings the manifold of given perceptions under an apperception in general, and the manifold of a given perception stands necessarily under the categories. V. p. 144, unity comes into perception, by means of the categories, through the understanding. V. p. 145, the thinking of the understanding is very strangely explained as synthetically combining, connecting, and arranging the manifold of perception. V. p. 161, experience is only possible through the categories, and consists in the connection of *sensations*, which, however, are just perceptions. V. p. 159, the categories are *a priori* knowledge of the objects of perception in general. Further, here and at V. p. 163 and 165, a chief doctrine of Kant's is given, this: *that the understanding first makes Nature possible*, because it prescribes laws for it *a priori*, and Nature adapts itself to the system of the understanding, and so on. Nature, however, is certainly perceptible and not an abstraction; therefore, the understanding must be a faculty of perception. V. p. 168, it is said, the conceptions of the understanding are the principles of the possibility of experience, and the latter is the condition of phenomena in space and time in general; phenomena which, however, certainly exist in perception. Finally, p. 189-211; V. 232-265, the long proof is given (the incorrectness of which is shown in

detail in my essay on the principle of sufficient reason, § 23) that the objective succession and also the coexistence of objects of experience are not sensuously apprehended, but are only brought into Nature by the understanding, and that Nature itself first becomes possible in this way. Yet it is certain that Nature, the course of events, and the coexistence of states, is purely perceptible, and no mere abstract thought.

I challenge every one who shares my respect towards Kant to reconcile these contradictions and to show that in his doctrine of the object of experience and the way it is determined by the activity of the understanding and its twelve functions, Kant thought something quite distinct and definite. I am convinced that the contradiction I have pointed out, which extends through the whole Transcendental Logic, is the real reason of the great obscurity of its language. Kant himself, in fact, was dimly conscious of the contradiction, inwardly combated it, but yet either would not or could not bring it to distinct consciousness, and therefore veiled it from himself and others, and avoided it by all kinds of subterfuges. This is perhaps also the reason why he made out of the faculties of knowledge such a strange complicated machine, with so many wheels, as the twelve categories, the transcendental synthesis of imagination, of the inner sense, of the transcendental unity of apperception, also the schematism of the pure conceptions of the understanding, &c., &c. And notwithstanding this great apparatus, not even an attempt is made to explain the perception of the external world, which is after all the principal fact in our knowledge; but this pressing claim is very meanly rejected, always through the same meaningless metaphorical expression: “The empirical perception is given us.” On p. 145 of the fifth edition, we learn further that the perception is given through the object; therefore the object must be something different from the perception.

If, now, we endeavour to investigate Kant's inmost meaning, not clearly expressed by himself, we find that in reality such an object, different from the perception, but which is by no means a conception, is for him the proper object for the understanding; indeed that it must be by means of the strange assumption of such an object, which cannot be presented in perception, that the perception first becomes experience. I believe that an old deeply-rooted prejudice in Kant, dead to all investigation, is the ultimate reason of the assumption of such an *absolute object*, which is an object in itself, *i. e.*, without a subject. It is certainly not the *perceived object*, but through the conception it is added to the perception by thought, as something corresponding to it; and now the perception is experience, and has value and truth, which it thus only receives through the relation to a conception (in diametrical opposition to my exposition, according to which the conception only receives value and truth from the perception). It is then the proper function of the categories to add on in thought to the perception this directly non-perceptible object. “The object is given only through perception, and is afterwards thought in accordance with the category” (Critique of Pure Reason, first edition, p. 399). This is made specially clear by a passage on p. 125 of the fifth edition: “Now the question arises whether conceptions *a priori* do not also come first as conditions under which alone a thing can be, not perceived certainly, but yet *thought* as an *object* in general,” which he answers in the affirmative. Here the source of the error and the confusion in which it is involved shows itself distinctly. For the *object* as such exists always only for *perception* and in it; it may now be completed through the senses, or, when it is absent, through the imagination. What is thought, on the contrary, is always an universal non-perceptible *conception*, which certainly can be the conception of an object in general; but only indirectly by means of conceptions does thought relate itself to *objects*, which always are and remain *perceptible*. For our thinking is not able to impart reality to perceptions; this they have, so far as they are capable of it (empirical reality) of themselves; but it serves to bring together the common element and the results of perceptions, in order to preserve them, and to be able to use them more easily. But Kant ascribes the objects themselves to thought, in order to make experience and the objective world dependent upon *understanding*, yet without allowing understanding to be a faculty of *perception*. In this relation he certainly distinguishes perception from thought, but he makes particular things sometimes the object of perception and sometimes the object of thought. In reality,

however, they are only the object of the former; our empirical perception is at once *objective*, just because it proceeds from the causal nexus. Things, not ideas different from them, are directly its object. Particular things as such are perceived in the understanding and through the senses; the one-sided impression upon the latter is at once completed by the imagination. But, on the contrary, as soon as we pass over to thought, we leave the particular things, and have to do with general conceptions, which cannot be presented in perception, although we afterwards apply the results of our thought to particular things. If we hold firmly to this, the inadmissibleness of the assumption becomes evident that the perception of things only obtains reality and becomes experience through the thought of these very things applying its twelve categories. Rather in perception itself the empirical reality, and consequently experience, is already given; but the perception itself can only come into existence by the application to sensation of the knowledge of the causal nexus, which is the one function of the understanding. Perception is accordingly in reality intellectual, which is just what Kant denies.

Besides in the passages quoted, the assumption of Kant here criticised will be found expressed with admirable clearness in the "Critique of Judgment," § 36, just at the beginning; also in the "Metaphysical Principles of Natural Science," in the note to the first explanation of "Phenomenology." But with a *naïveté* which Kant ventured upon least of all with reference to this doubtful point, it is to be found most distinctly laid down in the book of a Kantian, Kiesewetter's "*Grundriss einer algemeinen Logik*," third edition, part i., p. 434 of the exposition, and part ii., § 52 and 53 of the exposition; similarly in Tieftrunk's "*Denklehre in rein Deutschem Gewande*" (1825). It there appears so clearly how those disciples who do not themselves think become a magnifying mirror of the errors of every thinker. Once having determined his doctrine of the categories, Kant was always cautious when expounding it, but his disciples on the contrary were quite bold, and thus exposed its falseness.

According to what has been said, the object of the categories is for Kant, not indeed the thing in itself, but yet most closely akin to it. It is the *object in itself*; it is an object that requires no subject; it is a particular thing, and yet not in space and time, because not perceptible; it is an object of thought, and yet not an abstract conception. Accordingly Kant really makes a triple division: (1.) the idea; (2.) the object of the idea; (3.) the thing in itself. The first belongs to the sensibility, which in its case, as in that of sensation, includes the pure forms of perception, space and time. The second belongs to the understanding, which thinks it through its twelve categories. The third lies beyond the possibility of all knowledge. (In support of this, *cf.* Critique of Pure Reason, first edition, p. 108 and 109.) The distinction of the idea from the object of the idea is however unfounded; this had already been proved by Berkeley, and it appears from my whole exposition in the first book, especially chap. i. of the supplements; nay, even from Kant's own completely idealistic point of view in the first edition. But if we should not wish to count the object of the idea as belonging to the idea and identify it with the idea, it would be necessary to attribute it to the thing in itself: this ultimately depends on the sense which is attached to the word object. This, however, always remains certain, that, when we think clearly, nothing more can be found than idea and thing in itself. The illicit introduction of that hybrid, the object of the idea, is the source of Kant's errors; yet when it is taken away, the doctrine of the categories as conceptions *a priori* also falls to the ground; for they bring nothing to the perception, and are not supposed to hold good of the thing in itself, but by means of them we only think those "objects of the ideas," and thereby change ideas into experience. For every empirical perception is already experience; but every perception which proceeds from sensation is empirical: this sensation is related by the understanding, by means of its sole function (knowledge *a priori* of the law of causality), to its cause, which just on this account presents itself in space and time (forms of pure perception) as object of experience, material object, enduring in space through all time, yet as such always remains idea, as do space and time themselves. If we desire to go beyond this idea, then we arrive at the question as to the thing in itself, the answer to which is the theme of my whole work, as of all metaphysics in general. Kant's error here explained is connected with his mistake, which

we condemned before, that he gives no theory of the origin of empirical perception, but, without saying more, treats it as *given*, identifying it with the mere sensation, to which he only adds the forms of intuition or perception, space and time, comprehending both under the name sensibility. But from these materials no objective idea arises: this absolutely demands the relation of the idea to its cause, thus the application of the law of causality, and thus understanding; for without this the sensation still remains always subjective, and does not take the form of an object in space, even if space is given with it. But according to Kant, the understanding must not be assigned to perception; it is supposed merely to *think*, so as to remain within the transcendental logic. With this again is connected another mistake of Kant's: that he left it to me to adduce the only valid proof of the *a priori* nature of the law of causality which he rightly recognised, the proof from the possibility of objective empirical perception itself, and instead of it gives a palpably false one, as I have already shown in my essay on the principle of sufficient reason, § 23. From the above it is clear that Kant's "object of the idea" (2) is made up of what he has stolen partly from the idea (1), and partly from the thing in itself (3). If, in reality, experience were only brought about by the understanding applying its twelve different functions in order to *think* through as many conceptions *a priori*, the objects which were previously merely perceived, then every real thing would necessarily as such have a number of determinations, which, as given *a priori*, absolutely could not be thought away, just like space and time, but would belong quite essentially to the existence of the thing, and yet could not be deduced from the properties of space and time. But only one such determination is to be found – that of causality. Upon this rests materiality, for the essence of matter consists in action, and it is through and through causality (*cf.* Bk. II. ch. iv.) But it is materiality alone that distinguishes the real thing from the picture of the imagination, which is then only idea. For matter, as permanent, gives to the thing permanence through all time, in respect of its matter, while the forms change in conformity with causality. Everything else in the thing consists either of determinations of space or of time, or of its empirical properties, which are all referable to its activity, and are thus fuller determinations of causality. But causality enters already as a condition into the empirical perception, and this is accordingly a thing of the understanding, which makes even perception possible, and yet apart from the law of causality contributes nothing to experience and its possibility. What fills the old ontologies is, with the exception of what is given here, nothing more than relations of things to each other, or to our reflection, and a farrago of nonsense.

The language in which the doctrine of the categories is expressed affords an evidence of its baselessness. What a difference in this respect between the Transcendental Æsthetic and the Transcendental Analytic! In the former, what clearness, definiteness, certainty, firm conviction which is freely expressed and infallibly communicates itself! All is full of light, no dark lurking-places are left: Kant knows what he wants and knows that he is right. In the latter, on the other hand, all is obscure, confused, indefinite, wavering, uncertain, the language anxious, full of excuses and appeals to what is coming, or indeed of suppression. Moreover, the whole second and third sections of the Deduction of the Pure Conceptions of the Understanding are completely changed in the second edition, because they did not satisfy Kant himself, and they have become quite different from the first edition, though not clearer. We actually see Kant in conflict with the truth in order to carry out his hypothesis which he has once fixed upon. In the Transcendental Æsthetic all his propositions are really proved from undeniable facts of consciousness, in the Transcendental Analytic, on the contrary, we find, if we consider it closely, mere assertions that thus it is and must be. Here, then, as everywhere, the language bears the stamp of the thought from which it has proceeded, for style is the physiognomy of the mind. We have still to remark, that whenever Kant wishes to give an example for the purpose of fuller explanation, he almost always takes for this end the category of causality, and then what he has said turns out correct; for the law of causality is indeed the real form of the understanding, but it is also its only form, and the remaining eleven categories are merely blind windows. The deduction of the categories is simpler and less involved in the first edition than in the second. He labours to

explain how, according to the perception given by sensibility, the understanding produces experience by means of thinking the categories. In doing so, the words recognition, reproduction, association, apprehension, transcendental unity of apperception, are repeated to weariness, and yet no distinctness is attained. It is well worth noticing, however, that in this explanation he does not once touch upon what must nevertheless first occur to every one – the relation of the sensation to its external cause. If he did not intend this relation to hold good, he ought to have expressly denied it; but neither does he do this. Thus in this way he evades the point, and all the Kantians have in like manner evaded it. The secret motive of this is, that he reserves the causal nexus, under the name "ground of the phenomenon," for his false deduction of the thing in itself; and also that perception would become intellectual through the relation to the cause, which he dare not admit. Besides this, he seems to have been afraid that if the causal nexus were allowed to hold good between sensation and object, the latter would at once become the thing in itself, and introduce the empiricism of Locke. But this difficulty is removed by reflection, which shows us that the law of causality is of subjective origin, as well as the sensation itself; and besides this, our own body also, inasmuch as it appears in space, already belongs to ideas. But Kant was hindered from confessing this by his fear of the Berkeleian idealism.

"The combination of the manifold of perception" is repeatedly given as the essential operation of the understanding, by means of its twelve categories. Yet this is never adequately explained, nor is it shown what this manifold of perception is before it is combined by the understanding. But time and space, the latter in all its three dimensions, are *continua*, *i. e.*, all their parts are originally not separate but combined. Thus, then, everything that exhibits itself in them (is given) appears originally as a *continuum*, *i. e.*, its parts appear already combined and require no adventitious combination of a manifold. If, however, some one should seek to interpret that combining of the manifold of perception by saying that I refer the different sense-impressions of one object to this one only – thus, for example, perceiving a bell, I recognise that what affects my eye as yellow, my hand as smooth and hard, my ear as sounding, is yet only one and the same body, – then I reply that this is rather a consequence of the knowledge *a priori* of the causal nexus (this actual and only function of the understanding), by virtue of which all those different effects upon my different organs of sense yet lead me only to one common cause of them, the nature of the body standing before me, so that my understanding, in spite of the difference and multiplicity of the effects, still apprehends the unity of the cause as a single object, which just on that account exhibits itself in perception. In the beautiful recapitulation of his doctrine which Kant gives at p. 719-726 or V. 747-754 of the "Critique of Pure Reason," he explains the categories, perhaps more distinctly than anywhere else, as "the mere rule of the synthesis of that which empirical apprehension has given *a posteriori*." It seems as if here he had something in his mind, such as that, in the construction of the triangle, the angles give the rule for the composition of the lines; at least by this image one can best explain to oneself what he says of the function of the categories. The preface to the "Metaphysical First Principles of Natural Science" contains a long note which likewise gives an explanation of the categories, and says that they "differ in no respect from the formal acts of the understanding in judging," except that in the latter subject and predicate can always change places; then the judgment in general is defined in the same passage as "an act through which given ideas first become knowledge of an object." According to this, the brutes, since they do not judge, must also have no knowledge of objects. In general, according to Kant, there are only conceptions of objects, no perceptions. I, on the contrary, say: Objects exist primarily only for perception, and conceptions are always abstractions from this perception. Therefore abstract thinking must be conducted exactly according to the world present in perception, for it is only their relation to this that gives content to conceptions; and we must assume for the conceptions no other *a priori* determined form than the faculty of reflection in general, the nature of which is the construction of conceptions, *i. e.*, of abstract non-perceptible ideas, which constitutes the sole function of the *reason*, as I have shown in the first book. I therefore require that we should reject eleven of the categories, and only retain that of causality, and yet that we should see clearly that its activity is indeed the condition

of empirical perception, which accordingly is not merely sensuous but intellectual, and that the object so perceived, the object of experience, is one with the idea, from which there remains nothing to distinguish except the thing in itself.

After repeated study of the "Critique of Pure Reason" at different periods of my life, a conviction has forced itself upon me with regard to the origin of the Transcendental Logic, which I now impart as very helpful to an understanding of it. Kant's only discovery, which is based upon objective comprehension and the highest human thought, is the *apperçu* that time and space are known by us *a priori*. Gratified by this happy hit, he wished to pursue the same vein further, and his love of architectonic symmetry afforded him the clue. As he had found that a pure intuition or perception *a priori* underlay the empirical *perception* as its condition, he thought that in the same way certain *pure conceptions* as presuppositions in our faculty of knowledge must lie at the foundation of the empirically obtained *conceptions*, and that real empirical thought must be only possible through a pure thought *a priori*, which, however, would have no objects in itself, but would be obliged to take them from perception. So that as the *Transcendental Æsthetic* establishes an *a priori* basis of mathematics, there must, he supposed, also be a similar basis for logic; and thus, then for the sake of symmetry, the former received a pendant in a *Transcendental Logic*. From this point onwards Kant was no more free, no more in the position of purely, investigating and observing what is present in consciousness; but he was guided by an assumption and pursued a purpose – the purpose of finding what he assumed, in order to add to the Transcendental Æsthetic so happily discovered a Transcendental Logic analogous to it, and thus symmetrically corresponding to it, as a second storey. Now for this purpose he hit upon the table of judgments, out of which he constructed, as well as he could, the table of categories, the doctrine of twelve pure *a priori* conceptions, which are supposed to be the conditions of our *thinking* those very *things* the *perception* of which is conditioned by the two *a priori* forms of sensibility: thus a *pure understanding* now corresponded symmetrically to a *pure sensibility*. Then another consideration occurred to him, which offered a means of increasing the plausibility of the thing, by the assumption of the *schematism* of the pure conceptions of the understanding. But just through this the way in which his procedure had, unconsciously indeed, originated betrayed itself most distinctly. For because he aimed at finding something *a priori* analogous to every empirical function of the faculty of knowledge, he remarked that between our empirical perception and our empirical thinking, conducted in abstract non-perceptible conceptions, a connection very frequently, though not always, takes place, because every now and then we try to go back from abstract thinking to perception; but try to do so merely in order really to convince ourselves that our abstract thought has not strayed far from the safe ground of perception, and perhaps become exaggeration, or, it may be, mere empty talk; much in the same way as, when we are walking in the dark, we stretch out our hand every now and then to the guiding wall. We go back, then, to the perception only tentatively and for the moment, by calling up in imagination a perception corresponding to the conceptions which are occupying us at the time – a perception which can yet never be quite adequate to the conception, but is merely a temporary *representative* of it. I have already adduced what is needful on this point in my essay on the principle of sufficient reason, § 28. Kant calls a fleeting phantasy of this kind a schema, in opposition to the perfected picture of the imagination. He says it is like a monogram of the imagination, and asserts that just as such a schema stands midway between our abstract thinking of empirically obtained conceptions, and our clear perception which comes to us through the senses, so there are *a priori schemata of the pure conceptions of the understanding* between the faculty of perception *a priori* of pure sensibility and the faculty of thinking *a priori* of the pure understanding (thus the categories). These schemata, as monograms of the pure imagination *a priori*, he describes one by one, and assigns to each of them its corresponding category, in the wonderful "Chapter on the Schematism of the Pure Conceptions of the Understanding," which is noted as exceedingly obscure, because no man has ever been able to make anything out of it. Its obscurity, however, vanishes if it is considered from the point of view here indicated, but there also comes out more clearly in it than anywhere else the intentional nature of

Kant's procedure, and of the determination formed beforehand of finding what would correspond to the analogy, and could assist the architectonic symmetry; indeed this is here the case to such a degree as to be almost comical. For when he assumes schemata of the pure (empty) *a priori* conceptions of the understanding (categories) analogous to the empirical schemata (or representatives through the fancy of our actual conceptions), he overlooks the fact that the end of such schemata is here entirely wanting, For the end of the schemata in the case of empirical (real) thinking is entirely connected with the *material content* of such conceptions. For since these conceptions are drawn from empirical perception, we assist and guide ourselves when engaged in abstract thinking by now and then casting a momentary glance back at the perception out of which the conceptions are framed, in order to assure ourselves that our thought has still real content. This, however, necessarily presupposes that the conceptions which occupy us are sprung from perception, and it is merely a glance back at their material content, indeed a mere aid to our weakness. But in the case of *a priori* conceptions which as yet have no content at all, clearly this is necessarily omitted. For these conceptions are not sprung from perception, but come to it from within, in order to receive a content first from it. Thus they have as yet nothing on which they could look back. I speak fully upon this point, because it is just this that throws light upon the secret origin of the Kantian philosophising, which accordingly consists in this, that Kant, after the happy discovery of the two forms of intuition or perception *a priori*, exerted himself, under the guidance of the analogy, to prove that for every determination of our empirical knowledge there is an *a priori* analogue, and this finally extended, in the schemata, even to a mere psychological fact. Here the apparent depth and the difficulty of the exposition just serve to conceal from the reader that its content remains a wholly undemonstrable and merely arbitrary assumption. But he who has penetrated at last to the meaning of such an exposition is then easily induced to mistake this understanding so painfully attained for a conviction of the truth of the matter. If, on the contrary, Kant had kept himself here as unprejudiced and purely observant as in the discovery of *a priori* intuition or perception, he must have found that what is added to the pure intuition or perception of space and time, if an empirical perception arises from it, is on the one hand the sensation, and on the other hand the knowledge of causality, which changes the mere sensation into objective empirical perception, but just on this account is not first derived and learned from sensation, but exists *a priori*, and is indeed the form and function of the pure understanding. It is also, however, its sole form and function, yet one so rich in results that all our empirical knowledge rests upon it. If, as has often been said, the refutation of an error is only complete when the way it originated has been psychologically demonstrated, I believe I have achieved this, with regard to Kant's doctrine of the categories and their schemata, in what I have said above.

After Kant had thus introduced such great errors into the first simple outlines of a theory of the faculty of perception, he adopted a variety of very complicated assumptions. To these belongs first of all the synthetic unity of apperception: a very strange thing, very strangely explained. “The *I think* must be able to accompany all my ideas.” Must – be able: this is a problematic-apodictic enunciation; in plain English, a proposition which takes with one hand what it gives with the other. And what is the meaning of this carefully balanced proposition? That all knowledge of ideas is thinking? That is not the case: and it would be dreadful; there would then be nothing but abstract conceptions, or at any rate a pure perception free from reflection and will, such as that of the beautiful, the deepest comprehension of the true nature of things, *i. e.*, of their Platonic Ideas. And besides, the brutes would then either think also, or else they would not even have ideas. Or is the proposition perhaps intended to mean: no object without a subject? That would be very badly expressed by it, and would come too late. If we collect Kant's utterances on the subject, we shall find that what he understands by the synthetic unity of apperception is, as it were, the extensionless centre of the sphere of all our ideas, whose radii converge to it. It is what I call the subject of knowing, the correlative of all ideas, and it is also that which I have fully described and explained in the 22d chapter of the Supplements,

as the focus in which the rays of the activity of the brain converge. Therefore, to avoid repetition, I now refer to that chapter.

That I reject the whole doctrine of the categories, and reckon it among the groundless assumptions with which Kant burdened the theory of knowledge, results from the criticism given above; and also from the proof of the contradictions in the Transcendental Logic, which had their ground in the confusion of perception and abstract knowledge; also further from the proof of the want of a distinct and definite conception of the nature of the understanding and of the reason, instead of which we found in Kant's writings only incoherent, inconsistent, insufficient, and incorrect utterances with regard to these two faculties of the mind. Finally, it results from the explanations which I myself have given of these faculties of the mind in the first book and its Supplements, and more fully in the essay on the principle of sufficient reason, § 21, 26, and 34, – explanations which are very definite and distinct, which clearly follow from the consideration of the nature of our knowledge, and which completely agree with the conceptions of those two faculties of knowledge that appear in the language and writings of all ages and all nations, but were not brought to distinctness. Their defence against the very different exposition of Kant has, for the most part, been given already along with the exposure of the errors of that exposition. Since, however, the table of judgments, which Kant makes the foundation of his theory of thinking, and indeed of his whole philosophy, has, in itself, as a whole, its correctness, it is still incumbent upon me to show how these universal forms of all judgment arise in our faculty of knowledge, and to reconcile them with my exposition of it. In this discussion I shall always attach to the concepts understanding and reason the sense given them in my explanation, which I therefore assume the reader is familiar with.

An essential difference between Kant's method and that which I follow lies in this, that he starts from indirect, reflected knowledge, while I start from direct or intuitive knowledge. He may be compared to a man who measures the height of a tower by its shadow, while I am like him who applies the measuring-rule directly to the tower itself. Therefore, for him philosophy is a science *of* conceptions, but for me it is a science *in* conceptions, drawn from knowledge of perception, the one source of all evidence, and comprehended and made permanent in general conceptions. He passes over this whole world of perception which surrounds us, so multifarious and rich in significance, and confines himself to the forms of abstract thinking; and, although he never expressly says so, this procedure is founded on the assumption that reflection is the ectype of all perception, that, therefore, all that is essential in perception must be expressed in reflection, and expressed in very contracted forms and outlines, which are thus easily surveyed. According to this, what is essential and conformable to law in abstract knowledge would, as it were, place in our hands all the threads by which the varied puppet-show of the world of perception is set in motion before our eyes. If Kant had only distinctly expressed this first principle of his method, and then followed it consistently, he would at least have been obliged to separate clearly the intuitive from the abstract, and we would not have had to contend with inextricable contradictions and confusions. But from the way in which he solves his problem we see that that fundamental principle of his method was only very indistinctly present to his mind, and thus we have still to arrive at it by conjecture even after a thorough study of his philosophy.

Now as concerns the specified method and fundamental maxim itself, there is much to be said for it, and it is a brilliant thought. The nature of all science indeed consists in this, that we comprehend the endless manifold of perceptible phenomena under comparatively few abstract conceptions, and out of these construct a system by means of which we have all those phenomena completely in the power of our knowledge, can explain the past and determine the future. The sciences, however, divide the wide sphere of phenomena among them according to the special and manifold classes of the latter. Now it was a bold and happy thought to isolate what is absolutely essential to the conceptions as such and apart from their content, in order to discover from these forms of all thought found in this way what is essential to all intuitive knowledge also, and consequently to the world as phenomenon

in general; and because this would be found *a priori* on account of the necessity of those forms of thought, it would be of subjective origin, and would just lead to the ends Kant had in view. Here, however, before going further, the relation of reflection to knowledge of perception ought to have been investigated (which certainly presupposes the clear separation of the two, which was neglected by Kant). He ought to have inquired in what way the former really repeats and represents the latter, whether quite pure, or changed and to some extent disguised by being taken up into its special forms (forms of reflection); whether the form of abstract reflective knowledge becomes more determined through the form of knowledge of perception, or through the nature or constitution which unalterably belongs to itself, *i. e.*, to reflective knowledge, so that even what is very heterogeneous in intuitive knowledge can no longer be distinguished when it has entered reflective knowledge, and conversely many distinctions of which we are conscious in the reflective method of knowledge have also sprung from this knowledge itself, and by no means point to corresponding differences in intuitive knowledge. As the result of this investigation, however, it would have appeared that knowledge of perception suffers very nearly as much change when it is taken up into reflection as food when it is taken into the animal organism whose forms and compounds are determined by itself, so that the nature of the food can no longer be recognised from the result they produce. Or (for this is going a little too far) at least it would have appeared that reflection is by no means related to knowledge of perception as the reflection in water is related to the reflected objects, but scarcely even as the mere shadow of these objects stands to the objects themselves; which shadow repeats only a few external outlines, but also unites the most manifold in the same form and presents the most diverse through the same outline; so that it is by no means possible, starting from it, to construe the forms of things with completeness and certainty.

The whole of reflective knowledge, or the reason, has only one chief form, and that is the abstract conception. It is proper to the reason itself, and has no direct necessary connection with the world of perception, which therefore exists for the brutes entirely without conceptions, and indeed, even if it were quite another world from what it is, that form of reflection would suit it just as well. But the combination of conceptions for the purpose of judging has certain definite and normal forms, which have been found by induction, and constitute the table of judgments. These forms are for the most part deducible from the nature of reflective knowledge itself, thus directly from the reason, because they spring from the four laws of thought (called by me metalogical truths) and the *dictum de omni et nullo*. Certain others of these forms, however, have their ground in the nature of knowledge of perception, thus in the understanding; yet they by no means point to a like number of special forms of the understanding, but can all be fully deduced from the sole function which the understanding has – the direct knowledge of cause and effect. Lastly, still others of these forms have sprung from the concurrence and combination of the reflective and intuitive modes of knowledge, or more properly from the assumption of the latter into the former. I shall now go through the moments of the judgment one by one, and point out the origin of each of them in the sources referred to; and from this it follows of itself that a deduction of categories from them is wanting, and the assumption of this is just as groundless as its exposition was found to be entangled and self-conflicting.

1. The so-called *Quantity* of judgments springs from the nature of concepts as such. It thus has its ground in the reason alone, and has absolutely no direct connection with the understanding and with knowledge of perception. It is indeed, as is explained at length in the first book, essential to concepts, as such, that they should have an extent, a sphere, and the wider, less determined concept includes the narrower and more determined. The latter can therefore be separated from the former, and this may happen in two ways, – either the narrower concept may be indicated as an indefinite part of the wider concept in general, or it may be defined and completely separated by means of the addition of a special name. The judgment which carries out this operation is in the first case called a particular, and in the second case an universal judgment. For example, one and the same part of the sphere of the concept tree may be isolated through a particular and through an universal judgment,

thus – "Some trees bear gall-nuts," or "All oaks bear gall-nuts." One sees that the difference of the two operations is very slight; indeed, that the possibility of it depends upon the richness of the language. Nevertheless, Kant has explained this difference as disclosing two fundamentally different actions, functions, categories of the pure understanding which determines experience *a priori* through them.

Finally, a concept may also be used in order to arrive by means of it at a definite particular idea of perception, from which, as well as from many others, this concept itself is drawn; this happens in the singular judgment. Such a judgment merely indicates the boundary-line between abstract knowledge and knowledge of perception, and passes directly to the latter, "This tree here bears gall-nuts." Kant has made of this also a special category.

After all that has been said there is no need of further polemic here.

2. In the same way the *Quality* of the judgment lies entirely within the province of reason, and is not an adumbration of any law of that understanding which makes perception possible, *i. e.*, it does not point to it. The nature of abstract concepts, which is just the nature of the reason itself objectively comprehended, carries with it the possibility of uniting and separating their spheres, as was already explained in the first book, and upon this possibility, as their presupposition, rest the universal laws of thought of identity and contradiction, to which I have given the name of *metalogical* truths, because they spring purely from the reason, and cannot be further explained. They determine that what is united must remain united, and what is separated must remain separate, thus that what is established cannot at the same time be also abolished, and thus they presuppose the possibility of the combination and separation of spheres, *i. e.*, of judgment. This, however, lies, according to its *form*, simply and solely in the reason, and this *form* has not, like the *content* of the judgments, been brought over from the perceptible knowledge of the understanding, and therefore there is no correlative or analogue of it to be looked for there. After the perception has been brought about through the understanding and for the understanding, it exists complete, subject to no doubt nor error, and therefore knows neither assertion nor denial; for it expresses itself, and has not, like the abstract knowledge of the reason, its value and content in its mere relation to something outside of it, according to the principle of the ground of knowing. It is, therefore, pure reality; all negation is foreign to its nature, can only be added on through reflection, and just on this account remains always in the province of abstract thought.

To the affirmative and negative Kant adds the infinite judgment, making use of a crotchet of the old scholastics, an ingeniously invented stop-gap, which does not even require to be explained, a blind window, such as many others he made for the sake of his architectonic symmetry.

3. Under the very wide conception of *Relation* Kant has brought three entirely different properties of judgments, which we must, therefore, examine singly, in order to recognise their origin.

(*a.*) The *hypothetical judgment* in general is the abstract expression of that most universal form of all our knowledge, the principle of sufficient reason. In my essay on this principle, I already showed in 1813 that it has four entirely different meanings, and in each of these originally originates in a different faculty of knowledge, and also concerns a different class of ideas. It clearly follows from this, that the source of the hypothetical judgment in general, of that universal form of thought, cannot be, as Kant wishes to make it, merely the understanding and its category of causality; but that the law of causality which, according to my exposition, is the one form of knowledge of the pure understanding, is only one of the forms of that principle which embraces all pure or *a priori* knowledge – the principle of sufficient reason – which, on the other hand, in each of its meanings has this hypothetical form of judgment as its expression. We see here, however, very distinctly how kinds of knowledge which are quite different in their origin and significance yet appear, if thought *in abstracto* by the reason, in one and the same form of combination of concepts and judgments, and then in this form can no longer be distinguished, but, in order to distinguish them, we must go back to knowledge of perception, leaving abstract knowledge altogether. Therefore the path which was followed by Kant, starting from the point of view of abstract knowledge, to find the elements and the inmost spring of intuitive knowledge also, was quite a wrong one. For the rest, my whole introductory essay on the principle of sufficient

reason is, to a certain extent, to be regarded merely as a thorough exposition of the significance of the hypothetical form of judgment; therefore I do not dwell upon it longer here.

(*b.*) The form of the *categorical judgment* is nothing but the form of judgment in general, in its strictest sense. For, strictly speaking, judging merely means thinking, the combination of, or the impossibility of combining, the spheres of the concepts. Therefore the hypothetical and the disjunctive combination are properly no special forms of the judgment; for they are only applied to already completed judgments, in which the combination of the concepts remains unchanged the categorical. But they again connect these judgments, for the hypothetical form expresses their dependence upon each other, and the disjunctive their incompatibility. Mere concepts, however, have only *one* class of relations to each other, those which are expressed in the categorical judgment. The fuller determination, or the sub-species of this relation, are the intersection and the complete separateness of the concept-spheres, *i. e.*, thus affirmation and negation; out of which Kant has made special categories, under quite a different title, that of *quality*. Intersection and separateness have again sub-species, according as the spheres lie within each other entirely, or only in part, a determination which constitutes the *quantity* of the judgments; out of which Kant has again made a quite special class of categories. Thus he separates what is very closely related, and even identical, the easily surveyed modifications of the one possible relation of mere concepts to each other, and, on the other hand, unites what is very different under this title of relation.

Categorical judgments have as their metalogical principle the laws of thought of identity and contradiction. But the *ground* of the connection of the concept-spheres which gives *truth* to the judgment, which is nothing but this connection, may be of very different kinds; and, according to this, the truth of the judgment is either logical, or empirical, or metaphysical, or metalogical, as is explained in the introductory essay, § 30-33, and does not require to be repeated here. But it is apparent from this how very various the direct cognitions may be, all of which exhibit themselves in the abstract, through the combination of the spheres of two concepts, as subject and predicate, and that we can by no means set up the sole function of the understanding as corresponding to them and producing them. For example, the judgments, "Water boils, the sine measures the angle, the will resolves, business distracts, distinction is difficult," express through the same logical form the most different kinds of relations; but from this we obtain the right, however irregular the beginning may be, of placing ourselves at the standpoint of abstract knowledge to analyse direct intuitive knowledge. For the rest, the categorical judgment springs from knowledge of the understanding proper, in my sense, only when causation is expressed by it; this is, however, the case in all judgments which refer to a physical quality. For if I say, "This body is heavy, hard, fluid, green, sour, alkaline, organic, &c., &c.," this always refers to its effect, and thus is knowledge which is only possible through the pure understanding. Now, after this, like much which is quite different from it (for example, the subordination of very abstract concepts), has been expressed in the abstract through subject and predicate, these mere relations of concepts have been transferred back to knowledge of perception, and it has been supposed that the subject and predicate of the judgment must have a peculiar and special correlative in perception, substance and accident. But I shall show clearly further on that the conception substance has no other true content than that of the conception matter. Accidents, however, are quite synonymous with kinds of effects, so that the supposed knowledge of substance and accident is never anything more than the knowledge of cause and effect by the understanding. But the special manner in which the idea of matter arises is explained partly in § 4 of the first book, and still more clearly in the essay on the principle of sufficient reason at the end of § 21, p. 77 (3d ed., p. 82), and in some respects we shall see it still more closely when we investigate the principle of the permanence of substance.

(*c.*) *Disjunctive judgments* spring from the law of thought of excluded third, which is a metalogical truth; they are, therefore, entirely the property of the reason, and have not their origin in the understanding. The deduction of the category of community or *reciprocity* from them is, however,

a glaring example of the violence which Kant sometimes allowed to be done to truth, merely in order to satisfy his love of architectonic symmetry. The illegitimacy of that deduction has already often been justly condemned and proved upon various grounds, especially by G. E. Schulze in his "*Kritik der theoretischen Philosophie*," and by Berg in his "*Epikritik der Philosophie*." What real analogy is there, indeed, between the problematical determination of a concept by disjunctive predicates and the thought of reciprocity? The two are indeed absolutely opposed, for in the disjunctive judgment the actual affirmation of one of the two alternative propositions is also necessarily the negation of the other; if, on the other hand, we think two things in the relation of reciprocity, the affirmation of one is also necessarily the affirmation of the other, and *vice versa*. Therefore, unquestionably, the real logical analogue of reciprocity is the vicious circle, for in it, as nominally in the case of reciprocity, what is proved is also the proof, and conversely. And just as logic rejects the vicious circle, so the conception of reciprocity ought to be banished from metaphysics. For I now intend, quite seriously, to prove that there is no reciprocity in the strict sense, and this conception, which people are so fond of using, just on account of the indefiniteness of the thought, is seen, if more closely considered, to be empty, false, and invalid. First of all, the reader must call to mind what causality really is, and to assist my exposition, see upon this subject § 20 of the introductory essay, also my prize-essay on the freedom of the will, chap. iii. p. 27 *seq.*, and lastly the fourth chapter of the second book of this work. Causality is the law according to which the conditions or states of matter which appear determine their position in time. Causality has to do merely with conditions or states, indeed, properly, only with *changes*, and neither with matter as such, nor with permanence without change. *Matter*, as such, does not come under the law of causality, for it neither comes into being nor passes away; thus neither does the whole *thing*, as we commonly express ourselves, come under this law, but only the *conditions* or *states* of matter. Further, the law of causality has nothing to do with *permanence*, for where nothing changes there is no producing of *effects* and no causality, but a continuing quiet condition or state. But if, now, such a state is changed, then the new state is either again permanent or it is not, but immediately introduces a third state, and the necessity with which this happens is just the law of causality, which is a form of the principle of sufficient reason, and therefore cannot be further explained, because the principle of sufficient reason is the principle of all explanation and of all necessity. From this it is clear that cause and effect stand in intimate connection with, and necessary relation to, the *course of time*. Only because the state A. precedes in time the state B., and their succession is necessary and not accidental, *i. e.*, no mere sequence but a consequence – only because of this is the state A. cause and the state B. effect. The conception *reciprocity*, however, contains this, that both are cause and both are effect of each other; but this really amounts to saying that each of the two is the earlier and also the later; thus it is an absurdity. For that both states are simultaneous, and indeed necessarily simultaneous, cannot be admitted, because, as necessarily belonging to each other and existing at the same time, they constitute only *one* state. For the permanence of this state there is certainly required the continued existence of all its determinations, but we are then no longer concerned with change and causality, but with duration and rest, and nothing further is said than that if *one* determination of the whole state be changed, the new state which then appears cannot continue, but becomes the cause of the change of all the other determinations of the first state, so that a new third state appears; which all happens merely in accordance with the simple law of causality, and does not establish a *new* law, that of reciprocity.

I also definitely assert that the conception *reciprocity* cannot be supported by a single example. Everything that one seeks to pass off as such is either a state of rest, to which the conception of causality, which has only significance with reference to changes, finds no application at all, or else it is an alternating succession of states of the same name which condition each other, for the explanation of which simple causality is quite sufficient. An example of the first class is afforded by a pair of scales brought to rest by equal weights. Here there is no effect produced, for there is no change; it is a state of rest; gravity acts, equally divided, as in every body which is supported at its centre of

gravity, but it cannot show its force by any effect. That the taking away of one weight produces a second state, which at once becomes the cause of the third, the sinking of the other scale, happens according to the simple law of cause and effect, and requires no special category of the understanding, and not even a special name. An example of the second class is the continuous burning of a fire. The combination of oxygen with the combustible body is the cause of heat, and heat, again, is the cause of the renewed occurrence of the chemical combination. But this is nothing more than a chain of causes and effects, the links of which have alternately *the same name*. The burning, A., produces free heat, B., this produces new burning, C. (*i. e.*, a new effect which has the same name as the cause A., but is not individually identical with it), this produces new heat, D. (which is not really identical with the effect B., but only according to the concept, *i. e.*, it has the same name), and so on indefinitely. A good example of what in ordinary life is called reciprocity is afforded by a theory about deserts given by Humboldt (*Ansichten der Natur*, 2d ed., vol. ii. p. 79). In the sandy deserts it does not rain, but it rains upon the wooded mountains surrounding them. The cause is not the attraction of the clouds by the mountains; but it is the column of heated air rising from the sandy plain which prevents the particles of vapour from condensing, and drives the clouds high into the heavens. On the mountains the perpendicular rising stream of air is weaker, the clouds descend, and the rainfall ensues in the cooler air. Thus, want of rain and the absence of plants in the desert stand in the relation of reciprocity; it does not rain because the heated sand-plain sends out more heat; the desert does not become a steppe or prairie because it does not rain. But clearly we have here again, as in the example given above, only a succession of causes and effects of the same names, and throughout nothing essentially different from simple causality. This is also the case with the swinging of the pendulum, and indeed also with the self-conservation of the organised body, in which case likewise every state introduces a new one, which is of the same kind as that by which it was itself brought about, but individually is new. Only here the matter is complicated, because the chain no longer consists of links of two kinds, but of many kinds, so that a link of the same name only recurs after several others have intervened. But we always see before us only an application of the single and simple law of causality which gives the rule to the sequence of states, but never anything which must be comprehended by means of a new and special function of the understanding.

Or is it perhaps advanced in support of the conception of reciprocity that action and reaction are equal? But the reason of this is what I urge so strongly and have fully explained in the essay on the principle of sufficient reason, that the cause and the effect are not two bodies, but two successive states of bodies, consequently each of the two states implicates all bodies concerned; thus the effect, *i. e.*, the newly appearing state, for example, in the case of an impulse, extends to both bodies in the same proportion; therefore the body impelled produces just as great a change in the body impelling as it itself sustains (each in proportion to its mass and velocity). If one pleases to call this reciprocity, then absolutely every effect is a reciprocal effect, and no new conception is introduced on this account, still less does it require a new function of the understanding, but we only have a superfluous synonym for causality. But Kant himself, in a moment of thoughtlessness, exactly expressed this view in the “Metaphysical First Principles of Natural Science” at the beginning of the proof of the fourth principle of mechanics: “All external effect in the world is reciprocal effect.” How then should different functions lie *a priori* in the understanding for simple causality and for reciprocity, and, indeed, how should the real succession of things only be possible and knowable by means of the first, and their co-existence by means of the second? According to this, if all effect is reciprocal effect, succession and simultaneity would be the same thing, and therefore everything in the world would take place at the same moment. If there were true reciprocity, then perpetual motion would also be possible, and indeed *a priori* certain; but it is rather the case that the *a priori* conviction that there is no true reciprocity, and no corresponding form of the understanding, is the ground of the assertion that perpetual motion is impossible.

Aristotle also denies reciprocity in the strict sense; for he remarks that two things may certainly be reciprocal causes of each other, but only if this is understood in a different sense of each of them; for example, that one acts upon the other as the motive, but the latter acts upon the former as the cause of its movement. We find in two passages the same words: Physic., lib. ii. c. 3, and Metaph., lib. v. c. 2. Εστι δε τινα και αλληλων αιτια; οίον το πονειν αιτιον της ευεξιας, και αΰτη του πονειν; αλλ' ου τον αυτον τροπον, αλλα το μεν ώς τελος, το δε ώς αρχη κινησεως. (*Sunt præterea quæ sibi sunt mutuo causæ, ut exercitium bonæ habitudinis, et hæc exercitii: at non eodem modo, sed hæc ut finis, aliud ut principium motus.*) If, besides this, he had accepted a reciprocity proper, he would have introduced it here, for in both passages he is concerned with enumerating all the possible kinds of causes. In the *Analyt. post.*, lib. ii. c. 11, he speaks of a circle of causes and effects, but not of reciprocity.

4. The categories of *Modality* have this advantage over all others, that what is expressed through each of them really corresponds to the form of judgment from which it is derived; which with the other categories is scarcely ever the case, because for the most part they are deduced from the forms of judgment with the most capricious violence.

Thus that it is the conceptions of the possible, the actual, and the necessary which occasion the problematic, assertatory, and apodictic forms of judgment, is perfectly true; but that those conceptions are special, original forms of knowledge of the understanding which cannot be further deduced is not true. On the contrary, they spring from the single original form of all knowledge, which is, therefore, known to us *a priori*, the principle of sufficient reason; and indeed out of this the knowledge of *necessity* springs directly. On the other hand, it is only because reflection is applied to this that the conceptions of contingency, possibility, impossibility, and actuality arise. Therefore all these do not by any means spring from *one* faculty of the mind, the understanding, but arise through the conflict of abstract and intuitive knowledge, as will be seen directly.

I hold that to be necessary and to be the consequent of a given reason are absolutely interchangeable notions, and completely identical. We can never know, nor even think, anything as necessary, except so far as we regard it as the consequent of a given reason; and the conception of necessity contains absolutely nothing more than this dependence, this being established through something else, and this inevitable following from it. Thus it arises and exists simply and solely through the application of the principle of sufficient reason. Therefore, there is, according to the different forms of this principle, a physical necessity (the effect from the cause), a logical (through the ground of knowing, in analytical judgments, syllogisms, &c.), a mathematical (according to the ground of being in time and space), and finally a practical necessity, by which we intend to signify not determination through a pretended categorical imperative, but the necessary occurrence of an action according to the motives presented, in the case of a given empirical character. But everything necessary is only so relatively, that is, under the presupposition of the reason from which it follows; therefore absolute necessity is a contradiction. With regard to the rest, I refer to § 49 of the essay on the principle of sufficient reason.

The contradictory opposite, *i. e.*, the denial of necessity, is *contingency*. The content of this conception is, therefore, negative – nothing more than this: absence of the connection expressed by the principle of sufficient reason. Consequently the contingent is also always merely relative. It is contingent in relation to something which is not its reason. Every object, of whatever kind it may be – for example, every event in the actual world – is always at once necessary and contingent, *necessary* in relation to the *one* condition which is its cause: *contingent* in relation to everything else. For its contact in time and space with everything else is a mere coincidence without necessary connection: hence also the words chance, συμπτωμα, *contingens*. Therefore an absolute contingency is just as inconceivable as an absolute necessity. For the former would be simply an object which stood to no other in the relation of consequent to its reason. But the inconceivability of such a thing is just the content of the principle of sufficient reason negatively expressed, and therefore this principle must

first be upset before we can think an absolute contingency; and even then it itself would have lost all significance, for the conception of contingency has meaning only in relation to that principle, and signifies that two objects do not stand to each other in the relation of reason and consequent.

In nature, which consists of ideas of perception, everything that happens is necessary; for it proceeds from its cause. If, however, we consider this individual with reference to everything else which is not its cause, we know it as contingent; but this is already an abstract reflection. Now, further, let us abstract entirely from a natural object its causal relation to everything else, thus its necessity and its contingency; then this kind of knowledge comprehends the conception of the *actual*, in which one only considers the *effect*, without looking for the cause, in relation to which one would otherwise have to call it *necessary*, and in relation to everything else *contingent*. All this rests ultimately upon the fact that the *modality* of the judgment does not indicate so much the objective nature of things as the relation of our knowledge to them. Since, however, in nature everything proceeds from a cause, everything *actual* is also *necessary*, yet only so far as it is *at this time, in this place;* for only so far does determination by the law of causality extend. Let us leave, however, concrete nature and pass over to abstract thinking; then we can present to ourselves in reflection all the natural laws which are known to us partly *a priori*, partly only *a posteriori*, and this abstract idea contains all that is in nature at *any* time, in *any* place, but with abstraction from every definite time and place; and just in this way, through such reflection, we have entered the wide kingdom of *the possible*. But what finds no place even here is the *impossible*. It is clear that possibility and impossibility exist only for reflection, for abstract knowledge of the reason, not for knowledge of perception; although it is the pure forms of perception which supply the reason with the determination of the possible and impossible. According as the laws of nature, from which we start in the thought of the possible and impossible, are known *a priori* or *a posteriori*, is the possibility or impossibility metaphysical or physical.

From this exposition, which requires no proof because it rests directly upon the knowledge of the principle of sufficient reason and upon the development of the conceptions of the necessary, the actual, and the possible, it is sufficiently evident how entirely groundless is Kant's assumption of three special functions of the understanding for these three conceptions, and that here again he has allowed himself to be disturbed by no reflection in the carrying out of his architectonic symmetry.

To this, however, we have to add the other great mistake, that, certainly according to the procedure of earlier philosophy, he has confounded the conceptions of necessity and contingency with each other. That earlier philosophy has applied abstraction to the following mistaken use. It was clear that that of which the reason is given inevitably follows, *i. e.*, cannot not be, and thus necessarily is. But that philosophy held to this last determination alone, and said that is necessary which cannot be otherwise, or the opposite of which is impossible. It left, however, the ground and root of such necessity out of account, overlooked the relativity of all necessity which follows from it, and thereby made the quite unthinkable fiction of an *absolute necessity*, *i. e.*, of something the existence of which would be as inevitable as the consequent of a reason, but which yet was not the consequent of a reason, and therefore depended upon nothing; an addition which is an absurd *petitio*, for it conflicts with the principle of sufficient reason. Now, starting from this fiction, it explained, in diametrical opposition to the truth, all that is established by a reason as contingent, because it looked at the relative nature of its necessity and compared this with that entirely imaginary *absolute* necessity, which is self-contradictory in its conception.[5] Now Kant adheres to this fundamentally perverse definition of

[5] Cf. Christian Wolf's "*Vernünftige Gedanken von Gott, Welt und Seele*," § 577-579. It is strange that he only explains as contingent what is necessary according to the principle of sufficient reason of becoming, *i. e.*, what takes place from causes, and on the contrary recognises as necessary that which is so according to the other forms of the principle of sufficient reason; for example, what follows from the *essentia* (definition), thus analytical judgments, and further also mathematical truths. The reason he assigns for this is, that only the law of causality gives infinite series, while the other kinds of grounds give only finite series. Yet this is by no means the case with the forms of the principle of sufficient reason in pure space and time, but only holds good of the logical ground of knowledge; but he held mathematical necessity to be such also. Compare the essay on the principle of sufficient reason, § 50.

the contingent and gives it as explanation. (Critique of Pure Reason, V. p. 289-291, 243. V. 301, 419. V. 447, 486, 488.) He falls indeed into the most evident contradiction with himself upon this point, for on p. 301 he says: "Everything contingent has a cause," and adds, "That is contingent which might possibly not be." But whatever has a cause cannot possibly not be: thus it is necessary. For the rest, the source of the whole of this false explanation of the necessary and the contingent is to be found in Aristotle in "*De Generatione et Corruptione*," lib. ii. c. 9 et 11, where the necessary is explained as that which cannot possibly not be: there stands in opposition to it that which cannot possibly be, and between these two lies that which can both be and not be, – thus that which comes into being and passes away, and this would then be the contingent. In accordance with what has been said above, it is clear that this explanation, like so many of Aristotle's, has resulted from sticking to abstract conceptions without going back to the concrete and perceptible, in which, however, the source of all abstract conceptions lies, and by which therefore they must always be controlled. "Something which cannot possibly not be" can certainly be thought in the abstract, but if we go with it to the concrete, the real, the perceptible, we find nothing to support the thought, even as possible, – as even merely the asserted consequent of a given reason, whose necessity is yet relative and conditioned.

I take this opportunity of adding a few further remarks on these conceptions of modality. Since all necessity rests upon the principle of sufficient reason, and is on this account relative, all *apodictic* judgments are originally, and according to their ultimate significance, *hypothetical*. They become *categorical* only through the addition of an *assertatory* minor, thus in the conclusion. If this minor is still undecided, and this indecision is expressed, this gives the problematical judgment.

What in general (as a rule) is apodictic (a law of nature), is in reference to a particular case only problematical, because the condition must actually appear which brings the case under the rule. And conversely, what in the particular as such is necessary (apodictic) (every particular change necessary through the cause), is again in general, and predicated universally, only problematical; because the causes which appear only concern the particular case, and the apodictic, always hypothetical judgment, always expresses merely the general law, not the particular case directly. All this has its ground in the fact that possibility exists only in the province of reflection and for the reason; the actual, in the province of perception and for the understanding; the necessary, for both. Indeed, the distinction between necessary, actual, and possible really exists only in the abstract and according to the conception; in the real world, on the other hand, all three fall into one. For all that happens, happens *necessarily*, because it happens from causes; but these themselves have again causes, so that the whole of the events of the world, great and small, are a strict concatenation of necessary occurrences. Accordingly everything actual is also necessary, and in the real world there is no difference between actuality and necessity, and in the same way no difference between actuality and possibility; for what has not happened, *i. e.*, has not become actual, was also not possible, because the causes without which it could never appear have not themselves appeared, nor could appear, in the great concatenation of causes; thus it was an impossibility. Every event is therefore either necessary or impossible. All this holds good only of the empirically real world, *i. e.*, the complex of individual things, thus of the whole particular as such. If, on the other hand, we consider things generally, comprehending them *in abstracto*, necessity, actuality, and possibility are again separated; we then know everything which is in accordance with the *a priori* laws which belong to our intellect as possible in general; that which corresponds to the empirical laws of nature as possible in this world, even if it has never become actual; thus we distinguish clearly the possible from the actual. The actual is in itself always also necessary, but is only comprehended as such by him who knows its cause; regarded apart from this, it is and is called contingent. This consideration also gives us the key to that *contentio* περι δυνατων between the Megaric Diodorus and Chrysippus the Stoic which Cicero refers to in his book *De Fato*. Diodorus says: "Only what becomes actual was possible, and all that is actual is also necessary." Chrysippus on the other hand says: "Much that is possible never becomes actual; for only the necessary becomes actual." We may explain this thus: Actuality is the conclusion of a syllogism

to which possibility gives the premises. But for this is required not only the major but also the minor; only the two give complete possibility. The major gives a merely theoretical, general possibility *in abstracto*, but this of itself does not make anything possible, *i. e.*, capable of becoming actual. For this the minor also is needed, which gives the possibility for the particular case, because it brings it under the rule, and thereby it becomes at once actual. For example:

Maj. All houses (consequently also my house) can be destroyed by fire.

Min. My house is on fire.

Concl. My house is being destroyed by fire.

For every general proposition, thus every major, always determines things with reference to actuality only under a presupposition, therefore hypothetically; for example, the capability of being burnt down has as a presupposition the catching fire. This presupposition is produced in the minor. The major always loads the cannon, but only if the minor brings the match does the shot, *i. e.*, the conclusion, follow. This holds good throughout of the relation of possibility to actuality. Since now the conclusion, which is the assertion of actuality, always follows *necessarily*, it is evident from this that all that is actual is also necessary, which can also be seen from the fact that necessity only means being the consequent of a given reason: this is in the case of the actual a cause: thus everything actual is necessary. Accordingly, we see here the conceptions of the possible, the actual, and the necessary unite, and not merely the last presuppose the first, but also the converse. What keeps them apart is the limitation of our intellect through the form of time; for time is the mediator between possibility and actuality. The necessity of the particular event may be fully seen from the knowledge of all its causes; but the concurrence of the whole of these different and independent causes seems to us *contingent*; indeed their independence of each other is just the conception of contingency. Since, however, each of them was the necessary effect of *its* causes, the chain of which has no beginning, it is evident that contingency is merely a subjective phenomenon, arising from the limitation of the horizon of our understanding, and just as subjective as the optical horizon at which the heavens touch the earth.

Since necessity is the same thing as following from given grounds, it must appear in a special way in the case of every form of the principle of sufficient reason, and also have its opposite in the possibility and impossibility which always arises only through the application of the abstract reflection of the reason to the object. Therefore the four kinds of necessity mentioned above stand opposed to as many kinds of impossibility, physical, logical, mathematical and practical. It may further be remarked that if one remains entirely within the province of abstract concepts, possibility is always connected with the more general, and necessity with the more limited concept; for example, “An animal *may* be a bird, a fish, an amphibious creature, &c.” “A nightingale *must* be a bird, a bird *must* be an animal, an animal *must* be an organism, an organism *must* be a body.” This is because logical necessity, the expression of which is the syllogism, proceeds from the general to the particular, and never conversely. In the concrete world of nature (ideas of the first class), on the contrary, everything is really necessary through the law of causality; only added reflection can conceive it as also contingent, comparing it with that which is not its cause, and also as merely and purely actual, by disregarding all causal connection. Only in this class of ideas does the conception of the *actual* properly occur, as is also shown by the derivation of the word from the conception of causality. In the third class of ideas, that of pure mathematical perception or intuition, if we confine ourselves strictly to it, there is only necessity. Possibility occurs here also only through relation to the concepts of reflection: for example, “A triangle *may* be right-angled, obtuse-angled, or equiangular; its three angles *must* be equal to two right-angles.” Thus here we only arrive at the possible through the transition from the perceptible to the abstract.

After this exposition, which presupposes the recollection of what was said both in the essay on the principle of sufficient reason and in the first book of the present work, there will, it is hoped, be no further doubt as to the true and very heterogeneous source of those forms which the table of judgments lays before us, nor as to the inadmissibility and utter groundlessness of the assumption

of twelve special functions of the understanding for the explanation of them. The latter point is also supported by a number of special circumstances very easily noted. Thus, for example, it requires great love of symmetry and much trust in a clue derived from it, to lead one to assume that an affirmative, a categorical, and an assertatory judgment are three such different things that they justify the assumption of an entirely special function of the understanding for each of them.

Kant himself betrays his consciousness of the untenable nature of his doctrine of the categories by the fact that in the third chapter of the Analytic of Principles (*phænomena et noumena*) several long passages of the first edition (p. 241, 242, 244-246, 248-253) are omitted in the second – passages which displayed the weakness of that doctrine too openly. So, for example, he says there (p. 241) that he has not defined the individual categories, because he could not define them even if he had wished to do so, inasmuch as they were susceptible of no definition. In saying this he forgot that at p. 82 of the same first edition he had said: "I purposely dispense with the definition of the categories although I may be in possession of it." This then was, *sit venia verbo*, wind. But this last passage he has allowed to stand. And so all those passages wisely omitted afterwards betray the fact that nothing distinct can be thought in connection with the categories, and this whole doctrine stands upon a weak foundation.

This table of the categories is now made the guiding clue according to which every metaphysical, and indeed every scientific inquiry is to be conducted (Prolegomena, § 39). And, in fact, it is not only the foundation of the whole Kantian philosophy and the type according to which its symmetry is everywhere carried out, as I have already shown above, but it has also really become the procrustean bed into which Kant forces every possible inquiry, by means of a violence which I shall now consider somewhat more closely. But with such an opportunity what must not the *imitatores servum pecus* have done! We have seen. That violence then is applied in this way. The meaning of the expressions denoted by the titles, forms of judgment and categories, is entirely set aside and forgotten, and the expressions alone are retained. These have their source partly in Aristotle's *Analyt. priora*, i. 23 (περι ποιοτητος και ποσοτητος των του συλλογισμου ὁρων: *de qualitate et quantitate terminorum syllogismi*), but are arbitrarily chosen; for the extent of the concepts might certainly have been otherwise expressed than through the word *quantity*, though this word is more suited to its object than the rest of the titles of the categories. Even the word *quality* has obviously been chosen on account of the custom of opposing quality to quantity; for the name quality is certainly taken arbitrarily enough for affirmation and negation. But now in every inquiry instituted by Kant, every quantity in time and space, and every possible quality of things, physical, moral, &c., is brought by him under those category titles, although between these things and those titles of the forms of judgment and of thought there is absolutely nothing in common except the accidental and arbitrary nomenclature. It is needful to keep in mind all the respect which in other regards is due to Kant to enable one to refrain from expressing in hard terms one's repugnance to this procedure. The nearest example is afforded us at once by the pure physiological table of the general principles of natural science. What in all the world has the quantity of judgments to do with the fact that every perception has an extensive magnitude? What has the quality of judgments to do with the fact that every sensation has a degree? The former rests rather on the fact that space is the form of our external perception, and the latter is nothing more than an empirical, and, moreover, entirely subjective feeling, drawn merely from the consideration of the nature of our organs of sense. Further, in the table which gives the basis of rational psychology (Critique of Pure Reason, p. 344; V. 402), the *simplicity* of the soul is cited under quality; but this is just a quantitative property, and has absolutely no relation to the affirmation or negation in the judgment. But quantity had to be completed by the *unity* of the soul, which is, however, already included in its simplicity. Then modality is forced in in an absurd way; the soul stands in connection with *possible* objects; but connection belongs to relation, only this is already taken possession of by substance. Then the four cosmological Ideas, which are the material of the antinomies, are referred to the titles of the categories; but of this we shall speak more fully further on, when we come to the examination of these antinomies. Several, if possible, still more glaring

examples are to be found in the table of the *Categories of Freedom!* in the "Critique of Practical Reason;" also in the first book of the "Critique of Judgment," which goes through the judgment of taste according to the four titles of the categories; and, finally, in the "Metaphysical First Principles of Natural Science," which are entirely adapted to the table of the categories, whereby the false that is mingled here and there with what is true and excellent in this important work is for the most part introduced. See, for example, at the end of the first chapter how the unity, the multiplicity, and the totality of the directions of lines are supposed to correspond to the categories, which are so named according to the quantity of judgments.

The principle of the *Permanence of Substance* is deduced from the category of subsistence and inherence. This, however, we know only from the form of the categorical judgment, *i. e.*, from the connection of two concepts as subject and predicate. With what violence then is that great metaphysical principle made dependent upon this simple, purely logical form! Yet this is only done *pro forma*, and for the sake of symmetry. The proof of this principle, which is given here, sets entirely aside its supposed origin in the understanding and in the category, and is based upon the pure intuition or perception of time. But this proof also is quite incorrect. It is false that in mere time there is *simultaneity* and *duration*; these ideas only arise from the union of *space* with time, as I have already shown in the essay on the principle of sufficient reason, § 18, and worked out more fully in § 4 of the present work. I must assume a knowledge of both these expositions for the understanding of what follows. It is false that time *remains* the same through all change; on the contrary, it is just time itself that is fleeting; a permanent time is a contradiction. Kant's proof is untenable, strenuously as he has supported it with sophisms; indeed, he falls into the most palpable contradictions. Thus, after he has falsely set up co-existence as a mode of time (p. 177; V. 219), he says, quite rightly (p. 183; V. 226), "Co-existence is not a mode of time, for in time there are absolutely no parts together, but all in succession." In truth, space is quite as much implicated in co-existence as time. For if two things are co-existent and yet not one, they are different in respect of space; if two states of one thing are co-existent (*e. g.*, the glow and the heat of iron), then they are two contemporaneous effects of *one* thing, therefore presuppose matter, and matter presupposes space. Strictly speaking, co-existence is a negative determination, which merely signifies that two things or states are not different in respect of time; thus their difference is to be sought for elsewhere. But in any case, our knowledge of the permanence of substance, *i. e.*, of matter, must be based upon insight *a priori*; for it is raised above all doubt, and therefore cannot be drawn from experience. I deduce it from the fact that the principle of all becoming and passing away, the law of causality, of which we are conscious *a priori*, is essentially concerned only with the *changes*, *i. e.*, the successive *states* of matter, is thus limited to the form, and leaves the matter untouched, which therefore exists in our consciousness as the foundation of all things, which is not subject to becoming or passing away, which has therefore always been and will always continue to be. A deeper proof of the permanence of substance, drawn from the analysis of our perception of the empirical world in general, is to be found in the first book of this work, § 4, where it is shown that the nature of matter consists in the absolute *union of space and time*, a union which is only possible by means of the idea of causality, consequently only for the understanding, which is nothing but the subjective correlative of causality. Hence, also, matter is never known otherwise than as producing effects, *i. e.*, as through and through causality; to be and to act are with it one, which is indeed signified by the word *actuality*. Intimate union of space and time – causality, matter, actuality – are thus one, and the subjective correlative of this one is the understanding. Matter must bear in itself the conflicting properties of both factors from which it proceeds, and it is the idea of causality which abolishes what is contradictory in both, and makes their co-existence conceivable by the understanding, through which and for which alone matter is, and whose whole faculty consists in the knowledge of cause and effect. Thus for the understanding there is united in matter the inconstant flux of time, appearing as change of the accidents, with the rigid immobility of space, which exhibits itself as the permanence of substance. For if the substance passed

away like the accidents, the phenomenon would be torn away from space altogether, and would only belong to time; the world of experience would be destroyed by the abolition of matter, annihilation. Thus from the share which space has in matter, *i. e.*, in all phenomena of the actual – in that it is the opposite and counterpart of time, and therefore in itself and apart from the union with the latter knows absolutely no change – the principle of the permanence of substance, which recognises everything as *a priori* certain, had to be deduced and explained; but not from mere time, to which for this purpose and quite erroneously Kant has attributed *permanence*.

In the essay on the principle of sufficient reason, § 23, I have fully explained the incorrectness of the following proof of the *a priori* nature and of the necessity of the law of causality from the mere succession of events in time; I must, therefore, content myself here by referring to that passage.[6] This is precisely the case with the proof of reciprocity also, the concept of which I was obliged to explain above as invalid. What is necessary has also been said of modality, the working out of the principles of which now follows.

There are still a few points in the further course of the transcendental analytic which I should have to refute were it not that I am afraid of trying the patience of the reader; I therefore leave them to his own reflection. But ever anew in the "Critique of Pure Reason" we meet that principal and fundamental error of Kant's, which I have copiously denounced above, the complete failure to distinguish abstract, discursive knowledge from intuitive. It is this that throws a constant obscurity over Kant's whole theory of the faculty of knowledge, and never allows the reader to know what he is really speaking about at any time, so that instead of understanding, he always merely conjectures, for he alternately tries to understand what is said as referring to thought and to perception, and remains always in suspense. In the chapter "On the Division of all Objects into Phenomena and Noumena," Kant carries that incredible want of reflection as to the nature of the idea of perception and the abstract idea, as I shall explain more fully immediately, so far as to make the monstrous assertion that without thought, that is, without abstract conceptions, there is no knowledge of an object; and that perception, because it is not thought, is also not knowledge, and, in general, is nothing but a mere affection of sensibility, mere sensation! Nay, more, that perception without conception is absolutely void; but conception without perception is yet always something (p. 253; V. 309). Now this is exactly the opposite of the truth; for concepts obtain all significance, all content, only from their relation to ideas of perception, from which they have been abstracted, derived, that is, constructed through the omission of all that is unessential: therefore if the foundation of perception is taken away from them, they are empty and void. Perceptions, on the contrary, have in themselves immediate and very great significance (in them, indeed, the thing in itself objectifies itself); they represent themselves, express themselves, have no mere borrowed content like concepts. For the principle of sufficient reason governs them only as the law of causality, and determines as such only their position in space and time; it does not, however, condition their content and their significance, as is the case with concepts, in which it appears as the principle of the ground of knowing. For the rest, it looks as if Kant really wished here to set about distinguishing the idea of perception and the abstract idea. He objects to Leibnitz and Locke that the former reduced everything to abstract ideas, and the latter everything to ideas of perception. But yet he arrives at no distinction; and although Locke and Leibnitz really committed these errors, Kant himself is burdened with a third error which includes them both – the error of having so mixed up knowledge of perception and abstract knowledge that a monstrous hybrid of the two resulted, a chimera of which no distinct idea is possible, and which therefore necessarily only confused and stupefied students, and set them at variance.

Certainly thought and perception are separated more in the chapter referred to "On the Division of all Objects into Phenomena and Noumena" than anywhere else, but the nature of this distinction

[6] With my refutation of the Kantian proof may be compared the earlier attacks upon it by Feder, *Ueber Zeit, Raum und Kausalität*, § 28; and by G. E. Schulze, *Kritik der theoretischen Philosophie*, Bd. ii. S. 422-442.

is here a fundamentally false one. On p. 253; V. 309, it is said: “If I take away all thought (through the categories) from empirical knowledge, there remains absolutely no knowledge of an object, for through mere perception nothing at all is thought, and that this affection of sensibility is in me establishes really no relation of such ideas to any object.” This sentence contains, in some degree, all the errors of Kant in a nutshell; for it brings out clearly that he has falsely conceived the relation between sensation, perception, and thought, and accordingly identifies the perception, whose form he yet supposes to be space, and indeed space in all its three dimensions, with the mere subjective sensation in the organs of sense, but only allows the knowledge of an object to be given through thought, which is different from perception. I, on the contrary, say: Objects are first of all objects of perception, not of thought, and all knowledge of *objects* is originally and in itself perception. Perception, however, is by no means mere sensation, but the understanding is already active in it. The thought, which is added only in the case of men, not in the case of the brutes, is mere abstraction from perception, gives no fundamentally new knowledge, does not itself establish objects which were not before, but merely changes the form of the knowledge already won through perception, makes it abstract knowledge in concepts, whereby its concrete or perceptible character is lost, but, on the other hand, combination of it becomes possible, which immeasurably extends the range of its applicability. The material of our thought is, on the other hand, nothing else than our perceptions themselves, and not something which the perceptions did not contain, and which was added by the thought; therefore the material of everything that appears in our thought must be capable of verification in our perception, for otherwise it would be an empty thought. Although this material is variously manipulated and transformed by thought, it must yet be capable of being reduced to perception, and the thought traced back to this – just as a piece of gold can be reduced from all its solutions, oxides, sublimates, and combinations, and presented pure and undiminished. This could not happen if thought itself had added something, and, indeed, the principal thing, to the object.

The whole of the chapter on the Amphiboly, which follows this, is merely a criticism of the Leibnitzian philosophy, and as such is on the whole correct, though the form or pattern on which it is constructed is chosen merely for the sake of architectonic symmetry, which here also is the guiding clue. Thus, to carry out the analogy with the Aristotelian Organon, a transcendental Topic is set up, which consists in this, that every conception is to be considered from four points of view, in order to make out to which faculty of knowledge it belongs. But these four points of view are quite arbitrarily selected, and ten others might be added to them with just as much right; but their fourfold number corresponds to the titles of the categories, and therefore the chief doctrine of Leibnitz is divided among them as best it may be. By this critique, also, to some extent, certain errors are stamped as natural to the reason, whereas they were merely false abstractions of Leibnitz's, who, rather than learn from his great philosophical contemporaries, Spinoza and Locke, preferred to serve up his own strange inventions. In the chapter on the Amphiboly of Reflection it is finally said that there may possibly be a kind of perception entirely different from ours, to which, however, our categories are applicable; therefore the objects of that supposed perception would be *noumena*, things which can only be *thought* by us; but since the perception which would give that thought meaning is wanting to us, and indeed is altogether quite problematical, the object of that thought would also merely be a wholly indefinite possibility. I have shown above by quotations that Kant, in utter contradiction with himself, sets up the categories now as the condition of knowledge of perception, now as the function of merely abstract thought. Here they appear exclusively in the latter sense, and it seems quite as if he wished to attribute them merely to discursive thought. But if this is really his opinion, then necessarily at the beginning of the Transcendental Logic, before specifying the different functions of thought at such length, he was necessarily bound to characterise thought in general, and consequently to distinguish it from perception; he ought to have shown what knowledge is given by mere perception, and what that is new is added by thought. Then we would have known what he was really speaking about; or rather, he would then have spoken quite differently, first of perception, and then of thought; instead

of which, as it is, he is always dealing with something between the two, which is a mere delusion. There would not then be that great gap between the transcendental Æsthetic and the transcendental Logic, where, after the exposition of the mere form of perception, he simply dismisses its content, all that is empirically apprehended, with the phrase "It is given," and does not ask how it came about, *whether with or without understanding*; but, with one spring, passes over to abstract thought; and not even to thought in general, but at once to certain forms of thought, and does not say a word about what thought is, what the concept is, what is the relation of abstract and discursive to concrete and intuitive, what is the difference between the knowledge of men and that of brutes, and what is reason.

Yet it was just this distinction between abstract knowledge and knowledge of perception, entirely overlooked by Kant, which the ancients denoted by φαινομενα and νοουμενα,[7] and whose opposition and incommensurability occupied them so much in the philosophemes of the Eleatics, in Plato's doctrine of Ideas, in the dialectic of the Megarics, and later the Scholastics in the controversy between Nominalism and Realism, the seed of which, so late in developing, was already contained in the opposite mental tendencies of Plato and Aristotle. But Kant, who, in an inexcusable manner, entirely neglected the thing to denote which the words φαινομενα and νοουμενα had already been taken, took possession of the words, as if they were still unappropriated, in order to denote by them his thing in itself and his phenomenon.

Since I have been obliged to reject Kant's doctrine of the categories, just as he rejected that of Aristotle, I wish here to indicate as a suggestion a third way of reaching what is aimed at. What both Kant and Aristotle sought for under the name of the categories were the most general conceptions under which all things, however different, must be subsumed, and through which therefore everything that exists would ultimately be thought. Just on this account Kant conceived them as the *forms* of all thought.

Grammar is related to logic as clothes to the body. Should not, therefore, these primary conceptions, the ground-bass of the reason, which is the foundation of all special thought, without whose application, therefore, no thought can take place, ultimately lie in those conceptions which just on account of their exceeding generality (transcendentalism) have their expression not in single words, but in whole classes of words, because one of them is thought along with every word whatever it may be, whose designation would therefore have to be looked for, not in the lexicon but in the grammar? In fact, should they not be those distinctions of conceptions on account of which the word which expresses them is either a substantive or an adjective, a verb or an adverb, a pronoun, a preposition, or some other particle – in short, the parts of speech? For undoubtedly these denote the forms which all thought primarily assumes, and in which it directly moves; accordingly they are the essential forms of speech, the fundamental constituent elements of every language, so that we cannot imagine any language which would not consist of at least substantives, adjectives, and verbs. These fundamental forms would then have subordinated to them those forms of thought which are expressed through their inflections, that is, through declension and conjugation, and it is unessential to the chief concern whether in denoting them we call in the assistance of the article and the pronoun. We will examine the thing, however, somewhat more closely, and ask the question anew: What are the forms of thought?

(1.) Thought consists throughout of judging; judgments are the threads of its whole web, for without making use of a verb our thought does not move, and as often as we use a verb we judge.

(2.) Every judgment consists in the recognition of the relation between subject and predicate, which it separates or unites with various restrictions. It unites them from the recognition of the actual identity of the two, which can only happen in the case of synonyms; then in the recognition that the one is always thought along with the other, though the converse does not hold – in the universal affirmative proposition; up to the recognition that the one is sometimes thought along with the other, in the

[7] See *Sext. Empir. Pyrrhon. hypotyp.*, lib. i. c. 13, νοουμενα φαινομενοις αντετιθη Αναξαγορας (intelligibilia apparentibus opposuit Anaxagoras).

particular affirmative proposition. The negative propositions take the opposite course. Accordingly in every judgment the subject, the predicate, and the copula, the latter affirmative or negative, must be to be found; even although each of these is not denoted by a word of its own, as is however generally the case. The predicate and the copula are often denoted by *one* word, as "Caius ages;" sometimes one word denotes all three, as *concurritur*, *i. e.*, "the armies engage." From this it is evident that the forms of thought are not to be sought for precisely and directly in words, nor even in the parts of speech, for even in the same language the same judgment may be expressed in different words, and indeed in different parts of speech, yet the thought remains the same, and consequently also its form; for the thought could not be the same if the form of thought itself were different. But with the same thought and the same form of thought the form of words may very well be different, for it is merely the outward clothing of the thought, which, on the other hand, is inseparable from *its* form. Thus grammar only explains the clothing of the forms of thought. The parts of speech can therefore be deduced from the original forms of thought themselves which are independent of all language; their work is to express these forms of thought in all their modifications. They are the instrument and the clothing of the forms of thought, and must be accurately adapted to the structure of the latter, so that it may be recognised in them.

(3.) These real, unalterable, original forms of thought are certainly *those of Kant's logical table of judgments*; only that in this table are to be found blind windows for the sake of symmetry and the table of the categories; these must all be omitted, and also a false arrangement. Thus: —

(*a.*) *Quality*: affirmation and negation, *i. e.*, combination and separation of concepts: two forms. It depends on the copula.

(*b.*) *Quantity*: the subject-concept is taken either in whole or in part: totality or multiplicity. To the first belong also individual subjects: Socrates means "all Socrateses." Thus two forms. It depends on the subject.

(*c.*) *Modality*: has really three forms. It determines the quality as necessary, actual, or contingent. It consequently depends also on the copula.

These three forms of thought spring from the laws of thought of contradiction and identity. But from the principle of sufficient reason and the law of excluded middle springs —

(*d.*) *Relation.* It only appears if we judge concerning completed judgments, and can only consist in this, that it either asserts the dependence of one judgment upon another (also in the plurality of both), and therefore combines them in the *hypothetical* proposition; or else asserts that judgments exclude each other, and therefore separates them in the *disjunctive* proposition. It depends on the copula, which here separates or combines the completed judgments.

The *parts of speech* and grammatical forms are ways of expressing the three constituent parts of the judgment, the subject, the predicate, and the copula, and also of the possible relations of these; thus of the forms of thought just enumerated, and the fuller determinations and modifications of these. Substantive, adjective, and verb are therefore essential fundamental constituent elements of language in general; therefore they must be found in all languages. Yet it is possible to conceive a language in which adjective and verb would always be fused together, as is sometimes the case in all languages. Provisionally it may be said, for the expression of the *subject* are intended the substantive, the article, and the pronoun; for the expression of the *predicate*, the adjective, the adverb, and the preposition; for the expression of the *copula*, the verb, which, however, with the exception of the verb to be, also contains the predicate. It is the task of the philosophy of grammar to teach the precise mechanism of the expression of the forms of thought, as it is the task of logic to teach the operations with the forms of thought themselves.

Note.– As a warning against a false path and to illustrate the above, I mention S. Stern's "*Vorläufige Grundlage zur Sprachphilosophie*," 1835, which is an utterly abortive attempt to construct the categories out of the grammatical forms. He has entirely confused thought with perception, and therefore, instead of the categories of thought, he has tried to deduce the supposed categories

of perception from the grammatical forms, and consequently has placed the grammatical forms in direct relation to perception. He is involved in the great error that *language* is immediately related to *perception*, instead of being directly related only to thought as such, thus to the *abstract concepts*, and only by means of these to perception, to which they, however, have a relation which introduces an entire change of the form. What exists in perception, thus also the relations which proceed from time and space, certainly becomes an object of thought; thus there must also be forms of speech to express it, yet always merely in the abstract, as concepts. Concepts are always the primary material of thought, and the forms of logic are always related to these, never *directly* to perception. Perception always determines only the material, never the formal truth of the proposition, for the formal truth is determined according to the logical rules alone.

I return to the Kantian philosophy, and come now to the *Transcendental Dialectic*. Kant opens it with the explanation of *reason*, the faculty which is to play the principal part in it, for hitherto only sensibility and understanding were on the scene. When considering his different explanations of reason, I have already spoken above of the explanation he gives here that "it is the faculty of principles." It is now taught here that all the *a priori* knowledge hitherto considered, which makes pure mathematics and pure natural science possible, affords only *rules*, and no *principles*; because it proceeds from perceptions and forms of knowledge, and not from mere conceptions, which is demanded if it is to be called a principle. Such a principle must accordingly be knowledge *from pure conceptions* and yet *synthetical*. But this is absolutely impossible. From pure conceptions nothing but *analytical* propositions can ever proceed. If conceptions are to be synthetically and yet *a priori* combined, this combination must necessarily be accomplished by some third thing, through a pure perception of the formal possibility of experience, just as synthetic judgments *a posteriori* are brought about through empirical perception; consequently a synthetic proposition *a priori* can never proceed from pure conceptions. In general, however, we are *a priori* conscious of nothing more than the principle of sufficient reason in its different forms, and therefore no other synthetic judgments *a priori* are possible than those which proceed from that which receives its content from that principle.

However, Kant finally comes forward with a pretended principle of the reason answering to his demand, yet only with this *one*, from which others afterwards follow as corollaries. It is the principle which Chr. Wolf set up and explained in his "*Cosmologia*," sect. i. c. 2, § 93, and in his "*Ontologia*," § 178. As now above, under the title of the Amphiboly, mere Leibnitzian philosophemes were taken for natural and necessary aberrations of the reason, and were criticised as such, so here precisely the same thing happens with the philosophemes of Wolf. Kant still presents this principle of the reason in an obscure light, through indistinctness, indefiniteness, and breaking of it up (p. 307; V. 361, and 322; V. 379). Clearly expressed, however, it is as follows: "If the conditioned is given, the totality of its conditions must also be given, and therefore also the *unconditioned*, through which alone that totality becomes complete." We become most vividly aware of the apparent truth of this proposition if we imagine the conditions and the conditioned as the links of a suspended chain, the upper end of which, however, is not visible, so that it might extend *ad infinitum*; since, however, the chain does not fall, but hangs, there must be above *one* link which is the first, and in some way is fixed. Or, more briefly: the reason desires to have a point of attachment for the causal chain which reaches back to infinity; it would be convenient for it. But we will examine the proposition, not in figures, but in itself. Synthetic it certainly is; for, analytically, nothing more follows from the conception of the conditioned than that of the condition. It has not, however, *a priori* truth, nor even *a posteriori*, but it surreptitiously obtains its appearance of truth in a very subtle way, which I must now point out. Immediately, and *a priori*, we have the knowledge which the principle of sufficient reason in its four forms expresses. From this immediate knowledge all abstract expressions of the principle of sufficient reason are derived, and they are thus indirect; still more, however, is this the case with inferences or corollaries from them. I have already explained above how *abstract* knowledge often unites a variety of *intuitive* cognitions in *one* form or *one* concept in such a way that they can no longer be distinguished;

therefore abstract knowledge stands to intuitive knowledge as the shadow to the real objects, the great multiplicity of which it presents through one outline comprehending them all. Now the pretended principle of the reason makes use of this shadow. In order to deduce from the principle of sufficient reason the unconditioned, which directly contradicts it, it prudently abandons the immediate concrete knowledge of the content of the principle of sufficient reason in its particular forms, and only makes use of abstract concepts which are derived from it, and have value and significance only through it, in order to smuggle its unconditioned somehow or other into the wide sphere of those concepts. Its procedure becomes most distinct when clothed in dialectical form; for example, thus: "If the conditioned exists, its condition must also be given, and indeed all given, thus completely, thus the totality of its conditions; consequently, if they constitute a series, the whole series, consequently also its first beginning, thus the unconditioned." Here it is false that the conditions of a conditioned can constitute a *series*. Rather must the totality of the conditions of everything conditioned be contained in its *nearest* ground or reason from which it directly proceeds, and which is only thus a *sufficient* ground or reason. For example, the different determinations of the state which is the cause, all of which must be present together before the effect can take place. But the series, for example, the chain of causes, arises merely from the fact that we regard what immediately before was the condition as now a conditioned; but then at once the whole operation begins again from the beginning, and the principle of sufficient reason appears anew with its claim. But there can never be for a conditioned a properly successive *series* of conditions, which exist merely as such, and on account of that which is at last conditioned; it is always an alternating series of conditioneds and conditions; as each link is laid aside the chain is broken, and the claim of the principle of sufficient reason entirely satisfied, it arises anew because the condition becomes the conditioned. Thus the principle of *sufficient* reason always demands only the completeness of the *immediate or next condition*, never the completeness of a *series*. But just this conception of the completeness of the condition leaves it undetermined whether this completeness should be simultaneous or successive; and since the latter is chosen, the demand now arises for a complete series of conditions following each other. Only through an arbitrary abstraction is a series of causes and effects regarded as a series of causes alone, which exists merely on account of the last effect, and is therefore demanded as its *sufficient* reason. From closer and more intelligent consideration, and by rising from the indefinite generality of abstraction to the particular definite reality, it appears, on the contrary, that the demand for a *sufficient* reason extends only to the completeness of the determinations of the *immediate* cause, not to the completeness of a series. The demand of the principle of sufficient reason is completely extinguished in each sufficient reason given. It arises, however, immediately anew, because this reason is again regarded as a consequent; but it never demands directly a series of reasons. If, on the other hand, instead of going to the thing itself, we confine ourselves to the abstract concepts, these distinctions vanish. Then a chain of alternating causes and effects, or of alternating logical reasons and consequents, is given out as simply a chain of causes of the last effect, or reasons of the last consequent, and the *completeness of the conditions*, through which alone a reason becomes *sufficient*, appears as the completeness of that assumed *series* of reasons alone, which only exist on account of the last consequent. There then appears the abstract principle of the reason very boldly with its demand for the unconditioned. But, in order to recognise the invalidity of this claim, there is no need of a critique of reason by means of antinomies and their solution, but only of a critique of reason understood in my sense, an examination of the relation of abstract knowledge to direct intuitive knowledge, by means of ascending from the indefinite generality of the former to the fixed definiteness of the latter. From such a critique, then, it here appears that the nature of the reason by no means consists in the demand for an unconditioned; for, whenever it proceeds with full deliberation, it must itself find that an unconditioned is an absurdity. The reason as a faculty of knowledge can always have to do only with objects; but every object for the subject is necessarily and irrevocably subordinated to the principle of sufficient reason, both *a parte ante* and *a parte post*. The validity of the principle of sufficient reason is so involved in the form of consciousness that we

absolutely cannot imagine anything objective of which no *why* could further be demanded; thus we cannot imagine an absolute absolute, like a blind wall in front of us. That his convenience should lead this or that person to stop at some point, and assume such an absolute at pleasure, is of no avail against that incontestable certainty *a priori*, even if he should put on an air of great importance in doing so. In fact, the whole talk about the absolute, almost the sole theme of philosophies since Kant, is nothing but the cosmological proof *incognito*. This proof, in consequence of the case brought against it by Kant, deprived of all right and declared outlawed, dare no longer show itself in its true form, and therefore appears in all kinds of disguises – now in distinguished form, concealed under intellectual intuition or pure thought; now as a suspicious vagabond, half begging, half demanding what it wants in more unpretending philosophemes. If an absolute must absolutely be had, then I will give one which is far better fitted to meet all the demands which are made on such a thing than these visionary phantoms; it is matter. It has no beginning, and it is imperishable; thus it is really independent, and *quod per se est et per se concipitur*; from its womb all proceeds, and to it all returns; what more can be desired of an absolute? But to those with whom no critique of reason has succeeded, we should rather say —

> “Are not ye like unto women, who ever
> Return to the point from which they set out,
> Though reason should have been talked by the hour?”

That the return to an unconditioned cause, to a first beginning, by no means lies in the nature of reason, is, moreover, practically proved by the fact that the primitive religions of our race, which even yet have the greatest number of followers upon earth, Brahmanism and Buddhaism, neither know nor admit such assumptions, but carry the series of phenomena conditioning each other into infinity. Upon this point, I refer to the note appended to the criticism of the first antinomy, which occurs further on; and the reader may also see Upham's “Doctrine of Buddhaism” (p. 9), and in general all genuine accounts of the religions of Asia. Judaism and reason ought not to be identified.

Kant, who by no means desires to maintain his pretended principle of reason as objectively valid, but merely as subjectively necessary, deduces it even as such only by means of a shallow sophism, p. 307; V. 364. He says that because we seek to subsume every truth known to us under a more general truth, as far as this process can be carried, this is nothing else than the pursuit of the unconditioned, which we already presuppose. But, in truth, in this endeavour we do nothing more than apply reason, and intentionally make use of it to simplify our knowledge by enabling us to survey it – reason, which is that faculty of abstract, general knowledge that distinguishes the reflective, thinking man, endowed with speech, from the brute, which is the slave of the present. For the use of reason just consists in this, that we know the particular through the universal, the case through the rule, the rule through the more general rule; thus that we seek the most general points of view. Through such survey or general view our knowledge is so facilitated and perfected that from it arises the great difference between the life of the brutes and that of men, and again between the life of educated and that of uneducated men. Now, certainly the series of *grounds of knowledge*, which exist only in the sphere of the abstract, thus of reason, always finds an end in what is indemonstrable, *i. e.*, in an idea which is not further conditioned according to this form of the principle of sufficient reason, thus in the *a priori* or *a posteriori* directly perceptible ground of the first proposition of the train of reasoning. I have already shown in the essay on the principle of sufficient reason, § 50, that here the series of grounds of knowledge really passes over into grounds of becoming or of being. But one can only desire to make this circumstance hold good as a proof of an unconditioned according to the law of causality, or even of the mere demand for such an unconditioned, if one has not yet distinguished the forms of the principle of sufficient reason at all, but, holding to the abstract expression, has confounded them all. Kant, however, seeks to establish that confusion, through a mere play upon words, with *Universalitas*

and *Universitas*, p. 322; V. 379. Thus it is fundamentally false that our search for higher grounds of knowledge, more general truths, springs from the presupposition of an object unconditioned in its being, or has anything whatever in common with this. Moreover, how should it be essential to the reason to presuppose something which it must know to be an absurdity as soon as it reflects? The source of that conception of the unconditioned is rather to be found only in the indolence of the individual who wishes by means of it to get rid of all further questions, whether his own or of others, though entirely without justification.

Now Kant himself denies objective validity to this pretended principle of reason; he gives it, however, as a necessary subjective assumption, and thus introduces an irremediable split into our knowledge, which he soon allows to appear more clearly. With this purpose he unfolds that principle of reason further, p. 322; V. 379, in accordance with the method of architectonic symmetry of which he is so fond. From the three categories of relation spring three kinds of syllogisms, each of which gives the clue for the discovery of a special unconditioned, of which again there are three: the soul, the world (as an object in itself and absolute totality), and God. Now here we must at once note a great contradiction, of which Kant, however, takes no notice, because it would be very dangerous to the symmetry. Two of these unconditioneds are themselves conditioned by the third, the soul and the world by God, who is the cause of their existence. Thus the two former have by no means the predicate of unconditionedness in common with the latter, though this is really the point here, but only that of inferred being according to the principles of experience, beyond the sphere of the possibility of experience.

Setting this aside, we recognise in the three unconditioneds, to which, according to Kant, reason, following its essential laws, must come, the three principal subjects round which the whole of philosophy under the influence of Christianity, from the Scholastics down to Christian Wolf, has turned. Accessible and familiar as these conceptions have become through all these philosophers, and now also through the philosophers of pure reason, this by no means shows that, without revelation, they would necessarily have proceeded from the development of all reason as a production peculiar to its very nature. In order to prove this it would be necessary to call in the aid of historical criticism, and to examine whether the ancient and non-European nations, especially the peoples of Hindostan and many of the oldest Greek philosophers, really attained to those conceptions, or whether it is only we who, by quite falsely translating the Brahma of the Hindus and the Tien of the Chinese as "God," good-naturedly attribute such conceptions to them, just as the Greeks recognised their gods everywhere; whether it is not rather the case that theism proper is only to be found in the religion of the Jews, and in the two religions which have proceeded from it, whose followers just on this account comprise the adherents of all other religions on earth under the name of heathen, which, by the way, is a most absurd and crude expression, and ought to be banished at least from the writings of the learned, because it identifies and jumbles together Brahmanists, Buddhists, Egyptians, Greeks, Romans, Germans, Gauls, Iroquois, Patagonians, Caribbeans, Otaheiteans, Australians, and many others. Such an expression is all very well for priests, but in the learned world it must at once be shown the door: it can go to England and take up its abode at Oxford. It is a thoroughly established fact that Buddhism, the religion which numbers more followers than any other on earth, contains absolutely no theism, indeed rejects it. As regards Plato, it is my opinion that he owes to the Jews the theism with which he is periodically seized. On this account Numenius (according to Clem. Alex., *Strom.*, i. c. 22, Euseb. *præp. evang.*, xiii. 12, and Suidas under Numenius) called him the *Moses græcisans*: Τι γαρ εστι Πλατων, η Μωσης αττικιζων; and he accuses him of having stolen (αποσυλησας) his doctrine of God and the creation from the Mosaical writings. Clemens often repeats that Plato knew and made use of Moses, *e. g.*, *Strom.*, i. 25. – v. c. 14, § 90, &c., &c.; *Pædagog.*, ii. 10, and iii. 11; also in the *Cohortatio ad gentes*, c. 6, where, after he has bitterly censured and derided the whole of the Greek philosophers in the preceding chapter because they were not Jews, he bestows on Plato nothing but praise, and breaks out into pure exultation that as Plato had learnt his geometry from the Egyptians,

his astronomy from the Babylonians, magic from the Thracians, and much also from the Assyrians, so he had learnt his theism from the Jews: Οιδα σου τους διδασκαλους, καν αποκρυπτειν εθελῇς, … δοξαν την του θεου παρ᾽ αυτων ωφελησει των Εβραιων (*Tuos magistros novi, licet eos celare velis, … illa de Deo sententia suppeditata tibi est ab Hebræis*). A pathetic scene of recognition. But I see a remarkable confirmation of the matter in what follows. According to Plutarch (*in Mario*), and, better, according to Lactantius (i. 3, 19), Plato thanked Nature that he had been born a human being and not a brute, a man and not a woman, a Greek and not a barbarian. Now in Isaac Euchel's "Prayers of the Jews," from the Hebrew, second edition, 1799, p. 7, there is a morning prayer in which God is thanked and praised that the worshipper was born a Jew and not a heathen, a free man and not a slave, a man and not a woman. Such an historical investigation would have spared Kant an unfortunate necessity in which he now becomes involved, in that he makes these three conceptions spring necessarily from the nature of reason, and yet explains that they are untenable and unverifiable by the reason, and thus makes the reason itself a sophisticator; for he says, p. 339; V. 397: "There are sophistications, not of man, but of pure reason itself, from which even the wisest cannot free himself, and although after much trouble he may be able to avoid error, yet he never can escape from the illusion which unceasingly torments and mocks him." Therefore these Kantian "Ideas of the Reason" might be compared to the focus in which the converging reflected rays from a concave mirror meet several inches before its surface, in consequence of which, by an inevitable process of the understanding, an object presents itself to us there which is a thing without reality.

But the name "Idea" is very unfortunately chosen for these pretended necessary productions of the pure theoretical reason, and violently appropriated from Plato, who used it to denote the eternal forms which, multiplied through space and time, become partially visible in the innumerable individual fleeting things. Plato's "Ideas" are accordingly throughout perceptible, as indeed the word which he chose so definitely signifies, for it could only be adequately translated by means of perceptible or visible things; and Kant has appropriated it to denote that which lies so far from all possibility of perception that even abstract thought can only half attain to it. The word "Idea," which Plato first introduced, has, moreover, since then, through two-and-twenty centuries, always retained the significance in which he used it; for not only all ancient philosophers, but also all the Scholastics, and indeed the Church Fathers and the theologians of the Middle Ages, used it only in that Platonic sense, the sense of the Latin word *exemplar*, as Suarez expressly mentions in his twenty-fifth Disputation, sect. 1. That Englishmen and Frenchmen were later induced by the poverty of their languages to misuse this word is bad enough, but not of importance. Kant's misuse of the word idea, by the substitution of a new significance introduced by means of the slender clue of not being object of experience, which it has in common with Plato's ideas, but also in common with every possible chimera, is thus altogether unjustifiable. Now, since the misuse of a few years is not to be considered against the authority of many centuries, I have always used the word in its old, original, Platonic significance.

The refutation of *rational psychology* is much fuller and more thorough in the first edition of the "Critique of Pure Reason" than in the second and following editions, and therefore upon this point we must make use of the first edition exclusively. This refutation has as a whole very great merit and much truth. Yet I am clearly of the opinion that it was merely from his love of symmetry that Kant deduced as necessary the conception of the soul from the paralogism of substantiality by applying the demand for the unconditioned to the conception *substance*, which is the first category of relation, and accordingly maintained that the conception of a soul arose in this way in every speculative reason. If this conception really had its origin in the presupposition of a final subject of all predicates of a thing, one would have assumed a soul not in men alone, but also just as necessarily in every lifeless thing, for such a thing also requires a final subject of all its predicates. Speaking generally, however, Kant makes use of a quite inadmissible expression when he talks of something which can exist only as subject and not as predicate (*e. g.*, Critique of Pure Reason, p. 323; V. 412; Prolegomena, § 4 and 47); though

a precedent for this is to be found in Aristotle's "Metaphysics," iv. ch. 8. Nothing whatever exists as subject and predicate, for these expressions belong exclusively to logic, and denote the relations of abstract conceptions to each other. Now their correlative or representative in the world of perception must be substance and accident. But then we need not look further for that which exists always as substance and never as accident, but have it directly in matter. It is the substance corresponding to all properties of things which are their accidents. It is, in fact, if one wishes to retain the expression of Kant which has just been condemned, the final subject of all predicates of that empirically given thing, that which remains after the abstraction of all its properties of every kind. And this holds good of man as of a brute, a plant, or a stone, and is so evident, that in order not to see it a determined desire not to see is required. That it is really the prototype of the conception substance, I will show soon. But subject and predicate are related to substance and accident rather as the principle of sufficient reason in logic to the law of causality in nature, and the substitution or identification of the former is just as inadmissible as that of the latter. Yet in the "Prolegomena," § 46, Kant carries this substitution and identification to its fullest extent in order to make the conception of the soul arise from that of the final subject of all predicates and from the form of the categorical syllogism. In order to discover the sophistical nature of this paragraph, one only needs to reflect that subject and predicate are purely logical determinations, which concern abstract conceptions solely and alone, and that according to their relation in the judgment. Substance and accident, on the other hand, belong to the world of perception and its apprehension in the understanding, and are even there only as identical with matter and form or quality. Of this more shortly.

The antithesis which has given occasion for the assumption of two fundamentally different substances, body and soul, is in truth that of objective and subjective. If a man apprehends himself objectively in external perception, he finds a being extended in space and in general merely corporeal; but if, on the other hand, he apprehends himself in mere self-consciousness, thus purely subjectively, he finds himself a merely willing and perceiving being, free from all forms of perception, thus also without a single one of the properties which belong to bodies. Now he forms the conception of the soul, like all the transcendental conceptions called by Kant Ideas, by applying the principle of sufficient reason, the form of all objects, to that which is not an object, and in this case indeed to the subject of knowing and willing. He treats, in fact, knowing, thinking, and willing as effects of which he seeks the cause, and as he cannot accept the body as their cause, he assumes a cause of them entirely different from the body. In this manner the first and the last of the dogmatists proves the existence of the soul: Plato in the "Phædrus" and also Wolf: from thinking and willing as the effects which lead to that cause. Only after in this way, by hypostatising a cause corresponding to the effect, the conception of an immaterial, simple, indestructible being had arisen, the school developed and demonstrated this from the conception of *substance*. But this conception itself they had previously constructed specially for this purpose by the following artifice, which is worthy of notice.

With the first class of ideas, *i. e.*, the real world of perception, the idea of matter is also given; because the law governing this class of ideas, the law of causality, determines the change of the states or conditions, and these conditions themselves presuppose something permanent, whose changes they are. When speaking above of the principle of the permanence of substance, I showed, by reference to earlier passages, that this idea of matter arises because in the understanding, for which alone it exists, time and space are intimately united, and the share of space in this product exhibits itself as the permanence of matter, while the share of time appears as the change of states. Purely in itself, matter can only be thought *in abstracto*, and not perceived; for to perception it always appears already in form and quality. From this conception of *matter*, *substance* is again an abstraction, consequently a higher *genus*, and arose in this way. Of the conception of matter, only the predicate of permanence was allowed to remain, while all its other essential properties, extension, impenetrability, divisibility, &c., were thought away. Like every higher *genus*, then, the concept *substance* contains *less in itself* than the concept *matter*, but, unlike every other higher *genus*, it does not contain *more under it*, because it does

not include several lower *genera* besides matter; but this remains the one true species of the concept substance, the only assignable thing by which its content is realised and receives a proof. Thus the aim with which in other cases the reason produces by abstraction a higher conception, in order that in it several subordinate species may be thought at once through common determinations, has here no place; consequently that abstraction is either undertaken idly and entirely without aim, or it has a secret secondary purpose. This secret purpose is now brought to light; for under the conception substance, along with its true sub-species matter, a second species is co-ordinated – the immaterial, simple, indestructible substance, soul. But the surreptitious introduction of this last concept arose from the fact that the higher concept *substance* was framed illogically, and in a manner contrary to law. In its legitimate procedure the reason always frames the concept of a higher genus by placing together the concepts of several species, and now comparing them, proceeds discursively, and by omitting their differences and retaining the qualities in which they agree, obtains the generic concept which includes them all but has a smaller content. From this it follows that the concepts of the species must always precede the concept of the genus. But, in the present case, the converse is true. Only the concept matter existed before the generic concept *substance*. The latter was without occasion, and consequently without justification, as it were aimlessly framed from the former by the arbitrary omission of all its determinations except one. Not till afterwards was the second ungenuine species placed beside the concept matter, and so foisted in. But for the framing of this second concept nothing more was now required than an express denial of what had already been tacitly omitted in the higher generic concept, extension, impenetrability, and divisibility. Thus the concept *substance* was framed merely to be the vehicle for the surreptitious introduction of the concept of the immaterial substance. Consequently, it is very far from being capable of holding good as a category or necessary function of the understanding; rather is it an exceedingly superfluous concept, because its only true content lies already in the concept of matter, besides which it contains only a great void, which can be filled up by nothing but the illicitly introduced species *immaterial substance*; and, indeed, it was solely for the purpose of containing this that it was framed. Accordingly, in strictness, the concept substance must be entirely rejected, and the concept matter everywhere put in its place.

The categories were a procrustean bed for every possible thing, but the three kinds of syllogisms are so only for the three so-called Ideas. The Idea of the soul was compelled to find its origin in the form of the categorical syllogism. It is now the turn of the dogmatic ideas concerning the universe, so far as it is thought as an object in itself, between two limits – that of the smallest (atom), and that of the largest (limits of the universe in time and space). These must now proceed from the form of the hypothetical syllogism. Nor for this in itself is any special violence necessary. For the hypothetical judgment has its form from the principle of sufficient reason, and not the cosmological alone but all those so-called Ideas really have their origin in the inconsiderate and unrestricted application of that principle, and the laying aside of it at pleasure. For, in accordance with that principle, the mere dependence of an object upon another is ever sought for, till finally the exhaustion of the imagination puts an end to the journey; and thus it is lost sight of that every object, and indeed the whole chain of objects and the principle of sufficient reason itself, stand in a far closer and greater dependence, the dependence upon the knowing subject, for whose objects alone, *i. e.*, ideas, that principle is valid, for their mere position in space and time is determined by it. Thus, since the form of knowledge from which here merely the cosmological Ideas are derived, the principle of sufficient reason, is the source of all subtle hypostases, in this case no sophisms need be resorted to; but so much the more is sophistry required in order to classify those Ideas according to the four titles of the categories.

(1.) The cosmological Ideas with regard to time and space, thus of the limits of the world in both, are boldly regarded as determined through the category of *quantity*, with which they clearly have nothing in common, except the accidental denotation in logic of the extent of the concept of the subject in the judgment by the word *quantity*, a pictorial expression instead of which some other might just as well have been chosen. But for Kant's love of symmetry this is enough. He takes advantage

of the fortunate accident of this nomenclature, and links to it the transcendent dogmas of the world's extension.

(2.) Yet more boldly does Kant link to *quality*, *i. e.*, the affirmation or negation in a judgment, the transcendent Ideas concerning matter; a procedure which has not even an accidental similarity of words as a basis. For it is just to the *quantity*, and not to the *quality* of matter that its mechanical (not chemical) divisibility is related. But, what is more, this whole idea of divisibility by no means belongs to those inferences according to the principle of sufficient reason, from which, however, as the content of the hypothetical form, all cosmological Ideas ought to flow. For the assertion upon which Kant there relies, that the relation of the parts to the whole is that of the condition to the conditioned, thus a relation according to the principle of sufficient reason, is certainly an ingenious but yet a groundless sophism. That relation is rather based upon the principle of contradiction; for the whole is not through the part, nor the parts through the whole, but both are necessarily together because they are one, and their separation is only an arbitrary act. It depends upon this, according to the principle of contradiction, that if the parts are thought away, the whole is also thought away, and conversely; and by no means upon the fact that the parts as the *reason* conditioned the whole as the *consequent*, and that therefore, in accordance with the principle of sufficient reason, we were necessarily led to seek the ultimate parts, in order, as its reason, to understand from them the whole. Such great difficulties are here overcome by the love of symmetry.

(3.) The Idea of the first cause of the world would now quite properly come under the title of *relation*; but Kant must reserve this for the fourth title, that of *modality*, for which otherwise nothing would remain, and under which he forces this idea to come by saying that the contingent (*i. e.*, according to his explanation, which is diametrically opposed to the truth, every consequent of its reason) becomes the necessary through the first cause. Therefore, for the sake of symmetry, the conception of *freedom* appears here as the third Idea. By this conception, however, as is distinctly stated in the observations on the thesis of the third conflict, what is really meant is only that Idea of the cause of the world which alone is admissible here. The third and fourth conflicts are at bottom tautological.

About all this, however, I find and assert that the whole antinomy is a mere delusion, a sham fight. Only the assertions of the antitheses really rest upon the forms of our faculty of knowledge, *i. e.*, if we express it objectively, on the necessary, *a priori* certain, most universal laws of nature. Their proofs alone are therefore drawn from objective grounds. On the other hand, the assertions and proofs of the theses have no other than a subjective ground, rest solely on the weakness of the reasoning individual; for his imagination becomes tired with an endless regression, and therefore he puts an end to it by arbitrary assumptions, which he tries to smooth over as well as he can; and his judgment, moreover, is in this case paralysed by early and deeply imprinted prejudices. On this account the proof of the thesis in all the four conflicts is throughout a mere sophism, while that of the antithesis is a necessary inference of the reason from the laws of the world as idea known to us *a priori*. It is, moreover, only with great pains and skill that Kant is able to sustain the thesis, and make it appear to attack its opponent, which is endowed with native power. Now in this regard his first and constant artifice is, that he does not render prominent the *nervus argumentationis*, and thus present it in as isolated, naked, and distinct a manner as he possibly can; but rather introduces the same argument on both sides, concealed under and mixed up with a mass of superfluous and prolix sentences.

The theses and antitheses which here appear in such conflict remind one of the δικαιος and αδικος λογος which Socrates, in the “Clouds” of Aristophanes, brings forward as contending. Yet this resemblance extends only to the form and not to the content, though this would gladly be asserted by those who ascribe to these most speculative of all questions of theoretical philosophy an influence upon morality, and therefore seriously regard the thesis as the δικαιος, and the antithesis as the αδικος λογος. I shall not, however, accommodate myself here with reference to such small, narrow, and perverse minds; and, giving honour not to them, but to the truth, I shall show that the proofs

which Kant adduced of the individual theses are sophisms, while those of the antitheses are quite fairly and correctly drawn from objective grounds. I assume that in this examination the reader has always before him the Kantian antinomy itself.

If the proof of the thesis in the first conflict is to be held as valid, then it proves too much, for it would be just as applicable to time itself as to change in time, and would therefore prove that time itself must have had a beginning, which is absurd. Besides, the sophism consists in this, that instead of the beginninglessness of the series of states, which was at first the question, suddenly the endlessness (infinity) of the series is substituted; and now it is proved that this is logically contradicted by completeness, and yet every present is the end of the past, which no one doubted. The end of a beginningless series can, however, always be *thought*, without prejudice to the fact that it has no beginning; just as, conversely, the beginning of an endless series can also be *thought*. But against the real, true argument of the antithesis, that the changes of the world necessarily presuppose an infinite series of changes *backwards*, absolutely nothing is advanced. We can think the possibility that the causal chain will some day end in an absolute standstill, but we can by no means think the possibility of an absolute beginning.[8]

With reference to the spatial limits of the world, it is proved that, if it is to be regarded as a *given whole*, it must necessarily have limits. The reasoning is correct, only it was just the first link of it that was to be proved, and that remains unproved. Totality presupposes limits, and limits presuppose totality; but here both together are arbitrarily presupposed. For this second point, however, the antithesis affords no such satisfactory proof as for the first, because the law of causality provides us with necessary determinations only with reference to time, not to space, and affords us *a priori* the certainty that no occupied time can ever be bounded by a previous empty time, and that no change can be the first change, but not that an occupied space can have no empty space beside it. So far no *a priori* decision on the latter point would be possible; yet the difficulty of conceiving the world in space as limited lies in the fact that space itself is necessarily infinite, and therefore a limited finite world in space, however large it may be, becomes an infinitely small magnitude; and in this incongruity the imagination finds an insuperable stumbling-block, because there remains for it only the choice of thinking the world either as infinitely large or infinitely small. This was already seen by the ancient philosophers: Μητροδωρος, ὁ καθηγητης Επικουρου, φηδιν ατοπον ειναι εν μεγαλῳ πεδιῳ ἑνα σταχυν γεννηθηναι, και ἑνα κοσμον εν τῳ απειρῳ (*Metrodorus, caput scholæ Epicuri, absurdum ait, in magno campo spicam unam produci, et unum in infinito mundum*) Stob. Ecl., i. c. 23. Therefore many of them taught (as immediately follows), απειρους κοσμους εν τῳ απειρῳ (*infinitos mundos in infinito*). This is also the sense of the Kantian argument for the antithesis, only he has disfigured it by a scholastic and ambiguous expression. The same argument might be used against the limitation of the world in time, only we have a far better one under the guidance of causality. In the case of the assumption of a world limited in space, there arises further the unanswerable question, What advantage has the filled part of space enjoyed over the infinite space that has remained empty? In the fifth dialogue of his book, "*Del Infinito, Universo e Mondi*," Giordano Bruno gives a full account of the arguments for and against the finiteness of the world, which is very well worth reading. For the rest, Kant himself asserts seriously, and upon objective grounds, the infinity of the world in space in

[8] That the assumption of a limit of the world in time is certainly not a necessary thought of the reason may be also proved historically, for the Hindus teach nothing of the kind, even in the religion of the people, much less in the Vedas, but try to express mythologically by means of monstrous chronology the infinity of this phenomenal world, this fleeting and baseless web of Mâyâ, for they at once bring out very ingeniously the relativity of all periods of time in the following mythus (Polier, *Mythologie des Indous*, vol. ii. p. 585). The four ages, in the last of which we live, embrace together 4,320,000 years. Each day of the creating Brahma has 1000 such periods of four ages, and his nights have also 1000. His year has 365 days and as many nights. He lives 100 of his years, always creating; and if he dies, at once a new Brahma is born, and so on from eternity to eternity. The same relativity of time is also expressed in the special myth which is quoted in Polier's work, vol. ii. p. 594, from the Puranas. In it a Rajah, after a visit of a few seconds to Vishnu in his heaven, finds on his return to earth that several millions of years have elapsed, and a new age has begun; for every day of Vishnu is 100 recurrences of the four ages.

his "Natural History of the Theory of the Heavens," part ii. ch. 7. Aristotle also acknowledges the same, "Phys.," iii. ch. 4, a chapter which, together with the following one, is very well worth reading with reference to this antinomy.

In the second conflict the thesis is at once guilty of a very palpable *petitio principii*, for it commences, "Every *compound* substance consists of simple parts." From the compoundness here arbitrarily assumed, no doubt it afterwards very easily proves the simple parts. But the proposition, "All matter is compound," which is just the point, remains unproved, because it is simply a groundless assumption. The opposite of simple is not compound, but extended, that which has parts and is divisible. Here, however, it is really tacitly assumed that the parts existed before the whole, and were brought together, whence the whole has arisen; for this is the meaning of the word "compound." Yet this can just as little be asserted as the opposite. Divisibility means merely the possibility of separating the whole into parts, and not that the whole is compounded out of parts and thus came into being. Divisibility merely asserts the parts *a parte post*; compoundness asserts them *a parte ante*. For there is essentially no temporal relation between the parts and the whole; they rather condition each other reciprocally, and thus always exist at the same time, for only so far as both are there is there anything extended in space. Therefore what Kant says in the observations on the thesis, "Space ought not to be called a *compositum*, but a *totum*," &c., holds good absolutely of matter also, which is simply space become perceptible. On the other hand, the infinite divisibility of matter, which the antithesis asserts, follows *a priori* and incontrovertibly from that of space, which it fills. This proposition has absolutely nothing against it; and therefore Kant also (p. 513; V. 541), when he speaks seriously and in his own person, no longer as the mouthpiece of the αδικος λογος, presents it as objective truth; and also in the "Metaphysical First Principles of Natural Science" (p. 108, first edition), the proposition, "Matter is infinitely divisible," is placed at the beginning of the proof of the first proposition of mechanics as established truth, having appeared and been proved as the fourth proposition in the Dynamics. But here Kant spoils the proof of the antithesis by the greatest obscurity of style and useless accumulation of words, with the cunning intention that the evidence of the antithesis shall not throw the sophisms of the thesis too much into the shade. Atoms are no necessary thought of the reason, but merely an hypothesis for the explanation of the difference of the specific gravity of bodies. But Kant himself has shown, in the dynamics of his "Metaphysical First Principles of Natural Science," that this can be otherwise, and indeed better and more simply explained than by atomism. In this, however, he was anticipated by Priestley, "On Matter and Spirit," sect. i. Indeed, even in Aristotle, "Phys." iv. 9, the fundamental thought of this is to be found.

The argument for the third thesis is a very fine sophism, and is really Kant's pretended principle of pure reason itself entirely unadulterated and unchanged. It tries to prove the finiteness of the series of causes by saying that, in order to be *sufficient*, a cause must contain the complete sum of the conditions from which the succeeding state, the effect, proceeds. For the completeness of the determinations present *together* in the state which is the cause, the argument now substitutes the completeness of the series of causes by which that state itself was brought to actuality; and because completeness presupposes the condition of being rounded off or closed in, and this again presupposes finiteness, the argument infers from this a first cause, closing the series and therefore unconditioned. But the juggling is obvious. In order to conceive the state A. as the sufficient cause of the state B., I assume that it contains the sum of the necessary determinations from the co-existence of which the estate B. inevitably follows. Now by this my demand upon it as a *sufficient* cause is entirely satisfied, and has no direct connection with the question how the state A. itself came to be; this rather belongs to an entirely different consideration, in which I regard the said state A. no more as cause, but as itself an effect; in which case another state again must be related to it, just as it was related to B. The assumption of the finiteness of the series of causes and effects, and accordingly of a first beginning, appears nowhere in this as necessary, any more than the presentness of the present moment requires us to assume a beginning of time itself. It only comes to be added on account of the laziness of the

speculating individual. That this assumption lies in the acceptance of a cause as a *sufficient reason* is thus unfairly arrived at and false, as I have shown at length above when considering the Kantian principle of pure reason which coincides with this thesis. In illustration of the assertion of this false thesis, Kant is bold enough in his observations upon it to give as an example of an unconditioned beginning his rising from his chair; as if it were not just as impossible for him to rise without a motive as for a ball to roll without a cause. I certainly do not need to prove the baselessness of the appeal which, induced by a sense of weakness, he makes to the philosophers of antiquity, by quoting from Ocellus Lucanus, the Eleatics, &c., not to speak of the Hindus. Against the proof of this antithesis, as in the case of the previous ones, there is nothing to advance.

The fourth conflict is, as I have already remarked, really tautological with the third; and the proof of the thesis is also essentially the same as that of the preceding one. His assertion that every conditioned presupposes a complete series of conditions, and therefore a series which ends with an unconditioned, is a *petitio principii*, which must simply be denied. Everything conditioned presupposes nothing but its condition; that this is again conditioned raises a new consideration which is not directly contained in the first.

A certain appearance of probability cannot be denied to the antinomy; yet it is remarkable that no part of the Kantian philosophy has met so little contradiction, indeed has found so much acceptance, as this exceedingly paradoxical doctrine. Almost all philosophical parties and text-books have regarded it as valid, and have also repeatedly reconstructed it; while nearly all Kant's other doctrines have been contested, and indeed there have never been wanting some perverse minds which rejected even the transcendental æsthetic. The undivided assent which the antinomy, on the other hand, has met with may ultimately arise from the fact that certain persons regard with inward satisfaction the point at which the understanding is so thoroughly brought to a standstill, having hit upon something which at once is and is not, so that they actually have before them here the sixth trick of Philadelphia in Lichtenberg's broadsheet.

If we examine the real meaning of Kant's *Critical Solution* of the cosmological problem which now follows, we find that it is not what he gives it out to be, the solution of the problem by the disclosure that both sides, starting from false assumptions, are wrong in the first and second conflicts, and that in the third and fourth both are right. It is really the confirmation of the antitheses by the explanation of their assertions.

First Kant asserts, in this solution, obviously wrongly, that both sides started from the assumption, as their first principle, that with the conditioned the completed (thus rounded off) *series* of its conditions is given. Only the thesis laid down this proposition, Kant's principle of pure reason, as the ground of its assertions; the antithesis, on the other hand, expressly denied it throughout, and asserted the contrary. Further, Kant charges both sides with this assumption, that the world exists in itself, *i. e.*, independently of being known and of the forms of this knowledge, but this assumption also is only made by the thesis; indeed, it is so far from forming the ground of the assertions of the antithesis that it is absolutely inconsistent with them. For that it should all be given is absolutely contradictory of the conception of an infinite series. It is therefore essential to it that it should always exist only with reference to the process of going through it, and not independently of this. On the other hand, in the assumption of definite limits also lies that of a whole which exists absolutely and independently of the process of completely measuring it. Thus it is only the thesis that makes the false assumption of a self-existent universe, *i. e.*, a universe given prior to all knowledge, and to which knowledge came as to something external to itself. The antithesis from the outset combats this assumption absolutely; for the infinity of the series which it asserts merely under the guidance of the principle of sufficient reason can only exist if the regressus is fully carried out, but not independently of it. As the object in general presupposes the subject, so also the object which is determined as an *endless* chain of conditions necessarily presupposes in the subject the kind of knowledge corresponding to this, that is, the *constant following* of the links of that chain. But this is

just what Kant gives as the solution of the problem, and so often repeats: "The infinity of the world is only *through* the regressus, not *before* it." This his solution of the conflict is thus really only the decision in favour of the antithesis in the assertion of which this truth already lies, while it is altogether inconsistent with the assertions of the thesis. If the antithesis had asserted that the world consisted of infinite series of reasons and consequents, and yet existed independently of the idea and its regressive series, thus in itself, and therefore constituted a given whole, it would have contradicted not only the thesis but also itself. For an infinite can never be given as a whole, nor an *endless* series exist, except as an endless progress; nor can what is boundless constitute a whole. Thus this assumption, of which Kant asserts that it led both sides into error, belongs only to the thesis.

It is already a doctrine of Aristotle's that an infinity can never be *actu*, *i. e.*, actual and given, but only *potentiâ*. Ουκ εστιν ενεργειᾳ ειναι το απειρον … αλλ' αδυνατον το εντελεχειᾳ ον απειρον (*infinitum non potest esse actu: … sed impossibile, actu esse infinitum*), Metaph. K. 10. Further: κατ' ενεργειαν μεν γαρ ουδεν εστιν απειρον, δυναμει δε επι την διαιρεσιν (*nihil enim actu infinitum est, sed potentia tantum, nempe divisione ipsa*). *De generat. et corrupt.*, i., 3. He develops this fully in the "Physics," iii. 5 and 6, where to a certain extent he gives the perfectly correct solution of the whole of the antinomies. He expounds the antinomies in his short way, and then says, "A mediator (διαιτητου) is required;" upon which he gives the solution that the infinite, both of the world in space and in time and in division, is never *before* the regressus, or progressus, but in it. This truth lies then in the rightly apprehended conception of the infinite. Thus one misunderstands himself if he imagines that he can think the infinite, of whatever kind it may be, as something objectively present and complete, and independent of the regressus.

Indeed if, reversing the procedure, we take as the starting-point what Kant gives as the solution of the conflict, the assertion of the antithesis follows exactly from it. Thus: if the world is not an unconditioned whole and does not exist absolutely but only in the idea, and if its series of reasons and consequents do not exist *before* the regressus of the ideas of them but only *through* this regressus, then the world cannot contain determined and finite series, because their determination and limitation would necessarily be independent of the idea, which would then only come afterwards; but all its series must be infinite, *i. e.*, inexhaustible by any idea.

On p. 506; V. 534, Kant tries to prove from the falseness of both sides the transcendental ideality of the phenomenon, and begins, "If the world is a whole existing by itself, it is either finite or infinite." But this is false; a whole existing of itself cannot possibly be infinite. That ideality may rather be concluded from the infinity of the series in the world in the following manner: – If the series of reasons and consequents in the world are absolutely without end, the world cannot be a given whole independent of the idea; for such a world always presupposes definite limits, just as on the contrary infinite series presuppose an infinite regressus. Therefore, the presupposed infinity of the series must be determined through the form of reason and consequent, and this again through the form of knowledge of the subject; thus the world as it is known must exist only in the idea of the subject.

Now whether Kant himself was aware or not that his critical solution of the problem is really a decision in favour of the antithesis, I am unable to decide. For it depends upon whether what Schelling has somewhere very happily called Kant's system of accommodation extended so far; or whether Kant's mind was here already involved in an unconscious accommodation to the influence of his time and surroundings.

The solution of the third antinomy, the subject of which was the Idea of freedom, deserves a special consideration, because it is for us very well worth notice that it is just here in connection with *the Idea of freedom* that Kant is obliged to speak more fully of the *thing in itself*, which was hitherto only seen in the background. This is very explicable to us since we have recognised the thing in itself as the *will*. Speaking generally, this is the point at which the Kantian philosophy leads to mine, or at which mine springs out of his as its parent stem. One will be convinced of this if one reads with attention pp. 536 and 537; V. 564 and 565, of the "Critique of Pure Reason," and, further, compares

these passages with the introduction to the “Critique of Judgment,” pp. xviii. and xix. of the third edition, or p. 13 of Rosenkranz's edition, where indeed it is said: “The conception of freedom can in its object (that is then the will) present to the mind a thing in itself, but not in perception; the conception of nature, on the other hand, can present its object to the mind in perception, but not as a thing in itself.” But specially let any one read concerning the solution of the antinomies the fifty-third paragraph of the Prolegomena, and then honestly answer the question whether all that is said there does not sound like a riddle to which my doctrine is the answer. Kant never completed his thought; I have merely carried out his work. Accordingly, what Kant says only of the human phenomenon I have extended to all phenomena in general, as differing from the human phenomenon only in degree, that their true being is something absolutely free, *i. e.*, a will. It appears from my work how fruitful this insight is in connection with Kant's doctrine of the ideality of space, time, and causality.

Kant has nowhere made the thing in itself the subject of a special exposition or distinct deduction; but, whenever he wants it, he introduces it at once by means of the conclusion that the phenomenon, thus the visible world, must have a reason, an intelligible cause, which is not a phenomenon, and therefore belongs to no possible experience. He does this after having assiduously insisted that the categories, and thus causality also, had a use which was absolutely confined to possible experience; that they were merely forms of the understanding, which served to spell out the phenomena of the world of sense, beyond which, on the other hand, they had no significance, &c., &c. Therefore, he denies in the most uncompromising manner their application to things beyond experience, and rightly explains and at once rejects all earlier dogmatism as based upon the neglect of this law. The incredible inconsistency which Kant here fell into was soon noticed, and used by his first opponents to make attacks on his philosophy to which it could offer no resistance. For certainly we apply the law of causality entirely *a priori* and before all experience to the changes felt in our organs of sense. But, on this very account, this law is just as much of subjective origin as these sensations themselves, and thus does not lead to a thing in itself. The truth is, that upon the path of the idea one can never get beyond the idea; it is a rounded-off whole, and has in its own resources no clue leading to the nature of the thing in itself, which is *toto genere* different from it. If we were merely perceiving beings, the way to the thing in itself would be absolutely cut off from us. Only the other side of our own being can disclose to us the other side of the inner being of things. This path I have followed. But Kant's inference to the thing in itself, contrary as it is to his own teaching, obtains some excuse from the following circumstance. He does not say, as truth required, simply and absolutely that the object is conditioned by the subject, and conversely; but only that the manner of the appearance of the object is conditioned by the forms of knowledge of the subject, which, therefore, also come *a priori* to consciousness. But that now which in opposition to this is only known *a posteriori* is for him the immediate effect of the thing in itself, which becomes phenomenon only in its passage through these forms which are given *a priori*. From this point of view it is to some extent explicable how it could escape him that objectivity in general belongs to the form of the phenomenon, and is just as much conditioned by subjectivity in general as the mode of appearing of the object is conditioned by the forms of knowledge of the subject; that thus if a thing in itself must be assumed, it absolutely cannot be an object, which however he always assumes it to be, but such a thing in itself must necessarily lie in a sphere *toto genere* different from the idea (from knowing and being known), and therefore could least of all be arrived at through the laws of the combination of objects among themselves.

With the proof of the thing in itself it has happened to Kant precisely as with that of the *a priori* nature of the law of causality. Both doctrines are true, but their proof is false. They thus belong to the class of true conclusions from false premises. I have retained them both, but have proved them in an entirely different way, and with certainty.

Конец ознакомительного фрагмента.