

The Transcendental Doctrine of Elements: Part I of The
Transcendental Aesthetic

Knowledge relates to objects thru various modes & means. It's clear thou that it at least relates to objects *immediately thru intuition*. Think about it any which way and u gon get this indispensable groundwork.

There needs to be an object to have *any type of intuition about the object*. This is only possible if the person is *receptive & aware of said object*. The capacity of receiving representations (receptivity) thru the mode that we are affected by objects is called **sensibility**.

So basically objects are given to us thru sensibility. *Sensibility* is the thing that gives us intuitions. Our understanding & experience of it gives rise to conceptions. But!!! All thought gotta relate to intuitions. They can do this *directly* or *indirectly*. Thoughts can relate to intuitions thru certain signs. Consequently, it ain't no other way an object can be given to us.

To explain, I need to define a few words first so u know what I mean:



Sensation is the effect u get when u receive the "representation" of an object. **Empirical intuition** is the sort of intuition that relates to an object thru sensation. The undetermined object of an empirical intuition is called **phenomenon**. **Matter** is the phenomenon corresponds to the sensation.

Form effects the content of the phenomenon It can be arranged under certain relations.

Now that we got that out the way I wanna make some clarifications. U can't call the way our sensations are merely arranged or the way they are susceptible of assuming a certain form a sensation.



Therefore, **all matter** derived from any given phenomena is given to us a posteriori. The form is already there a priori in the mind,

and consequently can be regarded **separately from all sensation**. I call all representations **pure**, *in the transcendental meaning of the word* bc nothing is met with that belongs to sensation.

And accordingly, the pure form of sensuous intuitions in general exist in the mind a priori. The phenomenal world is arranged and viewed under certain relations all of the manifold content of . I'm gon call this pure form of sensibility **pure intuition**.

So..if I take away our understanding of our body (the representing of it) there would be no **substance, force, divisibility**, etc., or whatever belongs to sensation. Since there is no sensation *we wouldn't know* impenetrability, hardness, colour, etc. However, there will still be something left. Something diff from empirical intuition. There will still be extension and shape. These belong to pure intuition, which exists a priori in the mind, as a mere form of sensibility, and without any real object of the senses or any sensation.

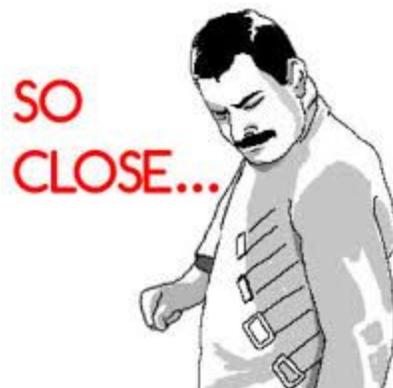
I like to call the science of all the principles of sensibility a priori the **transcendental aesthetic**. Therefore, it gotta be a science **forming the first part of the transcendental doctrine of elements, in contrast to the part which contains the principles of pure thought**, and which is called **transcendental logic**. In the science of transcendental aesthetic accordingly, first thing that happens is that sensibility or the sensuous faculty is isolated by separating it from all that is annexed to its perceptions (the stuff from the conceptions of understanding). We doing this so that nothing is left but empirical intuition. Next thing that happens everything that belongs to sensation is taken away. We gon take it from intuition so that nothing may remain **but pure intuition and the mere form of phenomena**. (Btw the mere form of phenomena is everything that we get thru sensibility a priori.)

I know that this is a little dry..and maybe a little technical rn but



From this investigation it will be found that there are two pure forms of sensuous intuition, as principles of knowledge a priori, namely, space and time. To the consideration of these we shall now proceed.

The Germans are the only people rn who use this word to indicate what others call the critique of taste. At the foundation of this term lies the disappointed hope, which the eminent analyst, Baumgarten, conceived. His idea was to critique. It was to subject the beautiful to principles of reason. That way we can elevate its rules into a science. But his endeavours were vain.



The said rules or criteria are, in respect to their chief sources, merely empirical. consequently the rules can never can serve as determinate laws a priori..which is important bc our judgement in matters of taste is to be directed.

So really our judgement is what forms the proper test determining the "correctness" of the principles. Cuz of this it's advisable to give up the use of the term as designating the critique of taste. Instead, apply it solely to that doctrine, which is true science- the science of the laws of sensibility. That way u will come nearer to the language and the sense of the ancients in their well-known division of the objects of cognition into aiotheta kai noeta, or to share it with speculative philosophy, and employ it partly in a transcendental, partly in a psychological signification.

SECTION I Of Space SS 2.

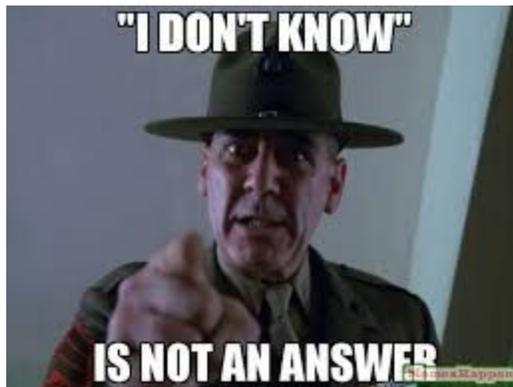
Metaphysical Exposition of this Conception

In the external sense (a property of the mind), we represent ourselves *as objects*. As a property of the mind ,*we represent to ourselves as objects that are outside us, just like everything else in space*. All this take place in space. Only in space is shape, dimensions, and their relations to each other determined as it relates to ourselves.

Inward determinations of the mind is represented *in relations of time*. We can't have *any* external intuition in time any more than we can have an internal intuition of *space*.



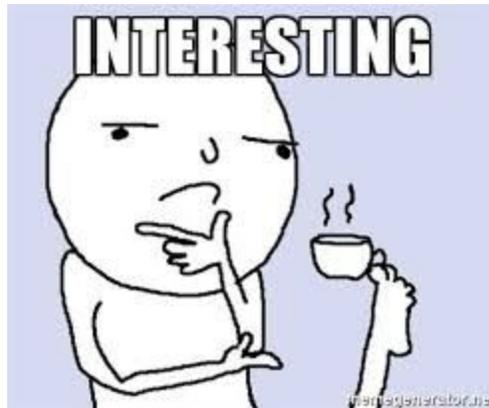
So u prob wondering, what is time and space? Are they real existences? Or, are they merely relations or determinations? If so they would equally belong to these things in themselves, right? But! They should never become objects of intuition, right? Or do they belong only to the form of intuition, and consequently to the subjective constitution of the mind, without which these predicates of time and space could not be attached to any object?



In order to become informed on these points, we gotta give an exposition of the conception of space first.

By exposition, I mean the clear, though not detailed, representation of that which belongs to a conception. (And just so u know.. **an exposition** is metaphysical when it contains that which represents the conception as given.)

1. Space is not a conception which has been derived from *outward experiences*. BC..well. in order for certain sensations to relate to something without me (that is, to something which occupies a different part of space from what i'm in); the representation of space must already exist as the foundation.



Basically the same thing will happen if I represent them not merely as **without, of, and near to each other**, but also in **separate places**. The representation of space has to already exist as a foundation. Consequently, the representation of space can't just be *obtained* from the way we relate to external phenomena through experience; but, on the contrary, this external experience is only possible through the antecedent representation.

2. So basically space is a necessary representation a priori, which serves for the foundation of all external intuitions. We ain't never gon be able to imagine or make a representation that there is no space..like that it's non-existent.. although we might be able to think that no objects are found in it. It must, therefore, be considered as the **condition** of the **possibility of phenomena**. But by no means should it be thought of as a determination dependent on them. It is a representation

a priori, which necessarily supplies the basis for external phenomena.

3. It don't make sense to say that space is a discursive or general conception of the relations of things. It's a pure intuition. In the first place, we can only represent to ourselves one space, and, when we talk of diverse spaces, we mean only parts of **one and the same space**. Moreover, these parts **cannot** antecede this one all-embracing space, as the component parts from which the aggregate can be made up, **but can be cogitated only as existing in it**. Space is essentially one. There is multiplicity in it thou. Consequently the general notion of spaces, of this or that space, **depends solely upon limitations**. That's why it follows that **an a priori intuition** (which is not empirical) lies **at the root of all our conceptions of space**. Moreover, **the principles of geometry are deduced from intuition**. They are NOT deduced from general conceptions. For example, take a triangle.. Triangles got two sides together that are greater than the third. The principles of geometry don't deduce this from general conceptions of line and triangle, but from intuition, and this a priori, with apodeictic certainty.

4. Space is represented as an **infinite given quantity**. Now...every conception must be considered as a representation that is contained in an infinite multitude of different possible representations. However, we can't conceive a representation as if it contained within itself an infinite multitude of representations. Nevertheless, space is conceived that way. All parts of space are equally capable of being produced to infinity. That's why

the original representation of space is **an intuition a priori**, and **not a conception**.

SS 4. Conclusions from the foregoing Conceptions.

(a) Space does not represent any property of objects as things in themselves, it also doesn't represent them in their relations to each other. In other words, space does not represent to us **any** determination of objects, i.e., no determination of them attaches to the objects themselves. That would remain even though all subjective conditions of the intuition are abstracted. Neither **absolute** nor **relative** determinations of objects can be intuited prior to the existence of the things to which they belong, and therefore not a priori.



(b) Space is nothing more than the form of all phenomena of the external sense. It's the subjective condition of the sensibility, under which external intuition is possible alone. Now, because the receptivity or capacity of ppl to be affected by objects antecedes all intuitions of these objects, it is easily understood **how the form of all phenomena can be**

given in the mind previous to all actual perceptions, therefore a priori, and how it, as a pure intuition, in which all objects must be determined, can contain principles of the relations of these objects prior to all experience.