Clues to the Logical Form of Transcendental Judgments in Kant's 'Theory' of Knowledge
by K.R. Dove

THE STOIC BACKGROUND: Kant's *Critique of Pure Reason* (1787²) is the fullest expression of Stoic philosophy on record. The earliest extant clue to its argument was recorded by an opponent of Stoicism, Sextus Empiricus (c. 200 AD), *Adversus Mathematicos*, ix, 352–353 (=SVF, II, 80):

> …the dogmatists [sc., the Stoics] are accustomed to say that what is external, underlying [*hypokeimenon*], and sensible [*aistheton*] is neither a whole nor a part, but it is we who add the predicate 'whole' or 'part' to it. For 'whole' is a term of relation, since a whole is considered such with reference to the parts. And 'parts' are also relative, for they are considered parts with reference to the whole. But relations obtain in our 'consciousness' [*symmnamoneusei* = literally, 'concurrent recollection'], and our consciousness is in us. Accordingly, the whole and the part are in us, and what is external, underlying, and sensible is neither a whole nor a part, but it is a thing of which we predicate our consciousness [or recollection]. [Translation, with emendations, by J.L. Saunders, ed., *Greek and Roman Philosophy after Aristotle*, p. 67.]

Given the radical Stoic division [Sextus, *Adv Math*, VII, 275–77] between the 'inner logos' [*endiathetos logos*: pre-uttered speech, 'mental discourse', 'meaning'] and the 'outer logos' [*prophorikos logos*: uttered speech, of 'verbal discourse', of 'saying'], most philosophers in the world of language held that claims mentally [inwardly] to know what lies beyond the mind were either (a) dogmatic and properly to be regarded as mere conjectures—Sextus, Hobbes, Hume—or (b) guaranteed by the benevolent intermediation of a Philonic creator God—Augustine, Descartes. Kant was the first in the Stoic tradition to return to the *original* (pre-Philonic) *Stoic* teaching that sensible objects in the mind or consciousness derive their whole and part character from 'logical' operations (e.g., intra-propositional 'predication' or inter-propositional 'combination') performed in the realm of the inner logos or mind.

KANT'S BASIC ARGUMENT: The conditions necessary for the possibility of *objectively valid* objects of knowledge are the very same as the conditions necessary for the possibility of objects of knowledge *in general*, whatever their validity. At the first level of knowledge our objects are intuitions. In one word, objects as intuitions, like sentences, are constructs. And, like sentences, there are rules (analogous to grammatical rules) for their construction. Since we can form intelligible sentences, we must implicitly have the requisite *grammatical rules* for their construction; since we have objects of intuition, we must (by analogy) implicitly have the requisite *transcendental rules* for *their* construction.

Kant distinguishes between two *levels* (**A**. and **B**. below) in the construction of objects of knowledge. At each level what is to be constructed or represented is (at that level) an unrepresented representation (an intuition). But what is a conceptual or rule-governed construction or represented representation at level **A** functions as an unrepresented representation at level **B**.

The two *logical* components of objects of knowledge are intuitions and concepts. Both intuitions and objects derive from syntheses (or 'combinations', *Verbindungen*). Such combinations may be of homogeneous constituents (the mathematical 'composition', *Zusammensetzung*, of a pure intuition by means of concepts) or of heterogeneous constituents (the dynamical 'connection', *Verknüpfung*, of empirical intuitions in accordance with concepts).

The determinacy of pure or *a priori* intuitions (like Euclidean points, lines, and triangles or the number 12 in "7 + 5 = 12") derives from mathematical constructions [syntheses of the homogeneous, i.e., 'compositions']. The determinacy of empirical or *a posteriori* intuitions (or perceptions) derives conjointly

from antecedent mathematical constructions and from the merely subjectively valid givenness of phenomenal experience. Objects of Experience are objectively valid syntheses ['connections'] of empirical intuitions constructed in accordance with concepts functioning as principles for the connection of perceptions into objects of experience.

KEY PRINCIPLES:

- *Intuitions* are (for the synthesis in question) Unrepresented Representations (Epicurean '*phantasia*' or Lockean 'ideas')
- *Concepts* are Representing Representations
- Representing is a kind of *Construction* (according to rules)
- Some Intuitions (for the synthesis in question) are the result of antecedent representings (of syntheses or 'combinations')
- All objects of *thought* are concepts (like propositions), i.e., mental constructs
- All *knowable* objects are *thinkable* (i.e., objects of thought)
- All knowable *intuitions* are conceptual (like mathematical) constructs (minimally like *atomic* propositions)
- All objects of *experience* are relationally conceptual (minimally like *molecular* propositions)

A.

FROM A HOMOGENEOUS MANIFOLD OF INFINITELY DIVISIBLE INTUITIONS *TO* (1) OBJECTIVELY DETERMINATE FORMAL INTUITION(S) WHICH ARE, INCIDENTALLY, (2) SUBJECTIVELY DETERMINATE EMPIRICAL INTUITIONS. Logical Operation: PREDICATIVE COMPOSITION. The Formation of Atomic Propositions (Representing Representations: Concepts) out of Term Variables (A, B,…: Unrepresented Representations: Intuitions). Model in General Logic for Kant's Transcendental Logic: Aristotle's Syllogistic.

I.

Judgments of Quantity/Categories of Quantity
Axioms of Intuition

1. Universal Judgment: **B** is predicated of all **A**/Category of Unity in Intuition
2. Particular Judgment: **B** is predicated of some **A**/Category of Plurality in Intuition
3. Singular Judgment: **B** is predicated of this **A**/Category of Totality in Intuition

II.

Judgments of Quality/Categories of Quality
Anticipations of Perception

4. Affirmative Judgment: That **B** is predicated of **A**/Category of Reality in Intuition
5. Negative Judgment: Not that (**B** is predicated of **A**)/Category of Negation in Intuition
6. Infinite Judgment: That Not-**B** is predicated of **A**/Category of Limitation in Intuition

B.

FROM HETEROGENEOUS EMPIRICAL INTUITIONS *TO* OBJECTS OF EXPERIENCE. Logical Operation: PROPOSITIONAL CONNECTION. The Formation of Molecular Propositions (Dynamical Concepts: Concepts of Experience) out of Atomic Propositions (Mathematically Constructed Intuitions): All Propositional Variables symbolized by p, q, r,…. *Implicit* Model in General Logic for Kant's Transcendental Logic: Stoic (and, later, Fregean and Russellian) Propositional Logic.

III.

Judgments of Relation/Categories of Relation
Analogies of Experience

7. Categorical Judgment: **p** & **q** & **r**/Category of Inherence and Subsistence
8. Hypothetical Judgment: If **p**, then **q**/Category of Causality and Dependence
9. Disjunctive Judgment: **p** or **q** or **r** or…/Category of Community

IV.

Judgments of Modality/Categories of Modality
The Postulates of Empirical Thought

10. Problematic Judgment: Category of Possibly that **p**/Of Possibility
11. Assertoric Judgment: Category of That **p**/Of Existence
12. Apodeictic Judgment: Category of Necessarily that **p**/Of Necessity