

WELLS' UNABRIDGED

GLOSSARY OF

THE CRITICAL PHILOSOPHY

and

MENTAL PHYSICS

THIRD EDITION

Edited by Richard B. Wells

PUBLISHED BY

THE WELLS LABORATORY OF

COMPUTATIONAL NEUROSCIENCE

&

MENTAL PHYSICS

THE UNIVERSITY OF IDAHO

BOISE, IDAHO

FIRST PRINTING: August 4, 2013

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INTRODUCTORY

That there are many names in use amongst speculative men which do not always suggest to others determinant, particular ideas, or in truth anything at all, is what nobody will deny. – Berkeley

Preface to the Third Edition

This third edition of the Critical Glossary reflects continued developments in the application of the Critical Philosophy and the mental physics of the phenomenon of mind to social-natural science applications. Problems to which these are now being applied extend into the fields of social-natural economics, social-natural sociology, and further development of a social-natural science of education. The edition covers new terminology development up through publication of volume III of *The Idea of Public Education*, entitled *Critique of the American Institution of Education*. The Glossary has also been extended to include several terms inadvertently left out of the previous editions.

This edition of the *Glossary* consists of six main parts arranged in the following order: the Main Glossary, the Table of *Realdefinitions* of the Categories, the Critical Acroams and Principles, the Summary of the Transcendental Ideas, the Synopsis of the *Momenta* of Practical Judgment, and the Synopsis of the *Momenta* of Reflective Judgment.

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Preface to the Second Edition

In just the single year that has passed since the publication of the first edition of this Glossary, the scope of applications for the Critical Philosophy and mental physics in science has expanded at a pace that has been well beyond anything we expected. New fundamental results have been obtained in basic research in neuroscience and psychology, which our Laboratory expected would happen. But the most significant development, one which we did not anticipate, has been the pace of discovery at which mental physics and Critical metaphysics has made it possible to recast the social sciences, turning them for the first time into social-natural sciences capable of producing specific theories and making precise predictions on a par with the traditional physical-natural sciences of physics, chemistry, and biology. This same discovery has also made possible the development of new social-natural sciences. This has led so far to development of a social-natural science of leadership, to a new formulation of the theory of the Social Contract, and to a new metaphysic for a social-natural science of public education. We anticipate that social-natural reformations in political science, economics, sociology and social psychology, the management of organizations, and history will soon be forthcoming in the next several years.

Another development that has taken place during the past year has been the development of a precise methodology for how to mathematically deduce an applied metaphysic. The grounding of any empirical special science requires its connection with the fundamental principles and laws of Critical metaphysics proper, and this is the role of an applied metaphysic. The lack of a Critical doctrine of method for making the transition from metaphysics to science was recognized by Kant near the end of his life. It left a hole in his system that he was working to fill in before infirmities of old age incapacitated him. This hole has now been filled through application of mental physics.

These developments have brought with them an expansion of the technical vocabulary of Critical theory. The main glossary has grown by almost fifty percent as Critical metaphysics and mental physics have been brought to bear on various research problems and questions. This, in our opinion, more than amply justifies bringing out a second edition at this time. In addition, we have been provided with much useful feedback regarding the clarity – or, more accurately, lack of clarity – in some of the glossary explanations and definitions provided in the first edition. The new edition addresses these shortcomings and we thank those who have pointed out shortcomings in the first edition. A number of minor editorial and typographical errors have also been found and corrected in this edition. Finally, the omission by the first edition of the tables providing *Realdefinition* of the *momenta* of practical judgment and reflective judgment has been corrected in this second edition. The Wells Laboratory is proud to present you with this much improved edition of the Glossary of the Critical Philosophy and Mental Physics.

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Preface to the First Edition

The great 18th century chemist Antoine Lavoisier wrote that it is impossible to improve a science without improving its language and that it is impossible to improve its language without also improving the science. One of the several reasons that Kant's Critical Philosophy has been historically difficult for his readers and interpreters to comprehend is because Kant found himself forced to invent from scratch an entire new philosophical vocabulary to express it. But he then neglected to provide definitions and explanations of his new terminology or even to indicate when he was using familiar words in a technical context in which these words meant something very specific and, usually, different from their common usages. The purpose of this *Glossary* is, in part, to correct this deficiency.

Mental physics is a new Critical science deriving from Kant's Critical Metaphysics. Its Object of study is the phenomenon of being a human being in a human being's twin aspects of the phenomenon of mind and the phenomenon of body. In one respect, it can be regarded as what Kant called the *Metaphysische Anfangsgründe* or "metaphysical rudiments" for the practice of applying Kant's Critical epistemology to applied metaphysics and to the special sciences. There is no science without the scientist, and it is because of this that mental physics is pertinent to every field of scientific study. The scientist must always be concerned in the foremost about what is knowledge vs. what is semblance, what he knows with objective validity vs. what he thinks on merely subjective grounds of judgment.

Discerning these differences is always a metaphysical task. If a scientist pays no attention to the metaphysical premises he uses in making his observations, conducting his experiments, or constructing his theory, then he *will* use an unscientific pseudo-metaphysics. Every human being develops such a personal pseudo-metaphysics for himself during early childhood. This is an unavoidable consequence of the mental physics of the infant's earliest processes of understanding and judgmentation. In a practical context, any metaphysic is "the way one looks at the world" and every one of us develops his own way of "looking at the world" as part of learning to cope with the empirical circumstances of living. The proper practice of any *science* must be grounded in a scientific and epistemology-centered doctrine of metaphysics. This is what Kant's Critical Metaphysics provides.

Failure to heed this necessitation eventually leads a science into unanswerable antinomies, paralogsms and irresolvable paradoxes. Furthermore, the doctrine chosen must be a doctrine specifying conditions that must be satisfied in order for theories and ideas to hold with real objective validity. No ontology-centered doctrine of metaphysics can provide this, and every such doctrine has always eventually had to call upon the agency of some god to rescue its premises. The second most common version of this in science today worships a "god of probability" as if probability, which is a mere construct of mathematics, had a power to affect Nature. The third most common practice employs one or another accidental doctrine belonging to a genus of Neo-Platonic doctrines. This is especially the case in mathematics, but can also be seen emerging in mathematical physics today as well. The *most* common metaphysics employed in science today is the hodgepodge of individual, personal pseudo-metaphysics employed by individual scientists. Among many harmful effects, this one is responsible for the great gap between the successes that have been achieved in physics, chemistry and biology vs. the far lesser achievements of the social science disciplines. It is also responsible for the unsatisfactory level of achievement in education.

Mental physics would be unfit to its task if it were not, at a deeper level, what its name denotes, namely, the physics of the phenomenon of mind. Here is a first example of the importance of technical vocabulary. Everyone who receives a science education knows that "physics" is the name given to a particular special science descended from the work of Isaac Newton in the 17th century. But in Critical Metaphysics the word "physics" has the broader and

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much older connotation of what the Greeks called *φυσικῆ*, the doctrine of *all* aspects of Nature. In this context, economic physics would be the doctrine of human nature in regard to economic phenomena, mathematics physics would be the doctrine of human nature in regard to rational knowledge by the construction of concepts, leadership physics would be the doctrine of human nature in regard to the phenomenon of leadership, education physics would be the doctrine of human nature in pedagogy and teaching, and so on. Mental physics is the doctrine of the nature of the phenomenon of human mind and its reciprocal relationships with the phenomenon of body. It is not a new philosophy, not a form of Neo-Kantianism. It is, rather, the continuation of Kant's work as a practical science. Mental physics can ground conventional physics; conventional physics cannot ground mental physics. Mental physics can ground psychology; psychology cannot ground mental physics. Mental physics can ground mathematics; mathematics cannot ground mental physics. Mental physics is grounded in Kant's Critical Epistemology.

It is not practical to suppose that any glossary or any scientific lexicon would or could use only its own language without recourse to calling upon words in the native language of the scientist or the technical languages of other branches of science. This observation applies to this *Glossary* as well as to mental physics and Kant's Critical Philosophy. The problem this raises is that living languages are so called because people use them and, in the act of using them, change them by adding new connotations to words, new contexts of definitions, and new sociological perspectives of interpretations. If a science has any worthwhile longevity, its language is prey to subtle and not so subtle mutations for the basic reason that it must perforce employ words from languages outside of itself. History teaches us that the long term result of this mutation is the disintegration of the science. Kant tried to counteract this by using Latin, a so-called "dead" language, for many of his most crucial technical terms. In the modern day, science uses mathematics for this same reason and to this same purpose. Mathematics is our modern day Latin.

There is another aid to combating the slow mutation of scientific language. This is to specify the specific *sources* of words borrowed from outside the science, and to specify the *dates* of the sources used. This *Glossary* draws its outside vocabulary from the following sources:

- *Webster's New Twentieth Century Dictionary of the English Language*, Unabridged (1962), 2nd ed., Jean L. McKechnie (ed. in chief), Cleveland and NY: The World Publishing Co.;
- *Oxford Latin Dictionary* (1997), P.G.W. Glare (ed.), Oxford, UK: Oxford University Press;
- *A Greek-English Lexicon* (1996), 9th ed. with revised supplement, Henry George Liddell and Robert Scott with revisions by Sir Henry Stuart Jones, Oxford, UK: Oxford University Press;
- *Dictionary of Philosophy* (2000), Thomas Mautner (ed.), London: Penguin Books;
- *The Oxford Dictionary of Philosophy* (1996), Simon Blackburn (ed.), Oxford, UK: Oxford University Press;
- *A Dictionary of Physics* (2000), 4th ed., Alan Isaacs (ed.), Oxford, UK: Oxford University Press;
- *Dictionary of Mathematics* (2003), 3rd ed., David Nelson (ed.), London: Penguin Books;
- *Dictionary of Psychology* (2001), 3rd ed., Arthur S. Reber and Emily S. Reber (eds.), London: Penguin Books;

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- *Dictionary of Biology* (2004), 11th ed., M. Thain and M. Hickman (eds.), London: Penguin Books;
- *Dictionary of Chemistry* (2003), 3rd. ed., David W.A. Sharp (ed.), London, UK: Penguin Books;
- *Dictionary of Science* (2004), 2nd ed., M.J. Clugston (ed.), London, UK: Penguin Books;
- *Dictionary of Economics* (2003), 7th ed., Graham Bannock, R.E. Baxter and Evan Davis (eds.), London, UK: Penguin Books;
- *Dictionary of Sociology* (2006), 5th ed., Nicholas Abercrombie, Stephen Hill and Bryan S. Turner (eds.), London, UK: Penguin Books.

Kant's technical terms in his German and Latin writings were translated by Richard B. Wells.

The *Glossary* consists of four main parts arranged in the following order: the Main Glossary, the Table of *Realdefinitions* of the Categories, the Critical Acroams and Principles, and the Summary of the Transcendental Ideas.

Over time and with increasing numbers of applications of mental physics, it can be expected that new technical terms will be coined from time to time. This is expected to necessitate occasional new editions of this *Glossary*. This first edition is up to date as of the date of its publication and contains all technical terms previously published.

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- 2LAR:** second-level analytic representation. The four heads of a 2LAR are Quantity, Quality, Relation, and Modality.
- 2LAR of combination:** an alternate name for the 2LAR of the general ideas of representation. This name is used when one focuses on the transcendental schema of determining judgment.
- 3LAR:** third-level analytic representation. A 3LAR can be regarded as the combination of a pair of 2LARs.
- 82IPC:** an acronym denoting Donald Kiesler's 1982 Interpersonal Circle, a circumplex model of interpersonal complementarity that was first published in *Psychological Review*, vol. 90, no. 3, 1983, pp. 185-214.
- ability:** the exhibition of a change in the appearance of an object insofar as the ground for the determination of this change has its transcendental place in the Nature of the object. The matter of an ability is a power (*Kraft*); the form of an ability is called a faculty (*Vermögen*).
- absolute:** being valid in every respect and without restriction. This adjective is the opposite in meaning to being valid merely in some particular respect.
- absolute value:** *see* value, absolute.
- absolutely unconditioned concept:** the problematic idea of a concept that cannot be abstracted from and therefore cannot be a lower concept to any higher concept.
- abstraction:** 1) the *Verstandes-Actus* of segregating everything from a representation by which the compare representations going into the synthesis differ with regard to the purpose in making the representation; 2) the function of differentiation in the synthesis of Meaning.
- accident:** the notion in a cognition of the appearance of the *Existenz* of a transcendental object; accidents are *modi* of the *Existenz* of a Kantian substance, and are logically predicates to which the substance is logical subject.
- accidental mark:** a mark of an object is accidental if it is not always found in the concept of the object. An accidental mark, e.g. "smoke *in the forest*", can be separated from the concept of the object. Accidental marks are opposed to necessary marks.
- accommodation:** modification of an existing structure to permit incorporation of a new representation or scheme. The *process* of accommodation is the idea of differentiation in the faculty of pure consciousness.
- accretion:** an increase in accumulated matter.
- acroam:** a fundamental principle of metaphysics proper. In the Critical Philosophy acroamatic principles are consequences of adopting the Copernican hypothesis. They occupy a role in metaphysics proper not unlike the role of axioms in mathematics with one key difference: mathematical axioms as constructed concepts must be based upon acroamatic principles that ground them in the system of metaphysics if such mathematical axioms are in any way to be regarded as "self-evident truths." Thus, formal mathematics requires an applied metaphysic for tying mathematical analysis to the analysis of Nature.
- acroam of appearances:** *see* Critical Acroams and Principles section.
- acroam of apprehension:** *see* Critical Acroams and Principles section.
- acroam of co-existent representations:** *see* Critical Acroams and Principles section.
- acroam of formal undecidability:** *see* Critical Acroams and Principles section.
- acroam of ideas:** *see* Critical Acroams and Principles section.
- acroam of objective validity:** the use of the categories of understanding has objective validity only insofar as the concepts they produce pertain to objects of a possible experience; *see* Critical Acroams and Principles section.
- acroam of objective validity in a practical cause:** the idea of a practical cause is objectively valid only if the mathematical expression of this idea can be transformed into the mathematical form of an empirical cause.
- acroam of perfection in distinctness:** perfection of aesthetical distinctness is the making of a coalition in representation through an anasynthesis of real opposition.
- acroam of reciprocity in apprehension and imagination:** *see* Critical Acroams and Principles section.
- acroam of re-cognition:** *see* Critical Acroams and Principles section.
- acroam of representation:** *see* Critical Acroams and Principles section.
- acroam of reproduction:** *see* Critical Acroams and Principles section.
- acroam of substance and accident:** concepts of accidents cannot be connected in the manifold of concepts except under a concept that stands as the concept of the substantial object in a Relation of substance and accident.
- acroam of transcendental apperception:** *see* Critical Acroams and Principles section.
- acroam of transcendental consciousness:** *see* *Critical acroams and principles*.
- act (*Handlung, actus*):** the determination of a *Kraft* as a cause of accidents. Act is form (*nexus*) in the 1LAR of *Kraft*. An act is the making of a *nexus* in a manifold of organization.
- actio invita:** an action taken despite great reluctance on the part of the person doing the action. The self-determination for the action is made according to maxims connected to imperatives of reciprocal duties.
- actio involuntaria:** an action taken because the contrary action violates the condition of an imperative of a categorical or hypothetical duty to oneself.
- act of evaluation:** Relation in *Lust-Kraft* representing the processes of judgment combined with noetic organization.
- act of innovation:** Modality in *Lust-Kraft* representing the powers of perception combined with somatic organization.
- acting:** realizing a mere *Vermögen*-to-act by producing an action.

- action** (*Wirkung, actio*): change in appearance of accidents. An action is thus a change of state. Action is matter (composition) in the ILAR of *Kraft*, i.e. the composing of the matter in a manifold of organization.
- activity** (*Thätigkeit*): 1) the union of act and action. Activity in the theoretical Standpoint is the effect for which the cause is a *Kraft*; 2) the idea of identification in motoregulatory expression. Activity in motoregulatory expression is the unity of behavioral appearances in *soma*. See also, **somatic activity**.
- activity field**: a manifold of somatic activities regarded as a topological neighborhood in somatic material space-time.
- activity loop**: referring to figure 17.5.1, the loop of information flow running from the synthesis in sensibility through reflective judgment to motoregulatory expression (and including the side branch through practical Reason to motoregulatory expression) and back to the synthesis in sensibility via kinæsthetic feedback.
- activity space**: a vector space representation of node activities in an embedding field network.
- actual**: cohering with sensation, which is the material condition of experience.
- actual Gestaltung**: the Modality function in the synthesis of objectivity by which any form of sensuous representation in apprehension for which the concurrent noetic-psyche-somatic activity is neither vetoed nor results in an act of ratio-expression by pure practical Reason is a ground of objectivity.
- actuality & non-being, category of**: see Table of *Realdefinitions* of the Categories.
- actualizing of perception**: the idea of determination in the faculty of pure consciousness. The actualizing of perception is the power to present a clear representation by referencing the form of the connection of representation in an Object to the logical apperception of the perceiving Subject.
- adaptation**: (1) the equilibrating of assimilation and accommodation; (2) the equilibrium so achieved. Adaptation is one of the two functional invariants of the Organized Being (the other being organization).
- adaptation level**: a state-dependent mean competition function, also called the communal understanding, measuring how activity levels in different nodes of an embedding field network are accommodating in response to activity levels in other nodes.
- adaptation measurement**: Quality in *Lust-Kraft* representing the powers of sensibility combined with somatic *Kraft*.
- adaptation performance**: Quantity in *Lust-Kraft* representing the processes of adaptation combined with noetic *Kraft*.
- adaptive psyche**: the 2LAR representation of *psyche* in terms of its animating principles of somatic *Kraft*, noetic *Kraft*, somatic organization, and noetic organization.
- adultomorphism**: viewing and interpreting childish behaviors in terms of adult behaviors and suppositions.
- aesthetic**: the doctrine of the laws of sensibility.
- Aesthetic**: the science of the laws of sensibility.
- aesthetic actuality**: a rule of Modality in apperception regarded as a subjective notion of expedience in the coherent determination of sense as interior, internal, or outer sense.
- aesthetic Idea**: the function of continuity in perception, i.e., the synthesizing function of Quality in judicial continuity for the organic unity of reflective judgment and adaptive *psyche*. The aesthetic Idea belongs to sense. Representation *through* the aesthetic Idea in sensibility belongs to the power of imagination, and the aesthetic Idea acts as a catalyst for summoning concepts from the manifold of concepts into the synthesis of reproductive imagination. Quality in reflective judgment is joined to *psyche*'s Quality of noetic *Kraft* (Quality of the adaptive *psyche* in the power of *nous* to produce or suffer effects) through continuity in the aesthetic Idea. The aesthetic Idea is judicially particular, negative, disjunctive, and problematic.
- aesthetic necessity**: a rule of Modality in apperception regarded as a subjective notion of something informative in a representation of the data of the senses.
- aesthetic possibility**: a rule of Modality in apperception regarded as a subjective notion of expedience for determining the state-of-satisfaction in the representation of the sensorimotor idea.
- aesthetic predicate**: a term used to denote the role of the feeling of satisfaction in an aesthetic judgment during the presentment of an Object.
- aesthetic substance**: an affective perception for which the judgment of Relation in aesthetical reflective judgment has the *momentum* of immanent interest.
- aesthetical certainty**: subjective necessity and certainty in belief as a habit in consequence of what is endorsed through sensation and experience.
- aesthetical cognition**: a cognition that affects the feeling of *Lust* or *Unlust*.
- aesthetical distinctness**: Quality in aesthetical perfection. It refers to distinctness in an intuition by which an abstract idea is presented *in concreto* by means of examples.
- aesthetical generality**: Quantity in aesthetical perfection. It subsists in the suitability of an aesthetical cognition for the *sensus communis* (common sense) of aesthetical reflective judgments of taste and the practicability of an aesthetical cognition for many Objects that serve as examples.
- aesthetical truth**: congruence of a cognition with the Subject and the laws of sense-semblance.
- affective perception**: 1) a perception that can not become part of the representation of an a transcendental object. In terms of the four titles of representation an affective perception regarded as the matter of desire (feeling of *Lust* or *Unlust*) is {associated satisfaction, coalescence of feeling, interest, *Lust* connection}; 2) the second (hypothetical) function of Relation in the 2LAR of the presentment of Reality. The determination of this Relation belongs to aesthetical reflective judgment.
- affectivity**: the logical division of sensibility dealing with affective perceptions.
- affinity**: the union of a manifold from the lineage of a

- ground.
- affinity of purpose:** in the logical-judicial perspective the transitive function of Relation in the synthesis in objectivity. The function synthesizes according to the *a priori* rule that Objects and expression of purpose are co-determining.
- affirmation of reevaluation:** the affirmative function of Quality in the motivational dynamic.
- affirmation of Self-Existenz:** the affirmative function of the judicial Idea by which every act of perception must contain *materia* in sensibility that judgmentation subsumes under a reference to the Organized Being's awareness of its own *Dasein*.
- affirmative judgment:** the logical momentum of Quality in judgments in which the subject concept is placed within the sphere of the predicate concept. The affirmative momentum places restrictions on the sphere of the subject concept.
- agency:** the power to actualize a change in appearances.
- agent:** the object of a concept predicated to contain the cause of an effect.
- agent-patient Relation:** the idea of external Relation in the 2LAR of the sensorimotor idea; specifically, the Relation in the empirical sensorimotor idea. It is the idea of determining sense as interior, outer, or internal sense.
- aggregate concept:** a structure of concepts combined in a determinant judgment that is reproduced as a whole in sensibility by the synthesis of reproductive imagination.
- aggregate of a concept:** the sum total of all the immediate marks that determine a concept.
- aggregation:** composition of an extensive magnitude.
- aggregation in determining judgment:** the act of determining judgment in composing the determination of a concept through combination of that concept with its marks.
- agreement (*Einstimmung*):** The relationship of Quality between two cognitions *A* and *B* such that: if the concept of *A* is a mark of an object *x* and the recognition of *x* does not sensibly preclude or cancel the sensible representation of the concept of *B* being included in the representation of *x*, then *A* and *B* are in agreement [KANT 17: 344-345]. The ideas of agreement and opposition (*Widerstreit*) are contrary opposites, but the idea of agreement has the peculiarity that, unlike opposition, it has no positive material criterion for recognition but only the negative criterion of 'lack of opposition.' Agreement therefore has a syncretic character in acts of representation. If representation *A* does not preclude representation *B* in the same object at the same moment in time and vice versa, then *A* and *B* are "in agreement."
- aim:** (1) in the wide sense, the condition for closure in the cycle of affective interaction in the equilibrating activities of the Organized Being. (2) in the narrow sense, the representation of a condition for the realization of an end.
- algebraic structure:** a structure consisting of a set and a system of binary operations defined on the set.
- aliment:** a metaphorical term introduced by Piaget and meaning anything that "feeds" the functioning of a cycle of equilibrium.
- alteration:** the magnitude of the difference between two successive moments in time.
- Amiable:** the interpersonal style defined by the quadrant of the D-PIPOS circumplex that is centered on the social pole of the antisocial-social axis. The term is also used to refer to a person who habitually expresses this interpersonal style. The interpersonal style is characterized by expressions of low-assertive and ask-oriented behaviors.
- amount:** the determination of a magnitude as a number.
- analogy:** see inference of analogy.
- Analogies of Experience:** the principle of persistence, the principle of generation, and the principle of community.
- Analytic:** (also called Analytical) the interpersonal style defined by the quadrant of the D-PIPOS circumplex that is centered on the idiosyncratic pole of the idiosyncratic-emulative axis. The term is also used to refer to a person who habitually expresses this interpersonal style. The interpersonal style is characterized by expressions of low-assertive and tell-oriented behaviors.
- analytic aggregation:** presentation of a rule of recollection in the synthesis of continuity. It is the particular function of Quantity in the 2LAR of the presentment of Reality and belongs to the aesthetic Idea.
- analytic composition:** the making of a determinant judgment through composition of coordinate characteristics of a concept.
- analytic division:** division of a concept into opposites.
- analytic judgment:** 1) in the logical-theoretical perspective, the relationship between subject and predicate propositions in which the predicate is regarded as being covertly contained in the subject proposition originally. Analytic judgment makes a concept distinct; 2) in the empirical-judicial perspective, the dividing of the magnitude of a compare representation in sensibility by which the synthesis of a new intuition making a concept distinct then becomes possible. The judgment in this act does not subsist in the mere division of the magnitude of the compare representation but, rather, in the act of marking the intuition as expedient by the process of reflective judgment. Explanation 2 is the real ground for the possibility for representing the relationship of explanation 1.
- analytic representation:** the act of making a representation such that the made representation is regarded as having been originally contained in some other representation.
- anasynthesis:** the synthesis of heterogeneous concepts. An anasynthesis preserves the homogeneity of structure at the 1LAR level of the two concepts but brings the synthesis of the four 2LAR heads as a matter-form combination at the second level of representation. An anasynthesis is required when the combination is between concepts belonging to different logical divisions because such a logical division is based upon functional differences that ground the concepts in heterogeneous grounds.

- anasynthetic aggregation:** the synthesis of sense by the summoning of the *materia ex qua* of sensibility and recombining it in a synthetic judgment. It is the universal function of Quantity in the 2LAR of the presentment of Reality and belongs to aesthetical reflective judgment.
- anasynthetic composition:** the making of a determinant judgment through anasynthetic re-presentation.
- anasynthetic re-presentation:** the making of a new representation by means of acts of both analytic and synthetic representations, and which terminates in the same object where the making of the representation began.
- anatomical idea:** the idea of differentiation in the 2LAR of the sensorimotor idea; specifically, the Quantity of the empirical sensorimotor idea. It is the idea of differentiation in logical divisions of faculties in terms of functional differences.
- animating principle:** (1) in an Organized Being, a principle of *nous-soma* reciprocity. *Psyche* is the faculty of animating principles in an Organized Being. (2) in mathematical organized being, a principle of *kinesis* in the co-determination of all the parts of an organized being.
- animating principle of accommodation in the corporate person:** the principle is: accommodation is regulated by the *Existenz* of adaptation level functional(s) in the embedding field graph of the corporate person.
- animating principle of assimilation in the corporate person:** the principle is: the embedding field graph system must conform to the mathematical properties of smoothness, non-negativity, boundedness, and competition.
- animating principle of intellectual power of the corporate person:** the principle is: The institution of means for the public civic education of every member of the Community. Providing the institution is a Community Obligation pledged to every member. The member's participation in the institution, whereby each to the best of his personal ability accomplishes the aim of the institution, is a civic Duty owed by each member of the Community.
- animating principle of noetic Kraft:** the co-determination of somatic representations and the affective perceptions of Quality in reflective judgment are energetics for understanding and reasoning in the structuring of a value system and for the orienting of activity.
- animating principle of noetic organization:** equilibration is the activity leading to closure of the cycle of affective interaction in a state of equilibrium.
- animating principle of persuasive power of the corporate person:** the principle is: Corporate persuasive power is measured by the degree of generation/annihilation activity in bonding and anti-bonding leadership events in the embedding field graph representation of the corporate person.
- animating principle of physical power of the corporate person:** the principle is: Each person in the Community accepts and attends to specific civic Duties, for the performance of which he can justly be held accountable by the Community-as-corporate-person.
- animating principle of scheme-determination in the corporate person:** the principle is: Determination of schemes by competition threshold.
- animating principle of scheme-regulation in the corporate person:** the principle is: Scheme activity is regulated by time variation in Community adaptation level (communal understanding).
- animating principle of somatic Kraft:** reciprocity through somatic *Kraft* is determination of a condition, called an *elater animi*, through which the structuring of somatic actions expresses acts of aesthetical judgment of the form of a system of values, desires, and interests.
- animating principle of somatic organization:** motivation is the accommodation of perception and motoregulatory expression is its assimilation.
- animating principle of tangible power of the corporate person:** the principle is: social-economic utility optimization.
- animation:** the reciprocal co-determination of *nous* and *soma* by *psyche*.
- annihilation activity:** expressed social interaction activity that either (1) generates/strengthens social-chemical anti-bonds or (2) weakens/annihilates social-chemical bonds.
- Anordnungskräfte** (powers of order): the Idea of the order of mind through taste. This Idea is the Idea of Modality in the anthropological person. The manifold synthesis of this power is the *nexus* of the person with the world. It references subjective expedience through aesthetical reflective judgment.
- Anordnungsvermögen** (faculty of order): the Idea of the order of mind through the power of judgment. This Idea is the Idea of Relation in the anthropological person. The manifold synthesis of this faculty is the connection between the person and the world. It references logical expedience through teleological reflective judgment.
- antecedent proposition** (*antecedens*): the aggregate concept of a proposition which stands as the determining concept (condition) in the form of a hypothetical proposition.
- anthropological person:** the combination (*conjunctio*) of the Self-composing person (*compositio*) and the orderly person (*nexus*). The character of a person who participates in a community and undertakes processes of Community-building is his character as an anthropological person. His determining factors in this participation are rooted in the *Anordnungskräfte* of his judgments of taste.
- anthropology:** a systematic doctrine containing our knowledge of man. Kantian anthropology is the science of man's actual behavior and has for its topic the subjective laws of free choice.
- anti-bonding factor:** any mathematical object having a meaning implication effect in semantic representing or the determination of appetite by a person that produces or expresses competition responses by a person in relationship to the other person or the social environment.

- anticipation:** knowledge through which an Organized Being can recognize and determine *a priori* what belongs to empirical cognition.
- antisocial benefit:** a state of affairs in which one of either a leader or a follower is not satisfied by the outcome of their cooperative actions.
- antisocial-social axis:** the principal axis in Wells' interpersonality style circumplex model denoting the dimension of the effects of one person's overt behavioral actions on another person.
- a parte posteriori:** in the direction of an episylogism, as from ground to grounded or condition to conditioned.
- a parte priori:** in the direction of a prosylogism, as from grounded to ground or conditioned to condition.
- apodictic:** the logical momentum of Modality in a judgment of a proposition *p* connected in the unity of consciousness as "I am certain *p*."
- apodictic direction:** a manner of animating the faculty of sense made necessary by pure practical Reason for the sake of equilibrating the overall unity in apperception.
- apodictic judgment:** a determinant judgment having for its Modality the apodictic logical momentum.
- apodictic proposition:** a proposition carrying the Modality of an apodictic judgment.
- apodictically certain:** combined with consciousness of necessity.
- apparently:** represented as an appearance. The term "apparently not-*x*" means the predication *x* is contrary to appearances. The term "not apparently *x*" means the predication *x* applied to the subject of the predication is not given or givable in appearance.
- appearance (Erscheinung):** the undetermined object of an intuition (an 'appear-ation'). That in an appearance which corresponds to sensation is its matter, and that in an appearance which allows the manifold of appearance to be ordered in relationships is its form (subjective space and time).
- apperception, empirical:** the representation of Self-consciousness in the manifold in time.
- apperception, pure:** the faculty of the consciousness of one's own *Dasein*.
- apperception, transcendental:** *see* transcendental apperception.
- appetite (Begierde):** the representation of a practical purpose and regarded: (1) from the practical Standpoint as the self-determination of the power of an agent to take action through the representation of something in the future as an effect of this self-determination; (2) from the judicial Standpoint as a practical *parástase* having Desire for its matter and a structure within the manifold of rules as its form; (3) from the theoretical Standpoint as the assimilation of perceptions. An appetite is the representation of a determined practical purpose.
- appetite (intellectual):** the universal *momentum* of Quantity in the categories of freedom.
- appetitio per motiva:** an intellectual appetite arising from understanding.
- appetitio per stimulos:** a sensuous appetite arising from sensibility.
- appetitive power (Begehrungsvermögen):** (1) the practical ability of an Organized Being to take an action and thereby be the efficient cause of the actuality of the object of that action; (2) the capacity of an Organized Being to be, through its representations, the cause of the actuality of the objects of those representations. This capacity is related to desires but is not to be viewed as something caused by desires. Rather, it is viewed as the cause of the actuality of the object of representation, whether that representation is linked to the clear representation of an object or is merely an affective representation in which one says "a desire" subsists (e.g. a condition or state presenting a feeling of satisfaction). Kant's word could be rendered "faculty of desiration" and its connotation is that of turning an affective perception (the feeling of desire) into an action. In this sense, its determination gives a practical object to a mere feeling. *See also* appetitive power, *momenta* of.
- appetitive power, momenta of:** *see* choice, expedience *per liberum*, expedience *per motiva*, expedience *per stimulos*, practical law, practical maxim, practical rule *per se*, rule of commission, rule of exception, rule of omission, will, wish.
- applied metaphysic:** a system of rational principles limited by and applied to the object of a science.
- applied metaphysic of public instructional education:** the system of metaphysical principles providing the transition between Critical metaphysics proper and the special science of public instructional education.
- a posteriori:** consequent to experience.
- apprehension (Auffassung, apprehensio):** the culmination of the act of the synthesis of apprehension at a moment in time.
- a priori:** prior to experience.
- arbitrium brutum (brutish choice):** choice that is determined through sensuous stimuli.
- arbitrium liberum (free choice):** choice that is determined or determinable independently of sensuous stimuli.
- arbitrium sensitivum (sensitive choice):** choice according to an adaptation by which an equilibrium is established in which the determination of the action is affected but not necessitated by sensibility.
- architectonic:** the art of making systems.
- arc of a network:** an edge in a graph having an assigned direction from a source node to a sink node.
- argument (Schlußfolge):** a rule of judging by means of a condition under which congruence is established between the grounding proposition and the proposition of conclusion in an inference.
- Aristotle's dictum:** "We must advance from what is more obscure by nature but clearer to us towards what is more clear and more knowable by nature."
- art:** the disposition or modification of things by human skill to answer the purpose intended.
- art cultivation:** the function of corporal empirical education in the personal dimension of the learner: inclusion in the curriculum of designed physical exercises that exploit the phenomenon of moral realism in such a way that the learner develops a desired sense of justice.
- asocial education:** a phenomenon of educating

- experience in which the learner and the teacher are one and the same person.
- aspectable:** that which is a synthesis of the intelligible viewed as the sensible.
- assertoric:** the logical momentum of Modality in a judgment of a proposition p connected in the unity of consciousness as “I think p .”
- assertoric direction:** animation held to be actually expedient.
- assertoric judgment:** a determinant judgment having for its Modality the assertoric logical momentum.
- assertoric proposition:** a proposition carrying the Modality of an assertoric judgment.
- assimilation:** incorporation of a representation or scheme into a general structure. The *process* of assimilation is the idea of identification in the faculty of pure consciousness. By this process the transcendental principle of *genera* is realized.
- association:** 1) the function of aesthetic Quantity producing a relationship of commonality for two or more representations in conscious presentation; 2) the aggregation so formed. The representations in an association have commonality in an interest, desire, purpose, or as matters of an act, and their association is the unity of this commonality.
- association coordinator:** the constitutive function for constructing functional ordered pairs; also called coordinator B.
- attention (*Aufmerksamkeit*):** consciousness according to choice. Attention is the ratio-expression of type α compensations in judgmentation which oppose innovations that hinder the cycle of equilibration.
- Attention (*Attention*):** the act whereby a representation is made clear and conscious while others are kept unconscious (obscured). Abstraction is the actualization of Attention.
- Attention, matter of:** a manifold of sense-data.
- attentiveness (*attentio*):** the positive effort to become conscious of one’s representations. See also: law of attentiveness.
- attitude:** the totality of acts of motoregulatory expression and ratio-expression produced by practical judgment in accordance with the manifold of rules that orients the motivational dynamic in the general process of judgmentation.
- attribute (*consectaria, rationata*):** a necessary mark (of an object) that is conditioned by other higher necessary marks.
- authority:** possession of the *Kraft* of causing something to become greater, to increase, to be strengthened, or to be reinforced in some way. *See also:* expectation of authority.
- authority figure:** the position of an agent of leadership governance charged with the duty of causing the association’s general success and welfare to become greater, to increase, to be strengthened, or to be reinforced. Success and welfare are measured in terms of average Progress and Order in the Community.
- autistic representation:** in Piaget’s terminology, a representation that cannot be communicated (put into words) by the Subject because the representation is non-objective.
- autonomic event:** a somatic event for which there is an objectively sufficient ground in an objectively valid object for a determinant judgment that the causality of the event is not the causality of freedom.
- awareness:** representation in conscious comparison either as to sameness or to difference or both.
- awareness in Reality:** the apodictic function of Modality in the 2LAR of the presentment of Reality. This *momentum* belongs to aesthetical judgment. It is the presenting of a general apperception of the subjective state.
- awareness of an Object:** the assertoric function of Modality in the 2LAR of the presentment of Reality. This *momentum* belongs to the power of imagination. It is the presenting of the subjective assertion of an Object of appearance.
- awareness without an Object:** the problematic function of Modality in the 2LAR of the presentment of Reality. This *momentum* belongs to the aesthetic Idea. It is the presenting of a subjectively problematical sense of expedience.
- axiom of choice:** the metaphysical axiom of intellect empirical education. The axiom states: chosen actions are non-contrary to the actor’s value system.
- axiom of design objective:** *see* design-objective-of-social-outcomes axiom.
- axiom of developed social taste:** the metaphysical axiom of tangible rational education. The axiom states: learner tastes are formable through instructional education.
- axiom of existence:** *see* existence axiom of corporal rational education.
- axiom of expedient scheme:** the metaphysical axiom of intellect rational education. The axiom states: for every manifold of Desires presented by reflective judgment there is some practical scheme in the manifold of possible schemes of motoregulatory expression associated with it by which the condition of equilibrium can be satisfied.
- axiom of good means:** the metaphysical axiom of empirical persuasion education. It states: the learner will always seek means he holds-to-be good means.
- axiom of optimization of *Personfähigkeit*:** the metaphysical axiom of tangible social education. The axiom states: Progress in perfecting *Personfähigkeit* is achieved by means of a series of transforming activities regulated by a persistent sense of interest.
- axiom of principled satisfactions:** the metaphysical axiom of rational persuasion education. It states: persuasion education is education for Progress in acting on principles. This axiom does no more than state that learners can and must be cultivated to act from a basis of general principles rather than merely acting on the basis of impulse and inclination.
- axiom of procedures:** the metaphysical axiom of social persuasion education. It states: the learner’s capacity for problem solving is limited by the sphere of his concepts of procedural schemes.
- axiom of skill set development:** the metaphysical axiom of tangible empirical education. The axiom states: skills of Progress in tangible *Personfähigkeit* are developed by exercises of adaptation performance

focusing on scheme-building and scheme-regulating that prepare the learner to achieve Welfare success in life.

axiom of value: *see* value axiom of corporal social education.

axiom of variations: the metaphysical axiom of intellect social education. The axiom states that learning is based on discoveries of compensations for disturbing factors that do not involve the simple ignorance of type- α compensation behavior but, on the contrary, negate the disturbance through a series of scheme adaptations that convert disturbance factors into mere variations dealt with by modifications or variations of the original action scheme.

Baconian idols: the metaphorical names given to various types of prejudices and presuppositions common in human behaviors. Bacon classified the idols in terms of: idols of the tribe (Quantity); idols of the den (Quality); idols of the theater (Relation); and idols of the market (Modality). Each idol has its intellectual counterpart in the powers of a person.

Bacon's dictum: We must not add wings, but rather lead and ballast to the understanding, to prevent its jumping or flying.

beauty (*Schöne*): the subjectively infinite *momentum* of Quality in aesthetical reflective judgment. Beauty is the feeling of satisfaction presented in a state of equilibrium in the *Existenz* of the Subject. It serves as a terminating function and marks a moment in time with the third transcendental schema of Quality (schema of coalition).

behavior: the transitive Relation in motoregulatory expression as the synthesis of psychosomatic action and psychonoetic action. Behavior is the Object of actions and acts expressed by the agency of the Organized Being.

behavioral convention: a convention pertaining to how one is expected to behave by others.

being: a verb denoting manner of *Existenz* for an object. The word is also used in English to denote a manner of *Existenz* in the form of a noun phrase, e.g. "human being" = "being human."

Being: a transcendent idea dating back to Parmenides in which the verb "being" is transformed into a noun vaguely denoting whatever-it-is that distinguishes "being something" from "being nothing." In modern philosophy as well as in the Critical Philosophy, it is regarded as a mistake to treat "being" as a noun. When one uses either the word "Being" or "being" to denote an essential property of things, this is traditionally called a "real predicate." In the Critical Philosophy "being" is not a real predicate. (For the Critical definition of "real predicate" see real predicate).

bejudge: to make an overall judgment about or concerning something.

belief: 1) in the wide sense, unquestioned holding-to-be-true-and-binding on the basis of a merely subjective sufficient reason and without consciousness of doubt; 2) in the narrow (cognitive) sense, a subjectively inalterable assertion of truth; 3) in logical-judicial perspective, the affirmative function of Quality in the

synthesis of Meaning.

belief, judicial: the presentation of a *nexus* of Desire. A judicial belief is an entirely affective perception from an act of reflective judgment. The formation of a judicial belief is a condition for the possibility of presentation of an objective belief.

belief, objective: an intuition marked at a moment in time co-occurring with the presentation of a judicial belief. An objective belief stands as an axiom of intuition and the condition of its possibility is the formation of the corresponding judicial belief.

believing: consciousness of having subjective sufficiency for a holding-to-be-true.

benefit: *See* anti-social benefit, social benefit.

bigotry: obstinate or ideological attachment to a particular party, sect, faction, opinion, or ideological dogma with excessive prejudice.

binding (in reflective judgments): represented as subsumed under the categorical imperative.

binding (semantic): to make an association by means of accretion of one or more activity fields to produce a somatic phone, phoneme or morpheme.

biological life: the idea of life from the theoretical Standpoint as a mark for distinguishing living from non-living organisms. The present-day biological definition of this term is: Complex physico-chemical systems whose two main peculiarities are (1) storage and replication of molecular information in the form of nucleic acid, and (2) the presence of enzyme catalysts. This definition ultimately draws its objective validity from an inference of analogy with the Self and draws its real ground from the practical Standpoint (*see* life).

birth-death process: a technical term denoting a mathematical state-space population process in which state transitions can take place between neighboring states only. Two states are neighboring states if and only if they represent populations differing in quantity by one unit of population.

body: 1) one of the two principal phenomena characteristic of human beings (the other being mind). Body is the sensible Nature of a human being regarded as an Organized Being. The causality of representations of *kinesis* in body appearances is always judged either under the category of causality and dependency or of community. The object of the notion of body substance is called *soma*. 2) by analogy to (1), 'body' is a term used to describe any sensible matter regarded as extended in space and constituting a unity as an object.

body politic: the regulative Idea of the totality of all members of a Community.

bonding factor: any mathematical object having a meaning implication effect in semantic representing or the determination of appetite by a person that produces or expresses cooperation responses by a person in relationship to the other person or the social environment.

boundary (of knowledge): the idea of the possibility of an absolute limit in the scope of all objectively valid knowledge within the sphere of all possible objective representations. The real ground for thinking the

Dasein of this boundary is the *Existenz* of differentiations between objectively valid concepts and concepts lacking real objective validity in their representations.

breakdown: the process of disintegration.

canon: the embodiment of *a priori* fundamental principles of the correct use of a fixed faculty of knowledge.

capability: *see Fähigkeit.*

capacity: the potential power to realize an ability in an action. The word is frequently used to translate Kant's *Vermögen*. Capacity differs from power (*Kraft*) in that *Kraft* denotes the matter of an ability in the actualization of that ability, whereas capacity merely denotes the real possibility of this actualization.

capital skill: the intangible stock of knowledge belonging to a person's tangible *Personfähigkeit*, by means of which he acquires the ability to acquire skill in some art he can then use for barter in the economic marketplace. Often the skill acquired through capital skill is a wage-earning skill.

capital stock: that part of a person's stock of goods in excess of what he requires for consumption in the short run and which he uses to produce a revenue of additional goods. Capital stock is usually further classified as fixed capital and circulating capital.

capitalism: employment of part of one's personal stock of goods-in-general for the purpose of producing personal revenue. Any person who so employs a part of his stock of goods is a capitalist.

capitalist: *see* capitalism.

catalytic reactive: the transition region octant of the D-PIPOS circumplex between the central Amiable personality style and the central Expressive personality style.

catalytic reactive axis: the vector axis in the D-PIPOS circumplex model that defines the center of the catalytic reactive overlap octant.

categorical: *see* categorical judgment.

categorical duty: a duty understood by connection in the manifold of concepts with a categorical Relation in which a person respects himself as an individual and sets terms by which he can and is willing to oblige himself to act on the basis of a material condition while not violating other duties to himself that he makes for himself. Categorical duties pertain to how a person's actions and decisions affect his own self-regard.

categorical imperative: (1) in the practical Standpoint, the first, absolute, and unconditioned imperative of pure practical Reason which acts as the practical transcendental scheme for the process of reasoning. The categorical imperative is the single grounding regulation of pure practical Reason. There is only one categorical imperative, and it is recognized as the fundamental law of acting unconditionally for equilibration in the overall *Existenz* of the Organized Being; (2) in the judicial Standpoint, the master regulatory formula of pure practical Reason defining what all conditions of expedience for every practical purpose; the formula mandates achieving a state of

holistic equilibrium and a structure of universal law in the manifold of rules; (3) in the theoretical Standpoint, any tenet recognized without conditions placed on its application. Every theoretically categorical imperative when viewed from the practical Standpoint as a formula is merely a hypothetical imperative.

categorical judgment: the logical momentum of Relation in judgments in which the *nexus* of the manifold has for its matter subject and predicate concepts subordinated to one another *as* predicate to subject for the unity of consciousness.

categorical proposition: a combination of concepts forming an aggregate concept in which the form of connection (copula) unconditionally joins the predicate concept to the subject concept as appearance to object. The form of this connection is symbolized as *SxP* where *x* represents the copula.

category of freedom: a pure and *a priori* rule (*momentum*) of practical judgment. The categories of freedom are pure and *a priori* practical notions for constructing and structuring the manifold of rules. The term differs from Kant's moral categories (which he called the categories of freedom in *Critique of Practical Reason*).

category of understanding: a pure and *a priori* rule for the structuring and construction of concepts. *see* Table of *Realdefinitions* of the Categories.

causa determinans: "defining reason"; the rational ground for a choice.

causality: the notion of the determination of a change by which the change is established according to general rules.

causality (empirical): the objectified idea of cause-and-effect relationships, under which all effects are determined by actions according to general rules.

causality and dependency: the pure *a priori* notion of the connection of concepts in a real and necessary time-ordering for appearances; *see* Table of *Realdefinitions* of the Categories.

causality of freedom: causality for which the rule governing the change is grounded in the formula of the categorical imperative of pure practical Reason and which is not bound to determination by sensuous representations.

causality per se: the Object in which the idea of physical causality and the idea of the causality of freedom are united.

causatum: a rule for the determination of a change under the condition of a cause (*see* cause).

cause: (1) the notion of the agency of a substance in which the substance is regarded as containing the ground for the actuality of change; (2) a cause is that which grounds a *causatum*.

certainty: the inalterability of an assertion of truth, i.e., holding-to-be-true with consciousness of necessity. Objective certainty is inalterability of an assertion of truth from knowledge that no more weighty ground of the opposite is possible. Subjective certainty is the inalterability of an assertion of truth from knowledge that no one can ever be in possession of greater grounds for the opposite [KANT 18: 288]. Certainty is therefore an idea of the perfection of knowledge

Main Glossary

- pertaining to the grounds for holding-to-be-true.
- chance:** an event in the world not determined according to natural laws.
- change:** 1) perception of differentiable moments in time; 2) a succession of opposing determinations.
- character:** the manner in which two or more concepts are combined in determinant judgment to form a proposition.
- characteristic:** a representation regarded in Relation as internal to another representation. A characteristic of a concept is any higher concept that serves as a ground for the cognition of its lower concept.
- choice** (*Willkür, arbitrium*): 1) the practical capacity to make a representation the object of one's appetite. The act of choice implies expression in action, such expression being either motoregulatory expression or rational expression (expression through speculative Reason) or both. In both cases the action is regarded as made necessary (practically necessitated). An action necessitated on the ground of sensuous stimulation is said to be caused by *arbitrium brutum* (brutish choice). An action necessitated on the ground of intellectual motives is called *arbitrium liberum* (free choice). Choice in this sense is also called the **power of choice**. 2) The Modality of the power of choice in which the determination of appetitive power is logically assertoric and transcendentially the *momentum* of actuality. The *momentum* of choice in appetitive power is determination of an appetite of activity specifically evoked for the purpose of regulating equilibration. 3) the result of Reason acting to harmonize the free play of the synthesis of appetite and the process of practical judgment by means of ratio-expression.
- choice, free:** choice that can be determined by pure Reason.
- choice, power of:** *see* choice (1).
- choosing:** the action of Reason in harmonizing the free play of the synthesis of appetite and the process of practical judgment by means of ratio-expression. That which results from this action is called the choice that is made (*see* def. 3 under choice).
- chunking:** the organizing process whereby distinct intuitions are connected in a temporal order structure to synthesize a unitary sequence. This sequence is called a chunk.
- circular reaction:** *See* limit cycle.
- circumplex model:** a circular ordering of variables depicting the geometric implications of their correlation matrix.
- circumstance** (*circumstanz*): the outer connection in which an occurrence happens.
- circumstance, external:** the object of a person's concept of a situation and occurrences with which he finds himself having to deal.
- circumstance, sensuous:** a circumstance involving sense-data.
- citizen:** a member of a Community who accepts mutual Obligations to-and-with its other members and who accepts the performance of acts of citizenship as a reciprocal Duty he owes to the Community.
- citizenship:** the actuality of individual actions congruent with conventional general standards of expectations for civic actions. It is grounded in reciprocal Duties of association. Real citizenship is a social dynamic of relationship and subsists only in the practical actions of individuals.
- citizenship relationship:** a relationship between a citizen and a Community in which he is an associate insofar as the relationship pertains to reciprocal Duties and Obligations.
- civic:** applying or pertaining to the conduct or behavior of an individual in his social interactions.
- civic action:** an action operationalized by an individual that is congruent with his Duties under the terms of a social contract.
- civic affairs:** the affairs of citizens or citizenship.
- civic Community enterprise:** free enterprise in which the enterprising agent or agents demand and accept the protections and civil rights of the Community and in exchange commit to social Obligations and reciprocal Duties of citizenship it pledges to that Community.
- civic conduct:** individual conduct that is not-hostile to the interests of another person in the Community.
- civic education:** the teaching and learning of civil liberties, civil rights, civic Duties and civic Obligations of a Community.
- civic free enterprise:** a synonym for civic Community enterprise.
- civic interaction:** an operationalized social transaction between two persons in which each person is Self-regulating his action expressions on grounds of practical tenets or maxims that exhibit in the person's expressed behaviors a form of *obligatio interna* inherent in his behavior that can only be understood in relationship to a condition of some *obligatio externa* and some practical maxim of active pledging. Furthermore, although each of the transacting persons might hold to different practical maxims as well as to a different *obligatione interna* and a different condition of *obligatio externa*, the manners in which these are expressed are such that the individuals' actions seem mutually compatible in the reflective judgments of each person. Civic inter-action exhibits the *Dasein* of some kind of practical co-determined governance regardless of how unstated, vague, or temporary this mutual governance might be.
- civics:** the branch of social-natural political science that deals with civic affairs and the Duties and rights of citizenship.
- civics planning function:** the function of intellect social education in the personal dimension of the learner: inclusion in the social intellect education curriculum of exercises that stimulate the learner's development of procedural schemata applied to technical objects.
- civil:** applying to the collective conduct or behavior of a Community as this conduct or behavior affects one or more individual persons in the Community.
- civil Community:** an association of people sharing a civil convention (a civil association) having common civil rights and civil liberties with a common system of governance.
- civil convention:** a form of association which will defend and protect with the whole common force the

- person and goods of each associate and by which each associate, while uniting himself with all the other associates, may still obey himself alone and remain as free as he was before joining the association. *See also:* non-civil convention, uncivil convention.
- civil liberty:** a liberty bound by deontological Obligation to participate as a citizen in a civil Community. *See also,* liberty.
- civil planning function:** the function of intellect social education in the social dimension of the learner: inclusion in the social intellect education curriculum of exercises that stimulate the learner's development of procedural schemata applied to social situations.
- civil right:** any object defined by a civil convention that is regarded under that convention as an intangible property possessed by every member of the civil Community as an expected benefit of citizenship in that Community. A necessary condition for the practical *Existenz* of a civil right is a social contract entered into by every citizen.
- civil tranquility:** (1) from the judicial Standpoint, the mood of the body of citizens at large that results from being satisfied enough in their relationships to the general state of life in the Community so as to desire nothing more or different in this relationship. (2) from the theoretical Standpoint, Grossberg consensus in the actions of individual members of a Community.
- civil untranquility:** actions expressing the non-*Existenz* of civil tranquility.
- civilization:** the process of perfecting *Volks*-society. Its Object is an *Unsache*-thing (a "happening").
- civilization arrest:** a state of equilibrium in which civilization genesis and civilization disintegration mutually negate each others' effects. It is an emergent property of social-physics.
- civilization disintegration:** the effect said to have occurred when civilization produces decreasing robustness and stability in cooperation, the number of cooperating people in a Community decreases, and a greater degree of internecine competition is manifested. It is an emergent property of social-physics.
- civilization genesis:** the effect said to have occurred when civilization produces greater robustness and stability in cooperation among larger numbers of individuals in forming or living in a Community. It is an emergent property of social-physics.
- clarity in appearance:** the making of a clear representation.
- Classification (*Eintheilung*):** *see* Division.
- classification:** an assimilation of features in one object.
- classifying:** the *a priori* ability to construct feature classifications.
- clear cognition:** a clear objective representation.
- clear representation:** a conscious representation; a perception.
- closure:** provisional completion and stability in adaptation to equilibrium. In the logical-judicial perspective closure is the integration function in the synthesis in objectivity.
- coalescence:** the act of merging a multiplicity of representations into one singular representation in which the *materia in qua* of the representation loses individual distinctiveness. The action of coalescence is coalition.
- coalescing function of taste:** the aesthetic function of syncretism in judgmentation.
- coalition (*Coalition*):** composition of an intensive magnitude.
- coalition in apperception:** presentation of an agreement of a coalition of sensible *materia* with the condition of subjective expedience. It is the affirmative function of Quality in the 2LAR of the presentment of Reality and belongs to aesthetical reflective judgment.
- coalition in thinghood:** presentation of *materia in qua* of intuition in the synthesis of apprehension. It is the infinite function of Quality in the 2LAR of the presentment of Reality and belongs to imagination.
- coding (semantic):** the transformation of a somatic message from its somatic form of appearance to a form of comprehension.
- co-Division (*Codivision; Nebeneintheilung*):** comparative classification. Co-Division produces the members of a disjunction standing under a higher concept. The disjunctive inference of Reason is carried out on the sphere of the higher concept. *See also,* sub-Division.
- coexistence (*Zugleichsein*):** the *modus* of time involving the inherence of two or more Objects within the intuition of an appearance at the same moment in time.
- cognition (*Erkenntnis*):** (1) an act of conscious objective representation; (2) an objective perception. Cognition involves two subspecies of representations, namely intuition and concept. A cognition always requires representation of an intuition; an intuition without a participating concept is a cognition in the narrow sense. That which is represented by a cognition is called its object.
- cognitive appraisal:** 1) in emotion psychology, the factor of personal significance of an event; 2) that which is signified in an intuition during the reflective judgment of a meaning implication.
- cognizance (in general):** the act of becoming conscious.
- cognizance (*Kenntnis*):** the act of becoming conscious in which an intuition is transformed into a concept. Cognizance proper is the melding of intuition and feeling in a unity of presentation.
- cognize:** to combine perceptions in an object.
- coherence (*Zusammenhalt*):** the necessary form of complete congruence among all Objects in the *nexus* of judgments under the principle of thorough-going determination. This is the *Realerklärung* of coherence from the empirical reflective perspective. From the transcendental reflective perspective, we are not conscious of a state of real coherence; rather, we are conscious only of the violation of this form in the act of thinking. This consciousness is presented in affective perception under the principle of formal expedience, and its judgment belongs to the process of reflective rather than determining judgment.
- coherence in Reality:** continuity in the *nexus* of judgmentation in general.
- combination (*Verbindung, conjunctio*):** a unity regarded as the synthesis of a composition that provides its

- matter and a connection that provides its form.
- commercio:** dative or ablative case of *commercium* in Latin grammar. One does not say, “*X* rests on the *commercium*,” but rather, “*X* rests on the *commercio*.”
- commercium:** reciprocal combination or action.
- commit** (*committere*, to bring together): (1) to bring together concepts of acting understood by a concept of Obligation. (2) to actualize an action scheme.
- commitment:** (1) the phenomenon of determining to commit oneself to some action. (2) the object of (1).
- commitment, 2LAR structure of:** in Quantity, the *momenta* of active pledging, passive pledging, and proxy pledging; in Quality, the *momenta* of Self-love, Self-respect, and Self-regard; in Relation, the *momenta* of *obligatio interna*, *obligatio deliberatus*, and *obligatio externa*; in Modality, the *momenta* of aesthetically problematic, aesthetically assertoric, and aesthetically apodictic.
- commitment-to-obligation** (*Verpflichtung*): the binding of oneself as beholden to observing and acting in accordance with duties of moral custom (*Sittlichkeit*).
- common sense** (*sensus communis*): the subjective principle of the interplay between feelings, cognitions, and appetites. The principle states: there is a general subjective validity in what satisfies or dissatisfies an Organized Being through feelings.
- commonwealth of the group** (also called the general welfare): the entirety of the personal interests and objectives of the members of a group such that these interests and objectives are not in conflict with each other. A conflict is said to exist if satisfaction of one person *X*'s objectives necessarily implies the frustration of some other person *Y*'s objectives. A social contract for the group is possible only if a commonwealth of the group is possible.
- communal understanding:** See adaptation level.
- Community:** a voluntary association of people who join together for some common purpose. A Community is either a civil Community or a non-civil Community.
- community:** in social-natural science, a group of people living in the same district, geographical area, etc. under the same laws.
- community (category of):** the pure *a priori* notion of connection of concepts as reciprocally determined objects coexisting in time; see Table of *Realdefinitions* of the Categories.
- compact:** an agreement; a contract between parties.
- compare:** one of two things which are compared.
- Comparison:** the *Verstandes-Actus* of comparison. The act of *Comparison* makes logical comparisons of compare representations in the context of a relationship between them and the unity of consciousness. Mathematically, *Comparison* is the synthesis of equivalence structures with equivalence defined with respect to formal expedience. See also reflexion.
- comparison** (*Comparation*): the *Verstandes-Actus* of likening representations to one another in relationship to unity in consciousness; comparison produces a schema for the synthesis of a manifold. See also association.
- comparison** (*Vergleichung*): comparison-in-general; the term implies any general act of comparison in the non-technical connotations of various dictionary definitions. see [KANT 28: 244].
- compatibility:** the coalescing function for comparates in aesthetic Quality, by which reflexion is referred to the faculty of knowledge.
- compensation:** any modification of a structure by which equilibrium is re-established following a disturbance.
- compensation behavior:** a behavior that serves to realize or attempt to realize a compensation. Piaget identifies three types of compensation behaviors, called type- α , β , and γ . (See glossary entries for these types).
- competition:** (1) in Critical metaphysics, a process of real opposition (*Entgegensetzung*) among somatic activities such that the intensive magnitudes of some activities are dissipated (made to decrease in degree) while the intensive magnitudes of other activities are accreted (made to increase in degree); (2) in social-natural science, a form of interaction in an embedding field network whereby activity in one node tends to decrease activity in one or more other nodes.
- competition ignition:** an embedding field graph event represented in the activity space of the embedding field network that stimulates a change in the competitive balance of the system as signaled by time-varying changes in node activities and limit cycles.
- competition threshold:** a set of vectors delimiting a boundary region in the activity space of an embedding field network where activity *x* does not ignite competition.
- competitive balance:** an equilibrium state in the set of activities in an embedding field network.
- complementarity:** reciprocity of observable behaviors.
- composition** (*Zusammensetzung*, *compositio*): the synthesis of a manifold, the parts of which do not necessarily belong to each other, which specifically delimits this manifold from others.
- Composition:** a putting together. Kant borrowed this Old French word for denoting “composition” in a loose or non-technical sense, whereas *Zusammensetzung* is “composition” as a technical term.
- complacentia:** the state of causing satisfaction.
- comprehension:** the seventh and highest of Kant’s ‘degrees of knowledge’ denoting representation of an object through reasoning in such a way that is sufficient for a particular intention.
- comprehension of Object:** the representing of an object through reasoning such that the Object is sufficient for a particular intention.
- compulsion** (*Zwang*): an effect wherein a person determines himself to do something that he would not otherwise do in the absence of some external circumstance.
- compulsion, objective:** compulsion grounded in or under a practical hypothetical imperative of reciprocal Relation in a circumstance involving an idea of a social contract.
- compulsion, subjective:** compulsion in which a person is concerned primarily or exclusively with his own inclinations towards his own well-being. It is conditioned under some duty to himself and manifests

- a concern of self-love.
- concatenating** (semantic): the synthesizing of a union of topological structuring and order structuring that defines an activity field trajectory in the material somatic space-time of activity fields.
- concentration** (*Zusammenfassung, comprehensio aesthetica*): the capacity to incorporate concepts of appearances in a single intuition during apprehension.
- concept** (*Begriff, conceptus*): a rule for the reproduction of an intuition. Concepts are rules of understanding in the manifold of concepts.
- conceptualizing**: the *a priori* aesthetic function of taste that connects an intuition with teleological reflective judgment by signifying the intuition as practically expedient for a pure purpose of practical Reason and as motivationally expedient for the manifold of concepts.
- conclusion** (*Folgerung*): the proposition that is drawn from a ground in an inference.
- condition**: the object of a concept applied as a delimiting characteristic or mark, either as part of the totality of the conditioned concept or as a ground for the conditioned concept, during synthetic integration. The conditions of an object are objects the concepts of which are connected in the manifold of concepts as coordinate or subordinate marks (characteristics) to the concept of the object that is said to be conditioned by them.
- condition of state**: the idea of agreement in the 2LAR of the sensorimotor idea; specifically, the Quality of the transcendental sensorimotor idea. It is the idea of state as a coalition of representations which, along with empirical conditions via stimuli, is sufficient to determine empirical consciousness.
- conditioned**: that to which a condition is applied during synthetic integration.
- conditioning**: the structuring of manifold relationships of *Existenz*.
- conditioning of motivation**: the infinite function of Quality in the motivational dynamic.
- conduct**: the determined actuality of non-autonomic actions.
- congruence** (*Übereinstimmung*): general and global agreement and suitability without contradiction or real opposition (*Widerstreit*). The word literally translates as “super-agreement” and denotes a superior state of agreement in representation, possibly reached by means of subcontrary representation, in which no opposition at all is encountered in the cognition of an object.
- congruence structure**: a structure that satisfies the conditions of a mathematical congruence relation.
- congruent motives**: the relationship between the motive of a leader and the motive of a follower in which it is possible for both to be satisfied by the outcome of their cooperative actions.
- connection** (*Verknüpfung, nexus*): see *nexus*.
- conscience**: an instinct belonging to the class of *appetitio per motiva* that pairs with the feeling of *Unlust* arising from lack of self-respect. Actions taken under this appetite are generally aimed at the accommodation of the manifold of rules so as to re-
- establish a practically universal structure of practical rules and tenets. A common factor in the instinct of conscience is ratio-expression, i.e. mental actions through the power of speculative Reason to negate the feeling of *Unlust* through discovery of some representation expedient for abolishing lack of self-respect.
- consciousness**: the general term for the power of an Organized Being to represent the *Dasein* of representations; this term is regarded as the combination of empirical consciousness, as the matter in the structure of the power of consciousness, and pure consciousness, as the form of the structure of the power of consciousness.
- consciousness, empirical**: 1) the phenomenon of experiencing perceptions as intuitions and affective perceptions with knowledge of the *Existenz* of objects; 2) the sense of presentment *in concreto* of particular perceptions with the exclusion of other possible sensible representations; in this context, the term is synonymous with the term ‘sense of awareness.’
- consciousness, pure**: 1) the representation that a representation is in me; 2) (faculty of) the theoretical representation of transcendental apperception; 3) (power of pure consciousness) the ability to present empirical representations in relationship to transcendental apperception; *see also* faculty of pure consciousness.
- consensus**: unanimity of agreement or consent in a group of people. The term comes from the Latin *consensus*, which derives from *consentio*, to be of one mind.
- consequence** (*Consequenz*): 1) ontologically, an object of the concept of an argument that stands as the condition of a rule under which the proposition of a conclusion is drawn from the proposition of a ground in an argument; 2) in the logical reflective perspective, the mark of the copula in a hypothetical proposition. Definition 2 is the more fundamental of these two connotations of the word *Consequenz* and implies a necessary succession. *See* succession. *See also* consequence (*Folge*).
- consequence** (*Folge*): the object of the consequent proposition in a hypothetical proposition. Kant’s distinction between *Folge* and *Consequenz* is a subtle one. The former is an ontological term referring to the object that “is in consequence of” or “an aftermath of” a ground (object of the antecedent proposition). The *Consequenz* is logically the copula in a hypothetical proposition and ontologically the appearance of the rule (*see* argument, *Schlußfolge*) under which the *Folge* is regarded as an aftermath of the appearance of the ground. cf. [KANT 29: 818] and [KANT1: B359-360]. *See also* succession.
- consequence** (logico-mathematical): In mathematical logic the consequence is either: (1) logical consequence; or (2) formal consequence. The formal definitions for both connotations can be found in Nelson’s *Penguin Dictionary of Mathematics*, 2nd edition. Both definitions are framed in terms of what are known as “well-formed-formulas.” Kant does not use the word *Folge* nor the word *Consequenz* in either

- of these modern contexts, but English translations of Kant's logic lectures often 'modernize' the translation. However, this practice can lose sight of the metaphysical content of Kant's theory.
- consequent** (logico-mathematical): In mathematical logic, the consequent is that part of a conditional statement that indicates what is or would be the case given the initial condition. In the conditional statement 'if p then q ' p is called the antecedent and q is called the consequent. Kant's *Nachsatz* (consequent proposition) is used in a manner congruent with the modern usage of logico-mathematical 'consequent', but refers to concepts rather than formulae.
- consequent proposition** (*Nachsatz, consequens, posterius*): the aggregate concept of a proposition which stands as the determined concept (conditioned) in the form of a hypothetical proposition. *Nachsatz* is literally "after-proposition" (the proposition which follows after).
- Consequenz**: 1) A mark implicating a logically necessary succession; 2) the object of the concept of an argument which stands as such a mark. *See* consequence (*Consequenz*).
- conservation**: in the logical-judicial perspective the subcontrary function of Quality in the synthesis in objectivity. Conservation is the condition by which feelings that otherwise impress inexpedience are transformed into positive dispositions through the internal self-regulation of the structuring of judgments and actions.
- consideration** (*Überlegung*): the act of reflexion understood in the context of the overall synthesis of the free play of reflective judgment and apprehension. This free play is mediated through motoregulatory expression (via kinaesthetic feedback) and ratio-expression (the exercise of the power of understanding).
- constancy of purpose**: in the logical-judicial perspective the categorical function of Relation in the synthesis in objectivity by which every representation of the *Dasein* of an Object serves equilibrium under the formula of the categorical imperative.
- constituted function**: a Piagetian function that has been constructed either by means of constitutive functions or from other constituted functions.
- constitution** (of a Community): a documented agreement entered into by all citizens of a Community, all of whom agree to be Duty-bound to the observance of its terms and under Obligation to comply with them. A constitution of a Community is a social contract.
- constitutive function**: an innate and primitive Piagetian function from which constituted functions are constructed; *see also* coordinator function.
- construct** (Margenau): a term coined by Margenau and used in a manner largely synonymous with Object.
- contain**: a reciprocal relationship of Quantity between a higher concept and a lower concept. The higher concept is said to be "contained in" the lower concept, and the lower concept is said to be "contained under" the higher concept. From the logical reflective perspective of the theoretical Standpoint, quantitative understanding is the formulation of such a reciprocal relationship. The higher concept is then said "to understand" the lower concept, and the lower concept is said "to stand under" the higher concept.
- content**: that which is contained in a concept.
- context** (*Zusammenhang*): the sphere of concepts, combined by judgment with the concept said to have the context, which delimits the applicable scope involving that concept in Reality.
- context concept**: a concept of an analogy sufficiently well known such that limitations can be placed upon the analogy such that inferences of analogy are guarded from being made naively.
- contextual implication**: the particular *momentum* of Quantity in teleological judgment. This function provides for plurality in contexts and systematic meaning implications.
- continuity**: the property of magnitudes on account of which no part of them is the smallest part.
- continuity, metaphysical law of**: all changes are continuous.
- continuum**: anything for which there is no smallest measure of its magnitude.
- contracting function**: the function of rational persuasion education. In the personal dimension of the learner the function is: inclusion in the curriculum of lessons of civic Duties of *obligatio interna* with consciousness of *obligatione externa*. In the social dimension of the learner the function is: inclusion in the curriculum of lessons of civil Duties and civil rights of *obligatio externa* with consciousness of *obligatione interna*.
- contradiction, real**: *see* real contradiction.
- contradictory**: X and Y are contradictory if both cannot be true at the same time and one or the other must always be held-to-be-true.
- contrary**: X and Y are contrary if both cannot be true at the same time of the same object, one or the other must be true of that object, but neither is necessarily false.
- convention**: a form of association by means of common and agreed upon empirical rules of associating.
- convention cultivation**: the function of corporal empirical education in the social dimension of the learner: inclusion in the curriculum of designed physical exercises that exploit the phenomenon of moral realism in such a way that the learner acquires desired notions of behavioral conventions for the exercise of his liberty.
- conviction**: subjectively complete holding-to-be-true based on an objectively sufficient ground.
- cooperation**: (1) from the judicial Standpoint, the exhibition in action and behavior of mutually co-determined Self-regulations of the action expressions of individuals during civic and civil social interactions; (2) from the practical Standpoint, collective behaviors of a group of interacting people within a leadership dynamic in which each individual acts from a basis of Duties according to his personal and private moral code but in such a way that he interacts congruently with the Duty-determined behaviors of the other people. To congruently interact in this context means that satisfaction of Duty by one person

- in the group does not thwart satisfaction of Duty by another person in the group. Cooperation can be either civic or uncivic.
- cooperation of a leader and follower:** the joint actions of two (or more) people in a leadership relationship. *See also*, leadership.
- cooperation of skill enterprises:** the function of tangible social education in the personal dimension of the learner: inclusion in the curriculum of group exercises in which the learners have diverse pre-selected skill roles to practice and must cooperate to achieve a group objective.
- cooperation of social Enterprise:** the function of tangible social education in the social dimension of the learner: inclusion in the curriculum of group exercises in which the group is presented with an objective to be achieved and the learners must determine their own organization and plan for achieving it.
- cooperative World:** the Object having for its object the cooperative world and for its representation the idea of the cooperative world.
- cooperative world:** the object of the idea of the cooperative world that is exhibited phenomenally by actions of judicial cooperation.
- cooperative world, idea of:** the representation of the form of *nexus* in a Society as this form is exhibited by actions of judicial cooperation.
- Coord.O:** a Piagetian coordination pertaining to a Piagetian object. *See* coordination.
- Coord.S:** a Piagetian coordination pertaining to the observing Subject's own activities. *See* coordination.
- coordinate concept:** any of the aggregate concepts that stand as immediate marks of a lower concept.
- coordination:** a Piagetian noun denoting a cognition that either is or contains ideas. A Piagetian coordination includes inferences originating through spontaneity that add to the concept of the object marks which are not directly apprehended of the object through receptivity, therefore are not directly given "in" experience, and which extend the concept of an observable.
- coordination of rules:** the disjunctive *momentum* of Relation in the categories of freedom.
- coordination of schemes:** a Piagetian term referring to the establishment of cooperative practical relationships among schemes in combining them to make a unified structure. "Coordination" in this context has a different connotation from "coordination" as inference. In some translations, coordination in the sense of 'coordination of schemes' is translated as "coördination".
- coordinator function:** one of four types of constitutive Piagetian functions, namely the association, repetition, identification, or substitution coordinators, which link successive actions deriving from the same scheme.
- Copernican hypothesis:** *see* Critical Acroams and Principles section.
- Copernican perspective:** The over-arching viewpoint of the Critical Philosophy which holds that everything having its basis in the nature of our powers can only be understood properly in terms of a system of Critical perspectives, i.e. reflective perspectives conditioned by Critical Standpoints, in conformity with the Copernican hypothesis. *See* perspective-in-general, reflective perspective, and Standpoint.
- copula:** the form of the structure of a combination of concepts made by the process of determining judgment.
- copulated concept:** a concept made up of two or more concepts joined in a specific *nexus* of Relation according to a logical momentum of structured judgment, e.g. *SxP*. The copulated concept is a rule for a specific intuition of a phenomenon in which the joined concepts (e.g. *S* and *P*) are united in empirical consciousness as a single appearance. It is the counterpart in the Critical Philosophy of the empiricists' "complex idea" and the copula is provided by means of a pure notion of Relation (i.e. substance & accident, causality & dependence, or community).
- copy-of-reality hypothesis:** the fundamental hypothesis of both realism and classical empiricism which holds that one's perception of an object is determined by that object. This hypothesis is expressed by both Aristotle's wax tablet metaphor and Locke's white paper metaphor. The copy-of-reality hypothesis is the contradictory opposite of Kant's Copernican hypothesis. The copy-of-reality hypothesis has testable implications, and when these have been tested in psychological studies, the verdict goes against it. The copy-of-reality hypothesis is wrong. It follows that any system of metaphysics that presumes it is likewise wrong. The copy-of-reality hypothesis is necessary for any philosophical system in which ontology is given precedence over epistemology. Thus it further follows that any system of philosophy in which ontology takes precedence over epistemology is wrong.
- corporal civics:** the function of corporal social education in the personal dimension of the learner: inclusion in the curriculum of a suite of designed corporal exercises in scheme-building that produce a value structure within the learner according to which he becomes willing to pledge himself to Duties to others according to their situations.
- corporal civil values:** the function of corporal social education in the social dimension of the learner: inclusion in the curriculum of a suite of designed corporal exercises in scheme-building that produce a value structure within the learner according to which his expectations of civil Obligations is congruent with the social contract of his Society.
- corporal education:** Quantity in the 2LAR of the applied metaphysic of public instructional education.
- corporate person:** the regulative Idea of the one-ness of the Community of a group of people regarded as a body politic. The object of a corporate person is a Community in its entirety. The corporate person contains a representation of a generalized system of social economy.
- craft:** the practice of some special art.
- craftsmanship laboratory:** the function of corporal rational education in the personal dimension of the learner: inclusion in the curriculum of physical exercises that are designed to teach the learner how to

- employ the physical capacities of his body in building sensorimotor schemes by which he can master any craft involving dead-matter objects he can reasonably be anticipated to encounter in life.
- creativity:** the power of the aesthetic Idea to stimulate the process of thinking by summoning concepts from the manifold of concepts into the synthesis of reproductive imagination in such a way that these concepts become partial representations and *materia ex qua* for the synthesis of productive imagination.
- crime:** any intentional transgression.
- criminal:** a person who commits a crime.
- criminal relationship:** a mutual relationship between a criminal and others he holds-to-be-members of a society.
- Critical mathematics:** mathematics structures grounded in axioms that have been deduced from Critical acroams.
- Critical Semantics:** the transcendental Logic of combining cognitions and affective perceptions with expression to produce real meanings. Critical Semantics is the organic doctrine of an organized phenomenon found in all empirical appearances where Critical life is said to subsist.
- Critique (Kritik):** scientific examination grounded in an epistemology-centered metaphysic.
- critique of pure reason:** the systematic doctrine of understanding, reasoning, and the power of judgment.
- cultivation (Kultur):** study, care, and practice directed at improving or advancing something.
- curriculum:** a planned program of study used as a methodology for helping a learner move from a limited ability to Self-develop only by acting as a pupil to a general ability to Self-develop by acting as a student.
- cycle (sensible):** a recurring succession of accidents of *Existenz* that can be represented in sensibility.
- cycle (stable):** a cycle is stable with respect to a disturbance if the cycle is resumed after the disturbance without requiring any accommodation.
- dabile:** literally, the givable. A merely problematic (possible) datum is *dabile*. The word is derived from the Latin verb *do* (to give), and the suffix *-ile* in Latin carries also the connotation of “a place where the objects of the noun are found in abundance.” Hence, *dabile* also has something of the flavor of implying a substratum as a “stockroom”. In the case of mental representation, this “stockroom” metaphor refers to the cornucopia-like the capacity of an Organized Being to make representations.
- Dasein:** existence in the context of that-which-exists. The word literally translates as “being-there.” *Dasein* announces the matter of existence for an Object conceptualized under the categories of {unity, reality, substance & accident, actuality & non-being}. Note that the modal category attaches the notion of actuality to the object and non-being to its representation in the object-representation disjunction. An object so conceptualized is called a *Sache*-thing. *Dasein* of an event announces an *Unsache*-thing conceptualized under the categories of {unity, reality, causality & dependence, actuality & non-being}. *Dasein* in state-of-Nature announces an Object conceptualized under the categories of {unity, reality, community, actuality & non-being}. (See also existence, *Existenz*, object, and Object.) Note: This term as used in the Critical Philosophy is not the same as the usage made of this term by other philosophers, e.g. Heidegger or Karl Jaspers.
- Dasein and Nichtsein (actuality & non-being):** see Table of *Realdefinitions* of the Categories.
- data of the senses:** 1) the noetic (mental) coordinate in the phenomenon of perception; 2) representations of sensibility which stand in immediate relationship to somatic sensory coding representations; 3) that part of the metaphysic of the sensorimotor idea of *psyche* constituting the transition between the transcendental and the applied parts of that metaphysic.
- datum:** literally, the given. A datum of representation is regarded as an accident of information. A *dabile* made actual is datum. The plural of datum is data.
- dead matter:** an object regarded as a thing to which the Kantian definitions of life and organized being cannot be applied, regardless of whether or not the object meets the biological definition of life.
- dead object:** an object of which the proposition of death is asserted.
- death:** proposition of the transcendental negation of life as a property of an Object.
- decentration:** the process of developing the real division between Self and not-Self in the manifold of concepts. Decentration takes the child from his or her initial perspective of radical egocentrism to a structure of concepts in which the child places him- or herself as an object among objects in Nature. Piaget called decentration the “Copernican revolution” in childish thinking.
- definition:** a sufficiently distinct and precisely delimited concept.
- degree:** a term characterizing intensive magnitude that is used to emphasize ordinal relationships in the analysis of such a magnitude in terms of representations of the multiplicities that can be implicated in its unity. The idea of a degree is subcontrary in the sense that a degree is describable as ‘the amount of a quality’ yet a degree has no unit or ‘smallest’ measure and can only order two analytic multiplicities in relationship to one another according to which more closely approximates negation of the particular affirmation of the matter being analyzed. Descriptive terms implicating degree include more vs. less, higher vs. lower, and wider vs. narrower. Degree terminology permits representations of ‘qualities’ to be made in analogy to forms of Quantity but at the same time reminds us that the representations involved are products of anasynthetic re-presentation.
- degrees of knowledge:** Kant’s 7-level classification of the scope of objective content of knowledge; these levels are: to represent, to perceive, to be aware, to recognize, to understand, to recognize by means of reason, and to comprehend. These levels are descriptive of the Quality of logical perfection insofar as the possibility of having such a hierarchy of degrees

of knowledge is regarded as a logically essential trait of the power of apperception. *See also*: perfection, logical.

demand for agreement: in the Quality of transcendental topic considered from the judicial Standpoint, demand for agreement is the placing of the demand for happiness in an act of reinforcement of an existing and present state of being. This determination establishes a condition of satisfaction.

demand for equilibration: in the Quality of transcendental topic considered from the judicial Standpoint, demand for equilibration is the placing of the demand for happiness in the balancing of the demands of agreement and opposition (*Widerstreit*).

demand for happiness: the general title of Quality in transcendental topic from the judicial Standpoint. The demand for happiness is a determination of the transcendental place of acts serving to realize an affective state of satisfaction or negate a state of dissatisfaction. The three ideas of Quality under judicial transcendental topic in combination with the ideas of Quality in the natural schema of judgmentation (well-being, ill-being, and happiness) provide us with the real explanation of the functions of Quality (intensive functions of implication) in teleological judgment.

demand for *Widerstreit*: in the Quality of transcendental topic considered from the judicial Standpoint, demand for *Widerstreit* (opposition) is the placing of the demand for happiness in an act of negation of an existing and present state of being. This determination establishes a condition of satisfaction.

demanding judgment: the assertoric *momentum* of Modality in teleological judgment. This *momentum* asserts an action scheme in desiration. It is the ground for behavior characterized by Piaget's identification coordinator.

democracy: (1) government by the people either directly or through elected representatives based on the principle of majority rule; (2) the casual synonym for non-consensus democracy.

democracy, consensus: governance of a Community by means of the consent and acceptance of all the members.

democracy, non-consensus: governance of a Community through rulership grounded in the principle that the majority opinion is to rule.

deontological ethics: an epistemology-centered doctrine of social-natural obligations and duties grounded in the mental physics of the phenomenon of mind.

deprivation: tension not involving imperatives of duties to oneself and resolved in judgmentation before such imperatives are stimulated in the manifold of rules.

Descartes' dictum: I think, therefore I am.

describing function: a phenomenological equation or set of coupled phenomenological equations used to transform the description of a set of mathematical input variables into a determined set of output variables.

description: a concept constructed by combining successive presentations of empirically given characteristics.

design-objective-of-social-outcomes axiom: the objective of corporal empirical education is to orient and guide the learner's educational Self-development of his manifold of rules to produce a common system of meaning implications for laws of social intercourse that lead to congruent moral customs of behaviors and maxims of Enterprise for which actual agreement to the laws of this system by every citizen in the Community is made possible.

designate: to make a representation symbolic.

designation (*signatio*): the act of the mind in effecting the connection of the representation of an empirical anticipation with the representation of the past by means of knowledge of the present.

desiration (*Begehrung*): (1) the form of the unity of affective perceptions in relationship to the capacities of the Subject regarded as a *nexus* of desire. The judgment of this connection belongs to teleological reflective judgment and is understood from the judicial Standpoint; (2) the determinable in motoregulatory expression. Here desiration is the representation of a possible appetite as a rule judged to be satisfactory for formal expedience by an act of reflective judgment.

Desire: The unity in affective perception by which it is possible for subjective affects to be made into the representation of an appetite. In terms of a 1LAR, Desire is the combination of desire (*Begehren*) and desiration (*Begehrung*). *See also*, manifold of Desires.

desire (*Begehren*): the matter of a reflective judgment consisting of a combination of affective perceptions associated through the synthesis of the aesthetic Idea. The judgment of desire is an act of aesthetical reflective judgment and is understood from the judicial Standpoint. The form of a desire is called a value. The matter of a desire is called a feeling of *Lust* or *Unlust*. As transcendental object, desire is the judicial subject of an affective perception.

despotic association: *See* despotism.

despotism: association under an uncivil convention.

determinable: that which can be used in the synthesis of a determination but which prior to this has no context.

determinant judgment: 1) the outcome of the act of constructing and structuring concepts by means of the categories of understanding; 2) a judgment in the making of which the general concept is given and particular concepts to be subsumed under it are determined.

determination: a synthetic attribution to a thing of one of two characteristics that are in opposition with each other.

determination of *elater animi*: the assertoric function of Modality in the motivational dynamic.

determination of sense: the idea of determination in the 2LAR of the sensorimotor idea; specifically, the Modality of the empirical sensorimotor idea. It is the idea of the actual *Dasein* of sense *per se*.

determining factor: that which constitutes the reason for making one determination rather than its opposite.

determining judgment: the process of judgment that structures the manifold of concepts and produces

- objective human understanding and cognition; (2) the idea of internal Relation in the faculty of pure consciousness.
- dialectical:** making a material use of purely formal principles of pure understanding. Dialectical reasoning is reasoning wherein one judges without distinction about objects that cannot be given in experience as though those objects were objects of possible experience. Dialectical judgments lack real objective validity.
- dichotomy:** a Classification of a concept into two members of a disjunction.
- differentiation:** the form of the composition in which an aggregate is viewed *as an aggregate* of coordinate parts.
- differentiation of Desires:** the particular function of Quantity in the motivational dynamic.
- dignity of humanity in one's person:** a practical tenet in the manifold of rules pertaining to determination of an appetite orienting the person's action insofar as this action manifests an Obligation-to-Self.
- dimension:** the relationship between necessary coordinate concepts and the concept which stands under them.
- Ding an sich:** thing-in-itself.
- Ding an sich selbst** (elliptic for *Ding an sich selbst betrachtet*): thing regarded as it is in itself. In the treatise it is sometimes abbreviated to *Ding an sich* when the context of usage is clear. A *Ding an sich selbst* is a thing-as-we-cannot-know-it.
- discipline:** the compulsion through which the constant propensity to stray from fixed rules is curtailed and finally extirpated.
- disintegration:** the division of a whole through its differentiation into inhomogeneous independent parts.
- disjunctive judgment:** the logical momentum of Relation for forming disjunctive propositions.
- disjunctive proposition:** the logical division of the sphere of a concept *H* into two or more subspheres σ_1 , σ_2 , etc., each of which constitutes a judgment, such that: 1) all the subspheres are mutually exclusive of each other (logically disjoint); 2) if the proposition in one subsphere is asserted then those of all the others are excluded, and if all but one are excluded then that remaining one is posited; and 3) the aggregate sum of all the subspheres constitutes the whole of the sphere of *H*.
- displeasure** (*Mißvergnügen*): *see* pleasure.
- displicentia:** the state of causing dissatisfaction.
- disposition** (*Gessinnung*): a first subjective ground for the adoption of a practical rule or maxim [KANT 6: 25].
- disregard** (*abstractio*): the effort to become conscious of one's representations through hindering a representation of which one is conscious.
- dissatisfaction** (*Mißfallen*): a subjective sense of disturbance or ill-being carrying the connotation, "oh, this is not good."
- dissipation:** the diminution or disappearance of matter.
- distinct cognition:** a clear cognition for which one also has clear representations of marks of its concept.
- distinct representation:** a clear representation of a characteristic of a clear representation.
- distinction in an object:** the clear representing of a characteristic of a clear representation.
- disturbance:** 1) any alteration in a cycle of equilibrium; 2) anything said to be the cause of such an alteration.
- Division** (*Division*): the Object understanding the complementary concepts of division (*Theilung*) and Classification (*Eintheilung*) [9: 108]. A division proceeds by analysis and divides what is contained in a concept to form higher coordinate marks of that concept. A Classification proceeds by synthetically partitioning the sphere of the concept disjunctively. Classification pertains to thinking about what is contained under a concept in its sphere insofar as the sphere is judged to be partitioned into complementary subspheres. Classification usually involves a polytomic synthesis, although development of the manifold proceeds stepwise by dichotomies.
- division** (*Theilung*): *see* Division.
- divisum:** the higher Object classified by a disjunctive inference of Reason.
- dogma, ideological:** a positive arrogant assertion of a doctrine, tenet, or belief subjectively grounded in judgments of taste.
- domain of a function:** the set of values that can be assumed by the independent variable(s) of a function.
- domestic tranquility:** collective tranquility in the members of a Society insofar as this tranquility pertains to the social Molecule within the Society's body politic.
- doubt:** consciousness of the possibility that the contradictory opposite of an objective judgment is possible. Doubt is an affective perception of a disturbance in equilibrium.
- D-PIPOS circumplex:** an empirical circumplex model denoting the placement of factors from the DSM-IV personality categories, Wilson interpersonal styles, and Kiesler operationalization styles in Wells' empirical personality styles circumplex model.
- drive:** (1) practical determination of the moving power of actions. Drive is Quality in the motivational dynamic. Its affirmative function is affirmation of reevaluation. Its negative function is negation of Desires. Its infinite function is conditioning of motivation; (2) practical determination of an Organized Being's power to be the cause of change in its external relationships.
- drive state:** the *nexus* of reasoning in representing formal practical contexts in an Organized Being's activities. Drive state is Relation in the motivational dynamic. Its categorical function is enforcement of law. Its hypothetical function is conditioning of Desires. Its disjunctive function is organization of motivation.
- Driver:** the interpersonal style defined by the quadrant of the D-PIPOS circumplex that is centered on the antisocial pole of the antisocial-social axis. The term is also used to refer to a person who habitually expresses this interpersonal style. The interpersonal style is characterized by expressions of high-assertive and tell-oriented behaviors.
- DSM-IV:** abbreviation denoting the *Diagnostic and*

Statistical Manual of Mental Disorders, 4th ed.

duration: the magnitude of temporal *Existenz* [KANT 29: 841]. Duration in the time of a thing is the measure of the magnitude of the *Dasein* of the thing insofar as it is a phenomenon. A thing whose *Dasein* has no duration is instantaneous [KANT 29: 842]. Because *Existenz*, measure, magnitude belong to intuition, the idea of duration is the idea of a magnitude corresponding to a limitation of time defined between moments in time in sensibility.

Duty (Pflicht): a necessitated and objectively practical act in accordance with an idea of objective moral law that excludes all personal inclinations from serving as the ground of the action.

duty: a necessitated action connected in a formula of obligation corresponding to a form of Duty. A duty is composition (matter) for the *nexus* (form) of obligation.

Duty and contrary to Duty, moral category of: the contextual determination of what a duty asserts and does not assert in its meaning implications.

dynamic: a representation of the *Existenz* of a potential power of organization for a particular type of spontaneity.

dynamical combination: connection (*nexus*).

economic good: any physical object (tangible good), rendered economic service (kinetic intangible good), or capacity for rendering an economic service (potential intangible good) that can be exchanged for something else.

economic service: the action that a person performs as a means for realizing an economic good; often just called a service.

economics-in-general: the production, distribution and consumption of assets of wealth-in-general.

economy revolution: a change in a Society manifested in experience by the following characteristics: (1) it is always a social phenomenon that comes to affect most or all of the people in a Society; (2) it is first manifested in individual activities taken in pursuit of preserving Order or achieving Progress in individual tangible *Personsfähigkeit*; (3) it alters phenomena of social intercourse in the ways and means of entrepreneurial interactions among individuals; (4) these alterations come to affect other actions that individuals express in service of the other three powers of their persons, i.e., in a person's physical, intellectual, and persuasion *Personsfähigkeit*; and (5) the changes produced present a Toynbee challenge to the Society.

eco-society: a group of commercial entities similar enough to one another in terms of products, consumers for their products, methods of sales and distribution, and kinds of raw materials consumed to be classified together under a single label designating them all as jointly comprising an "industry."

educate: to cause education to occur.

educating experience: an experience that produces as an effect the possession of some new item of objective knowledge, practical skill or aesthetical taste the person did not possess prior to that experience.

education: the acquisition, development or perfection of knowledge, skill, mental capability, practical character, or aesthetical taste by an individual.

education, instructional: education by means of the transmitting of knowledge, etc. to a pupil or student from a teacher.

education, private instructional: instructional education available and conveyed only to select pupils or students by means of a teacher or teachers who are engaged to teach by specific individuals as a private joint personal enterprise in which the teacher or teachers do not act as agents for the general public.

education, public instructional: instructional education available and conveyed to all citizens or potential citizens of a Community through systematic institution of schooling in which the teachers are agents of the general public.

educational activity: any activity by which an individual makes an undertaking to develop and perfect his own knowledge, skill, mental capabilities, practical character or aesthetical taste.

educational Self-development: the idea of an individual's determination of a choice to be or not to be educated through the undertaking of an educational activity. The idea is represented by four topical headings: (Quantity) subject-matter of an educational activity; (Quality) choice to realize or not realize an educational activity; (Relation) condition of choice to realize an educational activity; (Modality) occurrence of an educational activity determination.

educator: one who causes education to occur.

educologist: one who speculates or theorizes about the practice of educating and the phenomena of instructed learning.

educology: the systematic discovery and development of theories and practices of educating.

effective accident: the form of a composition that represents the causality of receptivity in sensuous circumstances.

efficacy (Piagetian): the practical presumption by the child that his own feelings, emotions, and desires are responsible for events. Childish efficacy is displayed in behaviors that Piaget characterizes as 'magico-phenomenalistic causality.' It develops into psychological causality following the recognition of a real division between the Self and not-Self.

egocentrism: an empirical character of human reasoning processes by which the individual synthesizes his judgments of taste in which he practically presumes that other people regard objects and events in the same way he does and that they understand phenomena in the same way he does.

ego-consciousness: empirical consciousness of myself as an object among objects.

Eintheilung: Classification. See Division. [9: 146]

elater animi: "driver of mind"; 1) a ground of determination or a source of the possibility for producing represented, determining, or impelling causes. The term denotes the object of a mainspring; 2) in the logical-judicial perspective the hypothetical function of Relation in the synthesis in objectivity, which states that every noetic-psychic-somatic

- expression of activity springs from the logically hypothetical expression of a subjective regulation of practical Reason as its ground.
- element of a set:** a representation of a coalition in intensive magnitude for the Quality in composition of a mathematical object.
- embedding field:** the mathematical structure of a generally nonlinear and time-varying network in which functional association chains are formed between network nodes such that these chains become embedded in the field of the system's possible alternative behaviors.
- embedding field graph:** a signed, directed mathematical network depicting generally a nonlinear and time-varying system that instantiates a model under the doctrine of a non-stationary learning theory developed by Grossberg and called the theory of embedding fields.
- embedding field network:** an embedding field graph.
- embedding field theory:** the theory of embedding fields and systems described by embedding field graphs.
- emergency in experience:** the law of community for the synthesis in continuity through the judicial Idea. It requires that reflective judgment and somatic organization be united through a process of reciprocal co-determination of the physical nexus of soma and the form of logical expedience in reflective judgment.
- emergent properties:** the idea of the transitive Relation in the 2LAR of the sensorimotor idea; specifically, the Relation of the data of the senses by which all parts in the logical division of Organized Being are reciprocally determining in their accidents coexisting in the same moment in time.
- emotion:** an affective perception in which the feeling of pleasantness or unpleasantness is produced by means of a momentary inhibition of actions followed by stronger motoregulatory expression of the power of life (*Lebenskraft*; see the entries for power and life). Emotions are regarded as having the distinguishing characteristics of being unanticipated and increasingly antagonistic to thinking and reasoning as the degree of the feeling increases. The term refers to the interplay between reflective judgment and *psyche* in the synthesis of motivation. This is merely a Critical description of a phenomenon and does not constitute a proper definition in the Kantian sense. The definitional task belongs to a science of mental physics. Emotion is a term that is not well defined either in psychology or neuroscience.
- emotivity:** the reciprocal determination of changes in *soma* and the representations of composition in aesthetical reflective judgment. The matter of emotivity is the product of the synthesis in continuity through the aesthetic Idea (Quality in judicial continuity). In *nous* this matter subsists in determinations of feelings of satisfaction-dissatisfaction; in *soma* it subsists in determinations of anatomical, muscular, and physiological somatic expressions which represent changes in affective condition. The form of emotivity is the *nexus* of *nous* and *soma* in the orienting of activities through the synthesis in objectivity (*facultatem locomotivam*) in judicial continuity (value expression).
- empirical:** in the Critical philosophy an object of representation is said to be empirical when the representation of the object in understanding is so constructed that its concept is signified as thinglike and its marks are characterized by thinghood. The possibility of making such a representation rests on the regulation of judgmentation by the theological Ideas, and for this reason the metaphysic proper of Rational Theology is the metaphysic of the empirical reflective perspective.
- empirical apperception:** Self-consciousness; an Organized Being's awareness of itself *and* cognition of its own *Existenz*.
- end:** an object regarded by the Organized Being as the desired outcome of an action. From the practical Standpoint of Rational Physics the satisfaction of the conditions of the manifold of rules is a possible end; the equilibrium established by an action is an actual end; an action for which the context of the action with the actual is determined in accordance with general conditions of valuation is made necessary is a necessary end.
- energetic:** that which is characterized as being efficacious in arousing actions.
- energetics of *Lust per se*:** Quality in *Lust*-organization as the combination of seeming and adaptation measurement. It is the intensity of the inducement for effecting a scheme of action.
- enforcement of coherence:** the idea of the determining factor in the 2LAR of Meaning. Coherence in the empirical reflective perspective is a condition of equilibrium for the Organized Being. Enforcement of coherence from the logical-judicial perspective is therefore necessary for the possibility of achieving equilibrium insofar as all practical actions of the Organized Being are purposive for pure Reason.
- enforcement of law:** the categorical function of Relation in the motivational dynamic.
- enormity:** an action taken by agents of an institution that harms members of a society.
- ens entium:** the theological Idea of Modality; refer to the appendix of transcendental Ideas of metaphysics proper for the statement of this Idea.
- ens originarium:** the theological Idea of Quality; refer to the appendix of transcendental Ideas of metaphysics proper for the statement of this Idea.
- ens priorem** (prior being): the transcendental object, as regarded from the empirical reflective perspective, that stands as the matter of an Object. *Ens priorem* is that which gives an Object its transcendental ground in Nature, and which is regarded as a cause of sensuous effects in receptivity.
- ens summum:** the theological Idea of Relation; refer to the appendix of transcendental Ideas of metaphysics proper for the statement of this Idea.
- ens superiorem:** an Object regarded as a state of Nature. The concept of an *ens superiorem* is judged under the category of community as something that unites things-in-the-world (*Sache*-things) with events (*Unsache*-things). It is therefore a concept of a "higher essence" in the idea of Nature because it unifies the

- persistent-in-Nature and the changeable-in-Nature.
- Enterprise:** the common Object of all the individual instantiations of personal enterprises carried out by a group of people associated with each other in a united Community.
- enterprise, personal:** any undertaking actualized by an individual for reasons grounded in duties to himself or Duties to himself reciprocally with others to whom he had bound himself by Obligation.
- Enterprise-protein:** a particular class of social Molecule structured represented by an embedding field network characterized by: (1) the presence of one or more chains of mutual interactions between individuals or mini-Communities by which remote effects at one end of the chain are indirectly produced by actions at its other end; (2) interaction connections are bidirectional in the embedding field; (3) the functional connections are adaptive such that the network is self-organizing; and (4) new network vertices can be added and old ones deleted.
- Enterprise schooling:** schooling by means of co-operation between a learner's personal enterprise actions and a teacher's personal enterprise actions and in which both learner and teacher are motivated by self-interests of tangible *Personfähigkeit*.
- Entgegensetzung:** real-opposition-in-Relation; see also, opposition.
- entity:** in social-natural contexts, any nominally designated aggregate of people in regular effective interaction with each other.
- enthusiasm:** originality in the use of the power of imagination combined with an elevated degree of desire such that concepts produced in the free play of imagination and determining judgment are valued for the beauty of the notion and are not made to harmonize with other general concepts in understanding. The word enthusiasm carries a connotation of fanaticism.
- entis realissimi** ('most real of being'); the theological Idea of Quantity; refer to the appendix of transcendental Ideas of metaphysics proper for the statement of this Idea.
- entity:** in social-natural contexts, any nominally designated aggregate of people in regular effective interaction with each other.
- entrepreneur:** a person undertaking personal enterprise activity for the purpose of satisfying a Duty-to-himself in regard to the tangible power of his person.
- environment:** that division of Nature regarded as not-Self.
- epilegomenon:** a backward-looking analysis for the purpose of extending a doctrine or topic by clarifying issues or problems.
- epistemology:** the science dealing with the sources, scope, and boundaries of pure Reason and reasoning.
- epistemology-centered:** a system of metaphysics grounded in Ideas and principles of Critical epistemology.
- episylogism:** the direction in a series of combinations of determinant judgments descending from a higher to a lower concept.
- equality, civil:** the communal condition in which no person has any civil right that every other person does not also have.
- equality, natural:** the communal condition in which no person has any natural liberty that every other person does not also have.
- equilibration:** the process of synthesizing a balance between generalization and specialization; specifically, synthesis of a balance between assimilation and accommodation. The process of equilibration is the idea of integration in the faculty of pure consciousness.
- equilibrium:** (1) a closed cycle of activity in which there are no innovations; (2) complete negation of the intensive magnitude of *Lust per se*.
- equilibrium pursuit:** the specifying concept of persuasion education: the learner pursues equilibration, to the full extent his liberty of action is unconstrained by his manifold of rules, until he achieves empirical consciousness of satisfaction of a state of equilibrium.
- error:** a concept of inference contradicted by actual experience; falsity in a judgment held-to-be-true.
- essence (Wesen):** the first inner ground of all that belongs to the possibility of a thing. The essence of a thing is an Object, the idea of which is understood as the complex of all sufficient marks, both coordinate and remote, of the concept of the object. In the disjunction of this Object, the object is called the real essence, the representation of the principle of its cognition is called the logical essence.
- essence, logical:** the mathematical idea of all grounding predicates (necessary marks) of a thing that in total constitute the concept of a thing as a problematical intelligible object. Logical essence is an analytical concept of the condition under which conceptualizing a complete understanding of a thing would be said to be achieved.
- essence, real:** the synthetical concept of the first ground of all predicates of a thing. Real essence regarded as an object is a *noumenon*, and so the objective validity of the idea of the real essence of a thing subsists in a regulative principle of Reason as an Ideal for the structuring of the determinations of all necessary marks of an object. The Object of an idea of real essence understands the complex of sufficient marks that taken together defines the concept of a real thing.
- essence of a successful Enterprise:** the realization of satisfaction, by each member of the Enterprise Community, of his purposes that ground his own individual enterprise activities.
- ethically significant thought:** representation in sensibility originating in the process of thinking that affects the motivational dynamic by stimulating the invocation of practical tenets in the manifold of rules that manifest the person's *Moralität* system.
- Euler diagram:** a diagram representing the extensive sphere of a concept. An Euler diagram represents the aggregation of all concepts standing under the concept described by the diagram. It differs from a Venn diagram in that an Euler diagram represents all concepts for which the diagrammed concept is a mark, whereas a Venn diagram depicts all the marks of the

- concept being diagrammed. A Venn diagram is said to represent what is contained *in* a concept, whereas an Euler diagram is said to represent all that is contained *under* a concept. Thus, an Euler diagram represents *a parte posteriori* whereas a Venn diagram represents *a parte priori*.
- evaluation:** conscious representation regarded from the practical Standpoint as a practical reflection of Relation in the *Lust-Kraft* of the adaptive *psyche* in regard to a determination of appetitive power. The Relation in *Lust-Kraft* is called the act of evaluation; the formal unity in the perception is called the value interest.
- event:** the totality of appearances of an occurrence. *See also Unsache-thing.*
- evil (Bösen):** the Object of practical Reason by which an object is represented a negative and necessary object of appetitive power. Evil is a practical representation of the power of Reason and refers to the choice to effect or maintain the non-actuality of an object of representation in judgment. The notion of evil is contained in the act of practical determination of appetitive power (as a means) according to a practical maxim and not in the outcome of the action as an object.
- exchange-attempt:** a social interaction in which one person employs the tangible power of his person by offering something from his stock-of-goods to another person for the purpose of receiving some-thing in exchange that he expects to either maintain Order or promote Progress in his *Personfähigkeit*.
- executive:** anyone whose duty is the day-to-day governance of the leadership in one or more Enterprise mini-Communities in such a way that the Enterprise as a whole successfully executes the activities needed to realize the common purposes of the Enterprise.
- existence (existentia):** presence in Nature represented by an Object. The matter of this representation is *Dasein*; the form of this representation is *Existenz*. The word derives from the Latin *ex-sistere* (“to come forth”). In Kant’s words, *existentia est positio absoluta* (“existence is absolute placing”) and is “the placing [in Nature] of the thing with all predicates” [Kant, 28: 554]. The transcendental ground in Critical epistemology for judging the existence of things is the “sense of aliveness” we call knowledge of one’s own existence as transcendental Subject. The existence of other things is “placed” in Nature by reference to one’s own existence. At root, the idea of “existence” is *practical* rather than theoretical. *Judgments* of *Dasein* and *Existenz*, on the other hand, have ontological moments.
- existence axiom of corporal rational education:** there are actual physical expressions of behavior that are educational activities for promoting Progress in the physical power of an organized being.
- Existenz:** existence in the context of the-manner-in-which-something-exists. The term designates the forms of appearance of an object and its formal relationships with other objects. (*See also* existence and *Dasein*.)
- excitation:** the idea of agreement in the Quality of motoregulatory expression. Excitation is the making actual of the expression of a specific activity or impulse.
- expectation of authority:** the demand by citizens of a Community that a person holding a position as a designated authority figure possess the *Kraft* of authority and will actualize it for the benefit of their common association.
- expedience (Zweckmäßigkeit):** a property of a representation regarded as possible only with respect to some purpose from the practical Standpoint. The expedience of something is the congruence of a thing with that property of things that is possible only in accordance with purposes. Expedience in the narrow sense of being regarded in terms of instantiation in an act of the Organized Being is called purposiveness.
- expedience in disposition:** in the logical-judicial perspective the affirmative function in the synthesis in objectivity.
- expedience, judicial:** expedience regarded from the judicial Standpoint as the standard gauge for evaluation in *Lust-organization*. From this Standpoint expedience is Modality in the 2LAR of *Lust-organization*, regarded as the combination of the state of satisfaction and the act of evaluation in *Lust-Kraft*.
- expedience per liberum:** transitive Relation in the 2LAR of appetitive power denoting the capacity of an Organized Being to elevate mere sensuous expedience to a principle of objective happiness.
- expedience per motiva:** internal Relation in the 2LAR of appetitive power as the expedience of an intellectual appetite.
- expedience per stimulus:** external Relation in the 2LAR of appetitive power as the expedience of a sensuous appetite.
- experience:** the totality of knowledge of Objects, as an absolute subjective unity of the manifold of sensible representations, through sensuous representations. Experience is the structured system of empirical cognitions.
- experiential concept:** a concept whose matter is given directly through receptivity.
- experimental heuristics function:** the function of social persuasion education. In the personal dimension of the learner the function is: inclusion in the curriculum of lessons and exercises in experimental learning of how to discover possibilities and options by means of heuristic methods. In the social dimension of the learner the function is: inclusion in the curriculum of lessons and exercises in heuristic social experiments for discovering common grounds and means for negotiating consensual agreements with other people taken both individually and in groups.
- experimental learning function:** the experimental heuristics function in the personal dimension of instruction. *See* experimental heuristics function.
- explanation (Erklärung):** a cognition which binds and unifies the manifold of experience in external Relation; a ‘because’.
- exposition:** a concept in which both given (empirical) and made (rational or supersensible) characteristics are presented.

- expression:** the capacity for a mental act to produce an action. In the Organized Being model there are two principal capacities for expression. Motoregulatory expression belongs to the logical division of *psyche*. Ratio-expression belongs to the power of pure Reason.
- expression of interest:** the singular function of Quantity in the motivational dynamic.
- expression of purpose:** the determining factor in motoregulatory expression. Expression of purpose is the necessary connection between determinations of appetitive power in practical Reason and phenomenal manifestations of activity in *soma*.
- Expressive:** the interpersonal style defined by the quadrant of the D-PIPOS circumplex that is centered on the emulative pole of the idiosyncratic-emulative axis. The term is also used to refer to a person who habitually expresses this interpersonal style. The interpersonal style is characterized by expressions of high-assertive and tell-oriented behaviors.
- extensive functions of practical implication:** the *momenta* of Quantity in teleological judgment.
- external agent-patient Relation:** in transcendental topic, the determination of transcendental place as sensibility arising through external Relation in the data of the senses (*soma* → *nous* Relation).
- external Relation:** the form of connection among objects in which is represented something not contained in the representation of any of these objects by themselves.
- Facet (Slepian):** Either of Slepian's division of science. Facet A denotes physical Nature. Facet B denotes the mathematical models used to comprehend Facet A. The former denotes objects of sensible experience, the latter denotes intelligible objects posited to provide practical descriptions and explanations of Facet A. *see also* principal quantity, secondary quantity.
- fact:** a phenomenon for which the representation in the manifold of concepts is connected with the assertoric logical momentum of Modality. The category that is the scheme of this representation (from the logical reflective perspective) is the category of actuality & non-being.
- facultatem locomotivam:** *see* power of locomotion.
- faculty (facultas):** the form of an ability insofar as the ability is represented in an idea of organization. Faculty represents how that ability is exhibited in experience.
- faculty of knowledge (Erkenntnißvermögen):** the systematic structure of the ability to make representations of knowledge; *see also*, knowledge.
- faculty of pure consciousness:** the logical representation of the organization of perceptions; the titles of the 2LAR of this faculty are: processes of adaptation, powers of sensibility, processes of judgment, and powers of perception.
- faculty of representation (Vorstellungsfähigkeit):** the organization of representations in the manifold of representations.
- Fähigkeit:** capability, i.e., the quality of possessing a power to do something. Depending on specific context, *Fähigkeit* can refer to an ability, a faculty, or a talent.
- failure:** (1) from the judicial Standpoint, perception of lack of congruence between the appearance of a phenomenal object and the appearance of an Object of anticipation; (2) from the practical Standpoint and in the context of an actor, perception of lack of congruence between the appearance of an Object of anticipation and the appearance of an outcome of an action intended to make the anticipated object actual.
- faith:** holding-to-be-true on a subjectively sufficient ground with consciousness of doubt.
- fantasy:** incongruence between a cognition and its object.
- Fantasy (Phantasie):** the employment of productive imagination in free-play with determining judgment without purposive guidance from an idea of a purpose.
- fate:** the specious idea of a final cause regarded as something predestined to be. Fate is necessity in Nature without a cause. The idea utterly lacks objective validity and is deemed false by the principle of continuity.
- fault:** any unintentional transgression.
- feature:** that in appearance which stands for transcendental object of information in perception. A feature is conceptualized as a mark of a concept representing the object for which the feature is the object of the mark.
- featuring:** the constituting of a somatic signal.
- feeling (Gefühl):** 1) in the narrow sense, sensation in an affective perception. A feeling is that in sensation that can never become part of the representation of an object; 2) a designation denoting a Quality or Modality in an aesthetic reflective judgment.
- feeling of Lust:** the feeling of *Lust* and *Unlust* in its attractive or positive character as a feeling presenting the promotion of happiness in life.
- feeling of Lust and Unlust:** 1) the feeling corresponding to the determination of the *Kraft* of adaptive *psyche*, the perception of which is the perception of an innovation as a disturbance incompatible with the condition of equilibrium. *See also: Lust per se*, affective perception; 2) the capacity of mind to feel *Lust* and *Unlust*.
- feeling of tendency:** the *momentum* of subjective possibility in aesthetical judgment that judges the orientation of the free play of imagination and understanding to be expedient for the synthesis of an intuition. This is the transcendental-judicial perspective for this *momentum*. Its empirical-judicial perspective is the feeling of hope (in regard to *Lust*) or hopelessness (in regard to *Unlust*).
- feeling of Unlust:** the feeling of *Lust* and *Unlust* in its negative or repulsive character of a feeling presenting the hindrance of happiness in life.
- Feynman's rule:** "A new view of the world must agree with everything that is known but disagree in its predictions somewhere, and in this disagreement it must agree with nature."
- fiction (Dichtung):** an invention or product of the fictive faculty in productive imagination that can be either Fantasy or Imagination. The term does not carry any connotation of being either false or a mistake.
- fictive faculty:** the capacity for representation in

- intuition insofar as this capacity is not bound to established time-determinations. The term refers to the capacity for the process of judgmentation to employ imagination in representing objects that have never been presented through receptivity of the senses. Thus it is a capacity for the *productive* employment of imagination. Kant recognized two manners for this employment, which he called Imagination and Fantasy.
- field bond:** a functional describing the effect of an environment on a person or the effect a person has on his environment.
- filling of time:** a metaphor for the composition of Quality in an empirical intuition. Sensation is said to be ‘that which fills time’ when one thinks of an appearance as being ‘contained in’ or ‘subsisting in’ objective time.
- final cause:** the notion of the agency of a substance which acts according to purposes.
- first principle of public education:** all the institutions of government in a Society necessarily effect educating actions that provoke educational Self-development events in the Society's citizens.
- focus of attention:** a representation that is made to stand as the logical subject of an action predication.
- Folge:** 1) succession; 2) consequence. *Folge* in the sense of translation 1 is used in an epistemological connotation pertaining to continuity in the *Existenz* of objects of appearance in subjective time. In the sense of translation 2 it is used in a logical connotation, and here the term is derivative as an analogy to the first, and primary, sense of the word.
- Folgerung:** conclusion.
- folkway:** a way of thinking, feeling, behaving, etc. common to members of the same social group.
- follower:** a person is a follower if the act of his Self-determination is stimulated by the actions of another person. That other person is his leader. *See also* non-follower.
- follower, actual:** a follower whose actions are congruent with the purposes of the leader.
- follower, opposing:** a follower whose actions are incongruent with the purposes of the leader.
- followership:** Quality in a leadership relationship in which the Self-determination of the follower judges what actions he will undertake at the behest of the leader, what actions he will not undertake, and what actions he will take for the purpose of affecting the purposes of the leader.
- force:** anything that makes something else happen.
- form (Kantian):** the representation of the *Existenz* of a thing in terms of connection in a manifold of cognitions.
- formally undecidable inference:** an inference for which truth can neither be proved nor disproved.
- formula (Formel):** a rule whose expression serves as a model for application.
- free enterprise:** a personal enterprise or an Enterprise conducted within a civil Community with a relationship to the social contract of that Community.
- free enterprise, civic:** see civic Community enterprise.
- free enterprise, uncivic:** free enterprise in which the enterprising agent or agents demand and accept the protections and civil rights of the Community but either refuse to pledge commitment to reciprocal social Obligations and Duties of citizenship under the social contract of the Community or breach or violate the terms of the social contract by acts of commission in violation of the social contract or by acts of omission in failing to fulfill civic Duties that the social contract requires to be pledged. Uncivic enterprising actions are either outlaw actions (if no real commitment to the social contract was made) or crimes (if a commitment to the social contract was originally made).
- free play of imagination and understanding:** the interplay of the processes of imagination and judgment by which expedient perceptions are produced in sensibility.
- free society:** socialization grounded in unanimities of meanings shared by a group of people.
- free time:** the pure form of ratio-expression of synthesis *a parte priori* in thinking. From the theoretical Standpoint free time is the ideal of Reason's capacity for ratio-expression such that the spontaneity of thinking can produce temporal inverses from concepts of succession and co-existence (that is, concepts structured in the manifold under the rules of causality & dependency and community). From the practical Standpoint free time is the logical form of the causality of freedom in action insofar as the action is ratio-expression through speculative Reason. From the judicial Standpoint free time is the function of unity in the spontaneity of acts of judgmentation in general. The idea of free time is the idea of a logical order in the expression of the regulative principles of Reason (transcendental Ideas).
- free will:** will for which nothing other than the form of a rule or maxim, independently of any empirical matter, serves as a law.
- freedom:** the capacity for one's Self-determination to take action.
- freedom of choice:** the autonomy of appetitive power from being determined because of sensuous impulse and the ability of pure Reason to be in itself practical. Freedom of choice is often abbreviated in this treatise and by Kant as merely “freedom”.
- freedom, practical:** the negative idea of freedom as autonomy of appetitive power from being sensuously determined by stimuli.
- freedom, transcendental:** independence from the laws of appearances due to the ability of pure Reason to be a practical Reason.
- Freud, Sigmund:** Late nineteenth and early twentieth century Austrian psychiatrist and the founder of the field of psychoanalysis.
- frustration:** rupture in the cycle of judgmentation with initiation of a new cycle in an entirely different action direction.
- function, Kantian (Function):** the unity of the act of ordering different representations under a common one.
- function, logical:** consciousness of the unity of a manifold according to concepts.

function of judgment: the unity established by the form of momentum in a judgment.

function, Piagetian: an ordered pair (x, y) representing the dependency of some state or condition y on some initial state or condition x . Psychologically, they are considered to be expressions of schemes of assimilation.

functional: in mathematics, a function having a domain that is a set of functions and a range belonging to another set of functions.

functional invariants: organization and adaptation.

functional, mathematical: in mathematics, a mathematical function having a domain that is a set of functions and a range belonging to another set of functions.

functioning: the structuring activity whose structure constitutes the result or the organized event.

fundamental principle (Grundsatz): an immediately certain judgment of any kind under which other judgments can be demonstrated, but which itself cannot be subordinated under another judgment. Note that by “immediately certain judgment” all that is meant is that the judgment is held-to-be-unquestioned, i.e. the holding-to-be-true is absolute in perceptual (reflective or determinant) judgment, or the holding-to-be-binding is absolute in practical judgment.

fungible skill: a skill an individual can employ as an economic good by means of providing a labor service such that he can exchange this service for some other economic good. Examples of the good for which it is exchanged include wages, a salary, a barter good, or another person's labor service.

gap (hiatus): a representation containing an interruption of continuity. Any lack of harmony among judicial or representational processes constituting a lack of equilibrium is called a mental gap. Any lack of connection between two or more concepts is called a conceptual gap. Any lack of connection between two concepts for which connection in the manifold of concepts is necessary for equilibrium in understanding is called a judicial gap. Any interruption or break in the intensive magnitude of a representation is called a representational gap.

gap, logical: an objective perception of a conceptual gap (see gap).

gap, real: an affective perception of a gap in which teleological reflective judgment presents as a judicial belief an orientation of Reason from the energetic effect of the aesthetical judgment of a feeling of *Unlust*. A real gap is a violation of the formula of the categorical imperative. The judgment of the *Dasein* of a real gap is a judgment of the meaning of a feeling. If a real gap is accompanied by the representation of a logical gap then the gap is also a judicial gap (see gap).

Gemeinschaft: governance of a Community through loosely organization cooperations by groups of individuals on specific matters of direct interest to them, and in which cohesion of governance is primarily reliant upon citizens' civic conformity to Community mores and folkways.

general public: the citizen-members of a Community regarded as a corporate person.

general systems theory: the science of principles and general rules applicable to all systems that has for its practical aim interdisciplinary knowledge of factors and methodologies common to the divers disciplinary sciences and applicable to integrating scientific knowledge across different specialty fields. A general system theorist is a science generalist and his Object is the architectonic of systems.

general welfare: the entirety of all the personal civic interests and civic objectives of every citizen in a Community. Civic interests and civic objectives are interests and objectives that are not in conflict with those of other citizens such that satisfaction of one person's interests or objectives violates a civil right of another citizen. In 2LAR form, general welfare is: health and safety welfare (Quantity); public education welfare (Quality); economic welfare (Relation); and political welfare (Modality).

general will: the unity in acting to improve the communal idea of ethical and moral perfection of the association through on-going processes of review, evaluation and refinement taking as their aliments all factors pertinent to the maintaining and sustaining of civil tranquility within the Community. General will as transcendental Object is the Object of appearance of coherence in practical orientation with respect to Community interpersonal interactions. The logical essence of general will is that it is the process of judging judgments of Community governance.

generalized locomotion: the idea of inner Relation in the judicial Idea as the connection of an act of reflective judgment with a corresponding action in *soma* in the synthesis in continuity for *Self-Existenz*.

generation activity: expressed social interaction activity that either (1) generates/strengthens social-chemical bonds; or (2) weakens/annihilates social-chemical anti-bonds.

geographic community: an aggregate of people in the same geographical district or location living under a common set of laws.

Gestalt: the empirical form of the structure of a representation in sensibility sufficient for the representation to be marked as an empirical intuition.

Gestaltung: the formation of intuitions and affective perceptions. *Gestaltung* as a process is regarded as an *Unsache*-thing in the act of representation in sensibility, by means of which compare matter is combined to make sensuous representations. From this judicial Standpoint, *Gestaltung* is the *causatum* of the power of receptivity.

Gestaltung, actual: in the logical-judicial perspective the determination function in the synthesis in objectivity.

Gestaltung, necessitated: in the logical-judicial perspective the determining factor function in the synthesis in objectivity.

Gestaltung, possible: in the logical-judicial perspective the determinable function in the synthesis in objectivity. The possible *Gestaltung* function in objectivity is the function in logical-judicial

perspective for the synthesis of possible forms of outer intuition for the pure intuition of space.

good (*Guten*): deontologically, the Object of practical Reason by which an object, called an objective good, is represented a necessary object of appetitive power. Good is a practical representation of the power of Reason and refers to the choice to effect or maintain the actuality of an object of representation in judgment. The notion of good is contained in the act of practical determination of appetitive power (as a means) according to a practical maxim and not in the outcome of the action as an object.

good, objective: an objective good is an object for which its concept has been associated with one or more meaning implications such that the synthesis of appetite validates the meaning implication as deontologically good (*Guten*).

good choice: the original source of actions. It is the practical Idea of an original Quality for choosing from among desires by means of a synthesis of sensation with affective perception in a judgment of satisfaction. The Idea of good choice belongs to the practical Standpoint.

governance: (1) from the practical Standpoint, the exercise of authority in management and administration of the leadership dynamics within a Community; (2) from the judicial Standpoint, a set of co-determining emotivity operationalizations that characterize leader-follower dynamics purposively aimed at maintaining and perfecting a relationship of civil Community among a group of persons; (3) from the theoretical Standpoint, mutually co-determined Self-regulation of individuals' action expressions during civic interactions. It is the form of leadership dynamics exhibited through these regulations in a Society.

government: the system of institutions formed by members of a Society for the purpose of realizing Order and Progress through the dynamics of governance. Good government is government that improves the state of perfection of social Order and Progress in the Society. Bad government is government that is antagonistic to the realization of Order and Progress.

granulated socialization: a complex social environment in which the person regards himself and all the other associated people as being members of the same abstract society, but which he further subdivides into logical sub-societies. Specific individuals or groups of individuals are classified by the person as belonging to one or more of these sub-societies. The person regards his relationships with these sub-societies as non-bonded, bonded or anti-bonded relationships, depending on what specific tenets or maxims he applies to the particular sub-societies.

granulated Society: a Society in which granulated socialization hinders the achievement of equilibrium in the corporate person of the Society.

granulated society: a society with granulated socialization by the person whose society it is.

graph: a mathematical structure consisting of a set of

points, called vertices or nodes, connected by a set of edges. A directed graph is a graph in which direction is associated with the edges. These directed edges are then called arcs.

gratification: the actualization of a satisfaction by means of the object of an appetite.

gregarious: the transition region octant of the D-PIPOS circumplex between the central Analytic personality style and the central Amiable personality style.

gregarious axis: the vector axis in the D-PIPOS circumplex model that defines the center of the gregarious overlap octant.

groping: searching to find or establish something with inability to anticipate what the action will produce.

groping for equilibration: the problematic function of Modality in the motivational dynamic.

Grossberg consensus: the mathematical object of Grossberg's global consensus theorem [Grossberg (1978), "Competition, decisions, and consensus," *J. Math. Analysis and Applications*, **66** (1978), pp. 470-493].

Grossberg, Stephen: (1939-) professor of mathematics, psychology, and biomedical engineering at Boston University and discoverer of embedding field theory.

ground: that upon which something follows in a necessary way. A ground is a necessary remote mark of an object, hence is a condition of other necessary conditions of an object. Note that the *Dasein* of a ground can be recognized prior to the recognition of the *Existenz* of the ground as an object. Thus a scientist can *seek* an unknown "first principle" or "law of Nature" to *explain* some body of phenomena.

grouping: Piaget's term denoting a psychological "algebraic structure" in which differences between observables are ignored (type α compensation behavior). A grouping can be said to produce a concept of a class or genus. For example, ducks are birds, and robins are birds. "Birds" as a concept constitutes a grouping in which differences between ducks and robins are ignored. In Kantian terms, ducks and robins come under the notion of accident in Relation to birds, which comes under the notion of substance. Thus, the concept of the grouping would be stated as "birds are ducks and birds are robins." In mathematical terminology, a grouping is a structure consisting of a set of elements and a binary operation defined on the set that does not have the associative property.

growth rate postulate: an empirical postulate of social-natural anthropology which states: Statistically significant changes in population growth rate signal the possibility of fundamental changes in the social environment of a Society in which interpersonal dependencies are communicated through an Enterprise-protein social network structure.

habit: an acquired scheme of activity usually realizing some particular state of equilibrium or employed as a means of realizing such a state. A habit is an expression of a particular practical maxim of action.

happening: change in appearances in direct succession in time. The unity of a happening is called an event.

- This unity regarded as an Object is called an *Unsache*-thing.
- happiness:** (1) from the judicial Standpoint, the consciousness of a rational being of the pleasantness of life uninterruptedly accompanying his whole *Dasein*; (2) from the practical Standpoint, the expedience of the disposition of an Organized Being to act on the basis of the matter of desire; (3) from the theoretical Standpoint, the problematic Object to which one theoretically refers in references to his state of satisfaction or dissatisfaction. Theoretical happiness is a unity of all an individual's concepts of empirical representations of matters-of-happiness.
- harmonization (*Zusammenstimmung*):** 1) making diverse representations compatible and homogeneous with each other such that they can be combined in composition; 2) the form of coherence in connection in sensible representation. This is the disjunctive function of Relation in the 2LAR of the presentment of Reality belonging to the continuity function of the aesthetic Idea.
- harmonization in the beautiful:** harmonization through equilibrium in the free play of imagination and understanding.
- harmonization in the good:** harmonization in a satisfaction through ratio-expression in reasoning.
- harmonization in the pleasant:** harmonization merely in a sensuous satisfaction through sensation alone.
- harmonizing Relation:** a state of harmonization in the faculty of perception through the synthesis of the aesthetic Idea.
- harmony:** a compatibility between acts of different powers of representation that produces harmonization.
- heuristics of social custom:** the function of intellectual education in the social dimension of the learner: inclusion in the curriculum of exercises through which the learner practices developing heuristic social procedures applied to live-matter objects (other people).
- heuristics of technique:** the function of intellectual education in the personal dimension of the learner: inclusion in the curriculum of exercises through which the learner practices developing his ability to construct heuristic procedures applied to dead-matter objects.
- higher concept:** of two concepts combined in the manifold of concepts, the higher concept is the one that contains the other within its sphere.
- hirdman:** a member of the uppermost class or caste of a dominant minority just below the monarch. A *hirdman* is bound to the service of this monarch by some pledge under a minimal social contract. The dominant minority forms a separate Community from a dominated majority over which it exerts rulership. Often relationship between a *hirdman* and his monarch is mercenary and their social contract contains only minimal social specifications. *Hirdmen* constitute an executive caste of oligarchs in monarchy/oligarchy governance.
- holding-to-be-binding:** the act of necessitating an action under the regulation of the formula of the categorical imperative. An action held-to-be-binding is practically unconditioned, i.e., the rule of the action stands in the manifold of rules of practical Reason as a rule for which no higher rule stands as its condition. The act of holding-to-be-binding makes an implication of practical expedience in an activity.
- holding-to-be-true (*Fürwahrhalten*):** the conscious reference of a determinant judgment to the state of general understanding concerning the manner in which the judgment is regarded as being true. Holding-to-be-true belongs to the logical perfection of understanding. The degree of holding-to-be-true is regarded as an intensive magnitude ranging from 'uncertain' (a species of negation) to 'certain' (a species of affirmation). The manner of holding-to-be-true in judgment is determined by the logical momentum of Modality employed in representing the *nexus* of the judgment.
- homogeneity of form:** the distributive unity in the manifold of concepts.
- homo noumenal:** pertaining to a human being as *homo noumenon*.
- homo noumenon:** in the practical Standpoint, a human being as an intelligible being who is himself the first cause of his own actions. The ground for objective validity of the human being as *noumenal* Object is the spontaneity of his acts. This is demonstrated through the experience of his acting as a physical agent of change in appearances in sensible Nature.
- homo phaenomenon:** in the theoretical Standpoint, a human being as the phenomenon of a physical being in Nature.
- horizon:** the adequacy of the magnitude of collective cognitions with the capabilities and purposes of the Subject. What we cannot know is said to be beyond our horizon; what we do not need to know is said to be outside our horizon.
- horizon of possible experience:** the farthest extension of deep distinctness in understanding, beyond which no theoretical objective validity can be claimed for concepts.
- humanity:** (1) a non-technical term referring to all human beings collectively; (2) an abbreviation of the term humanity in one's person.
- humanity in one's person:** pertaining to a person's Obligations-to-Self.
- hypothesis:** a speculative idea made in connection with a ground of explanation and cognitions of actual experience.
- hypothetical:** *see* hypothetical judgment.
- hypothetical duty:** a duty pertaining to how one's actions and decisions will bring on pragmatic or technical consequences. A hypothetical duty is a duty to oneself and is understood with a connection of hypothetical Relation in the manifold of concepts.
- hypothetical imperative:** a constructed imperative recognized as a maxim about maxims (precept of Reason). A theoretical hypothetical imperative is a concept of an imperative conditioned by a higher concept in the manifold of concepts. The formula expressed by a *practical* hypothetical imperative is conditional and is grounded by the categorical imperative of pure practical Reason. All imperatives

- regarded as categorical from the theoretical Standpoint are always hypothetical from the practical Standpoint. *See also*, practical hypothetical imperative.
- hypothetical judgment:** the logical momentum of Relation for forming hypothetical propositions. The hypothetical judgment is a Relation of implication. *See* hypothetical proposition.
- hypothetical mathematics:** mathematics structures grounded in axioms that have not been deduced from Critical acroams.
- hypothetical proposition:** a combination of concepts forming an aggregate concept in which the form of connection (copula) joins two propositions as antecedent and consequent. The form of this connection is symbolized as *AyC* where *y* represents the copula as a mark of a necessary succession; *y* is therefore called a *Consequenz*.
- I of transcendental apperception:** the idea of the Self as transcendental Subject in all predications of representation (e.g. *I think x, I feel y, I will z*). The Nature of the transcendental Subject is the Object of Rational Psychology, and this Nature can be called the "Nature of our thinking Nature." Knowledge of the *I* is knowledge of *Dasein* without knowledge of *Existenz*.
- Idea (Idee):** a pure regulative principle of actions. An Idea is conceptualized and comprehended by representing it from notions, the Object of which is beyond the possibility of actual experience; the Object can therefore have only practical objective validity as a regulative principle of actions.
- Idea, practical:** a robust rule structure for determination of appetitive power characterized by a scope of applicability held-to-be universal under the condition of the rule.
- idea (Begriff):** (1) in cognition, an empirical idea is an empirical concept containing notions, which therefore cannot be completely exhibited in an intuition, and for which the object of the representation is a *noumenon*; (2) in general, a perception for which the object of the perception is not completely exhibited in an intuition.
- Idea of a Society's system of education:** the regulating principle stating that a Society's *Existenz* and continuation are not adequately protected if the Society's social institutions are not organized to be systematic in performing their education roles.
- Ideal:** an Object by which the Organized Being understands an Idea not merely *in concreto* but rather as an individual thing determinable through the Idea alone.
- ideal:** an Object that exhibits in its representation *in concreto* the most perfect instantiation of an idea.
- Ideal of happiness:** (1) the apodictic function of the judicial Idea by which the process of judgmentation in general realizes a disposition to act on the basis of the matter of desire with an *a priori* aim of achieving a robust state of satisfaction by means of the equilibration of the feelings of *Lust* and *Unlust*. (2) From the judicial Standpoint of reflective judgment, perfect satisfaction in the equilibration of *Lust* and *Unlust*. The Ideal of happiness is the judicial counterpart of the practical Ideal of the *summum bonum*.
- ideal society:** socialization grounded in symbolic thinking and judgmentation insofar as the meanings of the symbols are shared by a group of people who collectively constitute a civil Community. An ideal society is a Society of symbolic ideals.
- ideation:** an inference of judgment from which is synthesized an original intuition of an object. Ideation stands in Relation as internal Relation because it underlies the first representation in the manifold of concepts of the *Dasein* of an object.
- identification:** the form of the composition in which an aggregate is views as a singular object.
- identification coordinator:** the constitutive function for recognitive assimilation by which elementary classifications are formed; also called coordinator I.
- idiosyncratic-emulative axis:** the principal axis of Wells' personality style circumplex model denoting the dimension of a person's subjective orientation towards his own actions.
- ignorance:** lack of knowledge.
- ignórance** (pronounced ig-NOR-ance): the deliberate act of ignoring something. Ignórance is a type- α compensation behavior. That which is ignored is called the object of ignorement. The empirical appearance of ignoring is called ignorement.
- ill-being (Übel):** affective sensation signifying a reference to a state of unpleasantness.
- image:** the schematized representation in sensibility of an act of productive imagination.
- image, Piagetian:** *see* Piagetian image.
- imagination:** 1) in the narrow sense, the ability to present an object in intuition through spontaneity; 2) in the wide sense, the power to present *materia ex qua* in sensibility through spontaneity; 3) from the practical Standpoint, the process of coordinating the capacities for the synthesis of apprehension and the acts of determining judgment.
- imagination, Piagetian:** *see* Piagetian imagination.
- Imagination (Imagination):** the purposive employment of the power of productive imagination in reasoning and judgmentation.
- immanent:** operating within; inherent.
- immanent interest:** the representation of formal expedience judged aesthetically as subsisting in the representation itself. Immanent interest is the categorical *momentum* of value in aesthetical reflective judgment from the transcendental-judicial perspective.
- imperative:** the formula of a precept of Reason. *See* categorical imperative, hypothetical imperative.
- imperative of happiness:** a theoretically hypothetical imperative with assertoric Modality.
- imperative of pragmatism:** *See* pragmatismal imperative.
- imperative of prudence:** a theoretically hypothetical imperative that synthesizes an imperative of skill and an imperative of happiness. The Modality of this imperative is logically apodictic because the application of the skill is held-to-be-necessary for the achievement of the Object of happiness.
- imperative of skill:** a theoretically hypothetical

- imperative with problematic Modality.
- imperfection:** lack of perfection. Imperfection denotes lack of congruence with an Ideal as a standard gauge of pure Reason.
- implication of real significance:** ; the *momentum* of Quality in teleological reflective judgment that makes the ruling of a meaning implication.
- impression (*Eindruck*):** 1) in the Critical Philosophy, an effect represented in sensibility; 2) in empiricism, motion or change in some part of the body that produces sensation; 3) in Hume's philosophy, any sensation, passion or emotion.
- impression-expression:** the function of external Relation in the judicial Idea requiring that noetic representations in reflective judgment be reflected in a specific somatic structure of appearance.
- impulses (*Triebe*):** the idea of differentiation in motoregulatory expression. Impulses are differentiations in the complex of somatic signaling regarded as comprising the substructures for somatic activities in behavioral appearances in *soma*.
- impulsive structure:** the idea of integration in motoregulatory expression. The impulsive structure is the integration of impulses in the overall structure of an activity in a behavioral appearance in *soma*.
- inclination (*Neigung*):** habitual sensuous appetite. An inclination is regarded as a necessitated appetite for a particular object of Desire.
- inclination (appetite of):** the particular *momentum* of Quantity in the categories of freedom.
- incongruent motives:** relationship between the motive of a leader and the motive of a follower in which the condition of satisfaction for one of them is such that this condition must result in dissatisfaction for the other in the outcome of their cooperative actions.
- indifference:** see law of indifference.
- indistinct cognition:** a clear cognition for which one does not have a clear representation of the marks of its concept.
- indistinct representation:** a clear representation in which the manifold characteristics are obscure.
- indistinguishability criterion:** in a mathematical model of Nature the principal quantities of Facet B must be insensitive to small changes in secondary quantities of Facet B. More specifically, two mathematical models are 'really indistinguishable' at level ε if the magnitude of difference they make in a principal quantity is less than ε . The number ε is placed in correspondence with the minimum degree of perception possible in actual experience in perceiving differences in Facet A of the Facet A quantity to which the principal quantity in Facet B corresponds.
- indistinguishable:** see indistinguishability criterion.
- individual:** The transcendental object of a concept that terminates a series of concepts *a parte posteriori* in the manifold of concepts. See unity.
- individual object-concept:** the root concept of a transcendental object. This concept has no sphere and is always a terminating concept in a series *a parte posteriori*. However, representations of appearances are said to be (potentially) contained in the individual object-concept, and when these representations are conceptualized they constitute the marks of recognition of the object.
- individualistic:** the transition region octant of the D-PIPOS circumplex between the central Driver personality style and the central Expressive personality style.
- individualistic axis:** the vector axis in the D-PIPOS circumplex model that defines the center of the individualistic overlap octant.
- induction:** see inference of induction.
- Industrial Revolution:** the change in social and economic organization resulting from the replacement of hand tools by machine and power tools and the development of large-scale industrial production: applied to this development in England about 1760 and to similar later changes in other countries.
- industrial revolution:** an economy revolution grounded in changes in the enterprise skills of the laboring provided by a significant fraction of the Society's Labor group such that economic supply and demand factors in the dynamics of social Enterprise are altered to a degree sufficient to present a Toynbee challenge to the Society.
- inexpedience in disposition:** in the logical-judicial perspective the negative function in the synthesis in objectivity.
- inference (*Schluss*):** the derivation of one judgment from another.
- inference of analogy:** an inference of judgment by which marks of one object concept are made part of the representation of the concept of another object. Analogy proceeds under the rule of principle of specification, i.e. things of one genus that agree in many marks agree in all marks as they are known in one or more objects but not in another. Analogy expands the given marks of one object to further marks of the same object. The inference of analogy stands in Relation as transitive Relation because it transfers the marks from other objects to the object of the inference.
- inference of ideation:** see ideation.
- inference of induction:** an inference of judgment by which marks that are known to be common to many objects of one genus are expanded to be marks of all objects of that genus according to the principle of generalization. Thus induction expands from the particular to the general with respect to many objects. In Relation induction stands as external Relation because it subsumes many given particular concepts under a general concept.
- inference of judgment:** An inference produced through the process of reflective judgment by which *given* particular representations are subsumed under a general intuition which is re-recognized as an empirical general concept. It is by such an inference that new general concepts are produced for use in determining judgment (which always subsumes particulars under a *given* general concept). The three *modi* of inferences of judgment are ideation, induction, and analogy. Because inferences of judgment fall under the process of reflective judgment, all such inferences have only a subjectively sufficient ground (formal expedience) and

- not an objectively sufficient ground.
- inference of reason** (*Vernunftschluß*): an inference in which the judgment (conclusion) is derived by first subsuming a cognition (the minor premise as ground) under the condition of a rule (the major premise as the argument) and under regulation by a principle of pure speculative Reason.
- inference of understanding** (*Verstandesschluß*): an inference that can be immediately derived from its ground without mediation of a third representation.
- inferring**: that function of thinking whereby one judgment is deduced from another.
- infinite judgment**: the logical momentum of Quality in judgments in which the subject concept is designated to the sphere of some undetermined third concept outside the sphere of the predicate concept. The infinite momentum places restrictions on the sphere of the predicate concept.
- information** (*informatio*): Formally, ‘information of representation’; 1) that which is persistent from one data representation to another; 2) the idea of inner Relation in the 2LAR of the data of the senses; specifically, the Relation of the transcendental sensorimotor idea. Information is the substance of representations and contains the ground of the informing of the *Existenz* of the Self as cause in accidents of representation.
- inherence**: the determination in an internal Relation as the representation of a context with respect to the notion of a determinable substance [KANT 29: 1002-1003]. We say inherence is the notion of the *Existenz* of accidents. The object of inherence is the appearance of contexts by which the notion of a substance is given meaning implications that empirically define its *Existenz* as a transcendental object. Strictly speaking, subsistence and inherence co-define each other in the sense that it is meaningless to speak of subsistence without also speaking of inherence and vice versa, just as the word “up” lacks meaning without the word “down.” Inherence refers to that which is regarded as accident, subsistence to that which is regarded as substance in an internal Relation. *See* subsistence.
- inherence, Piagetian**: the embedding of various meanings according to their relative comprehensiveness.
- inhibition**: the idea of opposition in the Quality of motoregulatory expression. Inhibition is the negation of the expression of an activity or impulse.
- injustice**: contradiction of justice.
- in mundo non datur casus**: chance is not given in the sensible world. The negative principle of continuity in Relation.
- in mundo non datur fatum**: fate is not given in the sensible world. The negative principle of continuity in Modality.
- in mundo non datur hiatus**: a gap is not given in the sensible world. The negative principle of continuity in Quality.
- in mundo non datur saltus**: a leap is not given in the sensible world. The negative principle of continuity in Quantity.
- inner sense**: the formal structure of conscious representations in the faculty of pure consciousness; the pure intuition of inner sense is called subjective time.
- innovation**: (1) a condition of *Existenz* in which there exists an incongruence of fact with an anticipation. (2) the introduction of a change in the *Existenz* of something; this change is called “the innovation.”
- instantiation**: an occurrence experienced in cognition that exhibits or exemplifies an Object.
- instinct** (*Instinkt*): 1) the *a priori* capacity to perform a particular scheme under the condition of a given perceptive state; 2) such a capacity determined as a sensuous appetite for an activity without cognition of an object of desire. An instinct is regarded as appetite carrying the Modality of actuality, i.e. assertoric appetite; 3) the singular *momentum* of Quantity in the categories of freedom.
- institute** (noun): the Object of an institution.
- institute** (verb): to set up; establish.
- institution**: the action of instituting some Object.
- institutionalized bigotry**: bigotry that is set up or established in the instituting of a system by means of common suppositions or speculations used as principles in the practice of the institute’s function.
- instrumental value**: *see* value, instrumental.
- integration**: the form of the composition of many given parts into an entire whole in which the object is known as a totality of composing aggregates.
- intellect education**: Quality in the 2LAR of the applied metaphysic of public instructional education.
- intellectual power**: *see* power of a person.
- intelligence**: (1) the capacity for adaptation of mental structures; (2) the capacity to constitute a state of equilibrium towards which tend all successful sensorimotor and cognitive adaptations and all assimilatory and accommodatory interactions between the Organized Being and its environment; (3) the intelligible Nature of a human being when a human being is regarded as *noumenon*.
- intelligence-building**: the constructing of mental schemes for how to effectively adapt knowledge to uses. It is the specifying concept of intellect education.
- intelligence per se**: the ability of a human being to which degree he has the power to represent what cannot by its own quality occur in the senses.
- intelligible**: that in respect of an object of sense which is not itself appearance.
- intensive functions of practical implication**: the *momenta* of Quality in teleological judgment.
- intent**: the determination of an action expression according to a rule or a maxim of practical Reason. The matter of intent is a feeling of subjective expedience, the form of intent is the determined appetite.
- intention**: the problematical object of a determination of appetitive power that constitutes a condition for the realizing of an actual satisfaction. This Critical *Realerklärung* differs from the usual psychological definition and stands as the transcendental object presupposed by psychological definitions of the term. Intention in general requires a representation of its *Existenz*, but this representation may be either obscure

- or clear. The satisfaction of an intention is a matter of aesthetical reflective judgment, while the representation of the intention is judged by teleological reflective judgment. Piaget proposes a criterion for inferring the *Dasein* of an intention from observable behavior, and Greenspan ties the idea of intention to that of Desire (see Chapter 11 §5.3).
- intentionality:** the inferred property of an *Unsachet* thing by which the ground for its actual *Existenz* is laid to the causality of freedom.
- intentionally contextual, the:** the particular idea of Quantity in transcendental topic from the judicial Standpoint. It is the differentiation of empirical meanings as a structure of sub-schemes of sensorimotor action.
- intentionally organized, the:** the universal idea of Quantity in transcendental topic from the judicial Standpoint. It is the organization of perception through the generalization of action schemes.
- intentionally systematic, the:** the singular idea of Quantity in transcendental topic from the judicial Standpoint. It is the focusing of the energetics of affective perception into the expression of a singular action scheme.
- interaction:** in Piaget's theory, a process comprised of an accommodating succession of actions combined with cognitions constituting a structure of mutually co-determining schemes and concepts which leads to a cycle of equilibrium. An interaction is a practical means of effecting a regulation.
- interaction bond:** a functional describing the effect the expressed actions during one person's social interaction with another person has on that person.
- interest:** anticipation of a satisfaction or dissatisfaction combined with a representation of the *Existenz* of some object of desire. As an Object interest is a judicial function of Relation to formal expedience in reflective judgment and can either be immanent (internal expedience subsisting merely in the affective representation alone), transeunt (external expedience subsisting in the actual *Existenz* of an object of desire), or reciprocal (transitive expedience subsisting in a subjective state for which the *Existenz* of an object of desire is merely a means).
- interests of Reason:** the three transcendental interests of the power of Reason in the regulation of the exercise of this power from the theoretical (understanding: what can I know?), judicial (reflective judgment: what may I hope?), and practical (appetitive power: what should I do?) Standpoints.
- interest, transcendental:** see transcendental interest.
- interior agent-patient Relation:** in transcendental topic, the determination of transcendental place as sensibility arising through interior Relation in the data of the senses (*nous* → *nous* Relation).
- interior sense:** see *sensus interior*.
- internal agent-patient Relation:** in transcendental topic, the determination of transcendental place as sensibility arising through internal Relation in the data of the senses (*nous* → *soma* Relation).
- internal Relation:** the form of connection in a representation in which the connections have no reference to anything other than the object which is being represented in the connection.
- internal sense:** see *sensus internus*.
- interpersonal style:** the habitual behaviors and operationalizations expressed by a person during his interpersonal interactions with other people.
- intrinsic value:** see value, intrinsic.
- instrumental value:** see value, instrumental.
- intuition (*Anschauung*):** the immediate reference of the power of representation to an individual Object [Kant, 18: 282]. An intuition is the direct, singular and sensible objective perception of an appearance and is presented in sensibility.
- intuition, matter of pure:** The matter of *soma* corresponding to the effect in sensibility in the making of representations of the forms of space and time. As sense-data this matter is *materia circa quam* of obscure representation and corresponds neither to sensation nor feeling. The transcendental place of the idea of matter of pure intuition lies with the division of *psyche* in the Organized Being model from the theoretical Standpoint.
- intuition, pure:** 1) the synthetic capacity to form order structure (time) and topological structure (space) in the representation of empirical intuitions (forms of space and time) and in the presentation of affective perceptions in inner sense (form of time); 2) the form of the outcome of such a synthesis.
- invalidation:** the negative *momentum* of Quality in the categories of freedom.
- isomerization:** any Self-determined mental self-change effected in any or all of a person's manifolds of concepts, Desires or rules.
- James, William:** Late nineteenth and early twentieth century American psychologist and philosopher. James founded the first experimental psychology laboratory in the United States. In philosophy he was one of the major founders of what is known as American pragmatism.
- James' dictum:** "There can be no difference anywhere that does not *make* a difference elsewhere."
- judge (*urtheil*):** to compare something as a mark with a thing.
- judgment (*Urtheil*):** (1) operationally, the act of subsuming a particular mental representation under a general one that serves as a rule; (2) functionally, the representation of the unity of the consciousness of various representations, or the representation of their relationship insofar as they constitute a concept. Strictly speaking, *Urtheil* is called 'representative judgment' in distinction from the overall process of judgmentation (*Beurtheilung*). See also, determining judgment, practical judgment, and reflective judgment.
- judgment, determining:** the capacity for making judgments where the general rule is given and the particular rules to be subsumed under it are found.
- judgment, practical:** see practical judgment.
- judgment, reflective:** 1) the capacity for making judgments where the particulars are given and the general rule is formed. Composition in reflective judgment is called aesthetical reflective judgment;

- connection (*nexus*) in reflective judgment is called teleological reflective judgment; 2) the product of an act of reflective judgment.
- judgmentation** (*Beurteilung*): the overall process of exercising reasoning, determining judgment, reflective judgment, the synthesis of sensibility, and the regulation of motoregulatory expression by which understanding is attained.
- judicial cooperation**: cooperation regarded from the judicial Standpoint of Critical metaphysics.
- judicial Idea**: the function of continuity in *Existenz*. It is the capacity (know-how) to gauge the formal expedience of sensuous conditions for a pure purpose of practical Reason. It is the synthesizing function of Relation in the synthesis in continuity for the organic unity of reflective judgment and adaptive *psyche*. The judicial Idea is judicially singular, infinite, hypothetical, and assertoric.
- judicial Idea of continuity in *Existenz* of the corporate person**: the principle stating that Community and non-Community are reflected in appearance by actions of the members of an association. The principles of its 2LAR functionals are: (Quantity) actions taken by the members are indicative of corporate unity or disunity; (Quality) members can perceive communal disunity and trouble; (Relation) actions reflect personal interests and intents; (Modality) all individual actions are taken in pursuit of individual happiness.
- judicial Idea of continuity in Self-*Existenz***: the capacity to gauge formal expedience of sensuous conditions for determining appetites for Self-actualization of the person's accidents of *Existenz*.
- judicial sphere**: the aggregate of all sensorimotor actions capable of assimilating a given perception.
- judicial Standpoint**: *see* Standpoint.
- judicial subject**: the non-cognitive object of an Object from the judicial Standpoint of Critical epistemology. The representation of a judicial subject is an affective perception.
- jus possessus***: legally sanctioned holding in one's control.
- jus quaesitum***: legally sanctioned gain, profit or benefit. The ground of the legal sanction is some mutual exchange of pledges by which a social compact has been mutually agreed to by both parties involved.
- just law**: a legislated law in a Society's legal code that is not-incongruent with the Society's social contract.
- justice**: the negating of anything that is unjust.
- justice system**: the institution of mechanisms of governance for the purpose of realizing justice within a Community or a Society.
- juxtaposition**: the tendency in reasoning to combine objects as an aggregate without combining them in an anasynthetic unity; the combination has the schema of the notion of totality in Quantity and the schema of the notion of community in Relation; juxtaposition is describable as a 'goes with' relationship under which the identities of the plurality of objects are maintained. It is the complementary tendency to syncretism.
- Kant, Immanuel**: (1724-1804) professor of philosophy at the University of Königsberg and originator of the Critical Philosophy.
- Kantian substance**: *see* substance.
- kinaesthetic feedback**: receptivity for data of the senses represented as kinesthetic sensation.
- kinesis***: change of any kind.
- kinesthetic sensation**: sensation attributed to the effect of motoregulatory expression by the Organized Being.
- kinetic**: an ordered pair of perceptions.
- kinetic structure**: an order structure composed of kinetics.
- knowing**: consciousness of having objective sufficiency for a holding-to-be-true.
- Knowledge** (*Wissen*): systematic and inalterable assertion of truth with consciousness that holding-to-be-true is grounded in judgments that have apodictic Modality with both objectively and subjectively sufficient grounds of understanding. The connotation of this term is that of an Object exhibited as an Ideal.
- knowledge** (*Erkenntnis*): (1) in the wide sense, any conscious representation or capacity for making such a representation by or through which meanings are determined; (2) in the narrow sense, a cognition held-to-be an inalterable assertion of truth.
- knowledge, mathematical**: knowledge in the narrow sense from the construction of concepts.
- knowledge, philosophical**: narrow sense knowledge from concepts with consciousness of its necessity as a proposition of reason [KANT 18: 290-1].
- knowledge, practical**: knowledge for which the representation is neither cognitive nor affective but, rather, is a representation grounding an activity.
- knowledge *a posteriori***: knowledge that is part of and the product of experience; empirical knowledge at or above Kant's fourth degree of knowledge.
- knowledge *a priori*, empirical**: perception at Kant's second or third degrees of knowledge (to perceive; to be aware). Conscious representation in these degrees is not yet knowledge of an object nor incorporated into experience, and is thus *a priori*. However, because the representation originates either from receptivity or from the synthesis of imagination it is not pure knowledge.
- knowledge *a priori*, pure**: transcendental knowledge, i.e. knowledge necessary for the possibility of experience and therefore prior to experience. Pure knowledge *a priori* is knowledge as 'know-how' for the structuring of representations, acts, and actions.
- Kraft***: (1) in the context of a human being, the ability of a person to Self-determine his own accidents of *Existenz*. In Critical metaphysics, the human being as *homo noumenon* is regarded as the substance in which inhere all appearances of his *Existenz* as *homo phaenomenon*. (2) in general, the matter of an ability in terms of what the ability is able to do.
- Kraft Principle***: the ontological law of the interrelationship of substance and accident in so far as a substance is regarded as containing the ground of the actuality of the accident. The principle states that the *Dasein* of a substance cannot be a predicate in a judgment. *See also*, power.

- labeling:** nominal stereotyping of some group of people.
- Labor:** any group of people who render economic services.
- labor:** (noun) the economic services a laborer provides; (verb) to render an economic service.
- laborer:** a person regarded as part of or belonging to a Labor group.
- laboring:** the rendering of an economic service.
- Labor revolution:** an economy revolution characterized by changes in the social structure of Labor groups in a Society without fundamental changes in the enterprise skills of the laborers and to a degree sufficient to present a Toynbee challenge to the Society.
- laboratory function:** the function of corporal rational education: inclusion in the curriculum of physical exercises that are designed to teach the learner how to employ the physical capacities of his body in building sensorimotor schemes by which he can master technical crafts and interpersonal relationship skills.
- latent** (adj.): lying hidden and undeveloped within a person or thing as a quality or power.
- latent** (n.): an organized coherence in events made possible by the mental capacity for anticipation.
- Lavoisier's dictum:** "We cannot improve the language of any science without at the same time improving the science itself; neither can we improve any science without at the same time improving the language which belongs to it."
- law, absolute:** a pure, fundamental and unconditional regulation of pure practical Reason. This term is synonymous with the term categorical imperative in the practical Standpoint.
- law, empirical:** a pure, formal, and contingent rule of Reason.
- law** (*Gesetz*), **moral category of:** a theoretically categorical imperative a person deems to be binding for every person in and of itself.
- Law of anticipation:** *see* Critical Acroams and Principles section.
- Law of association:** *see* Critical Acroams and Principles section. Kant tells us that the law of association in empirical representations brings about a "habit of mind" such that if one representation is produced another that often follows it in sensibility is also allowed to ensue.
- law of attentiveness:** the perception of a change in *kinesis* draws the attention of the Organized Being to a particular content of presentation in sensibility and away from other content of the presentation.
- Law of causality of freedom** (Margenau's law): *see* Critical Acroams and Principles section.
- law of coherence in context:** no presentation of an object of attention can be determined except this determination also include a mutual determination of other objects of experience that provide context for the first object and present this context in sensibility.
- Law of compatibility of ideas:** *see* Critical Acroams and Principles section.
- Law of continuity:** *see* Critical Acroams and Principles section.
- Law of expectation of similar occasions:** *see* Critical Acroams and Principles section.
- law of indifference:** any joining of desiration with the motor faculties of the Organized Being that satisfies the principle of formal expedience in reflective judgment is a possible subjective ground for the marking of an intuition in sensibility.
- law of reason, constituted:** a concept in the manifold of concepts that represents a legislated idea of a precept or a theoretical imperative. A law of reason is a Self-legislated theoretical tenet.
- law of Reason, pure:** a synonym for absolute law.
- law of Self-optimization:** a human being, regarded as *homo noumenon*, is a Self-optimizing agent with regard to his state of *Personfähigkeit*. The law of Self-optimization is the mathematical counterpart for human Nature to the modified Hamilton's principle in the physics of physical-Nature.
- law, practical** (*praktische Gesetz*): a tenet constituting a constructed and universal rule determining a structure of maxims.
- leader:** a person who purposively stimulates the Self-determination of another person to express an action congruent with the leader's purpose.
- leader, real condition of a:** the condition for the *Dasein* of a leader is the *Existenz* of at least one follower whose actions the leader has the ability to stimulate.
- leader action:** an action taken by a leader that stimulates a state of tension in a follower. Leader actions are either successful, unsuccessful or non-successful.
- leader action, non-successful:** a leader action for which the follower's Self-determination produces behaviors or actions contrary to, but not contradictory to, the leader's intent.
- leader action, successful:** a leader action for which the follower's Self-determination produces behaviors or actions congruent with the leader's intent.
- leader action, unsuccessful:** a leader action for which the follower's Self-determination produces behaviors or actions contradictory to or opposed to the leader's intent.
- leadership:** the reciprocal relationships between two or more people by which the Self-determination of action by followers (are) stimulated by the actions of a leader. The follower's Self-determination is a synthesis of transcendental topic with the mathematical form {integration, subcontrarity, transitive Relation, determination}. Leadership is a social dynamic and does not subsist in any individual but only in relationships between or among individuals.
- leadership action:** the entirety of actions by a leader and a follower such that a state of tension is produced in the follower which results in his taking some action.
- leadership, essence of:** a problematic concept of the logical essence of evoking in a follower a Semantic set provoking him to take some action in consequence of a leader action.
- leadership governance:** the management of the leadership dynamic in a group of people.
- leadership guidance:** the influence of the actions of a leader on a follower's Self-determination of his actions.
- leadership guidance, real condition of:** an ability of a

- person to stimulate action accidents by another person.
- leadership, principle of real condition of:** objective validity for the positing of the actuality of leadership is grounded by exhibition of actions by two people that can only be explained by the *Dasein* of a reciprocal relationship between their acts of Self-determination.
- leadership skill:** the ability of a leader to stimulate a follower to self-invoke his own internal practical rules in such a way that the follower self-determines his actions in a manner congruent with what the leader intended to accomplish.
- leading:** the actions of a leader that stimulate a follower to self-invoke practical rules resulting in actions satisfying to what the leader intended to produce as the effect of his actions.
- learner:** the person who acquires (comes to possess) some new objective knowledge, practical skill or aesthetic taste as a result of an educating experience.
- learning (noun):** the objective knowledge, practical skill or aesthetic taste a learner acquires as a result of an educating experience.
- legal code:** the corpus of a Society's legislated laws constituting a part of its legal system.
- legal system:** the instituted mechanisms of the governance of leadership set up to serve a justice system.
- lessons of *mos maiorum*:** the function of tangible rational education in the social dimension of the learner. The function is: inclusion in the curriculum of lesson-matters orienting the learner's Self-developed principles of mores and folkways to be in congruence with those of his Society.
- lessons of vocation:** the function of tangible rational education in the personal dimension of the learner. The function is: inclusion in the curriculum of lesson-matters pertaining to developing the learner's personal vocational taste.
- liberal public education:** the institution of a system of education designed for the purpose of developing personal tastes and tenets of cooperation in such a way as a civil Community deems desirable.
- liberty:** freedom plus the ability to realize the action undertaken.
- liberty, civil:** See civil liberty.
- liberty, natural:** liberty such that the ability realize the undertaking of an action is constrained only by physical laws of Nature.
- life:** the capacity of a being to take action in accordance with the laws of appetitive power. This is the Critical *Realerklärung* made from the practical Standpoint and has practical objective validity as a functional rule that grounds judgments that attribute theoretical life to individual things (see biological life).
- life hindering feeling:** the idea of opposition in the act of affective perception in determination of a feeling of *Unlust* as an energetic for a determination of appetitive power to prevent or abolish a particular state-of-being.
- life preserving feeling:** the idea of subcontrarity in the act of affective perception in a determination of feeling as an energetic for a determination of appetitive power to maintain the Organized Being's current state-of-being.
- life promoting feeling:** the idea of agreement in the act of affective perception in determining a feeling of *Lust* as an energetic for a determination of appetitive power to produce a desired state-of-being.
- limit:** a judgment containing a transcendental negation that fixes the magnitude of the sphere of a concept; also used to describe the scope of the object for such a fixed-magnitude sphere.
- limit cycle:** any closed trajectory in an activity space or subspace which is approached asymptotically by other trajectories. (also called a circular reaction).
- limitation, category of:** see Table of *Realdefinitions* of the Categories.
- Logic:** the science of the necessary laws of understanding and of reason in general in regard to the form of thinking in general.
- logical content:** every concept that a given concept stands under, either immediately or remotely, in the manifold of concepts. Because recognition of the logical content of a concept requires a synthesis *a parte priori*, the logical content of a concept is common to various different representations of diverse objects as a consequence of its recognition arising through the *Verstandes-Actus* of reflexion.
- logical division:** a disjunctive anasynthesis in which the determinant judgment of the coordinate concepts carries the Modality of possibility.
- logical function of understanding in judgment:** the unity of the form of understanding as represented in a combination of judgment by the logical momenta employed in making the judgment.
- logical momenta of judgments:** the twelve momenta of logical structuring in combinations of judgment pertaining to the formal structure of the manifold of concepts without regard to the objects of the manifold. Also called the *logical momenta of the function of thinking*. The logical momenta are not primitives but rather are made concepts in the theoretical Standpoint of the Critical Philosophy. A logical momentum of judgment is a formal schema by which representations are combined with one another in one state of consciousness by an act of judgment.
- logical order:** the problematic ordering of a sequence, usually with regard to objective time. Only appearances have a *real order* in time because this is the form of appearances in inner sense. But that which cannot be an object of actual appearances cannot have a real time order imputed of it. To construct a mathematical model of a supersensible object requires us, by virtue of the thinking Nature of human beings, to construct such a model using an idea of temporal ordering. But because such an object cannot be an appearance this ordering in sequence or from condition to conditioned has merely a problematical logical Modality, and thus is called logical order.
- logical scheme:** see scheme, logical.
- lower concept:** of two concepts combined in the manifold of concepts, the lower concept is the one that is contained in the sphere of the other.
- Lust** (pronounced 'loost'): *Lust per se* in its positive or

- attractive character of an adaptation towards making actual the *Existenz* of some condition of desiration that is judged as expedient for equilibrium. *see also*, *Lust per se* and *Unlust*.
- Lust-Kraft:** the synthesizing function of *Lust per se* in the adaptation dimension of *psyche*. *Lust-Kraft* is deduced as the synthesis of the adaptive *psyche* and the faculty of pure consciousness.
- Lust-organization:** the function of unity in *psyche* of the practical and judicial Standpoints. It is one of the two psychic dimensions of *Lust per se*. *Lust-organization* is deduced as the synthesis of the data of the senses and *Lust-Kraft*.
- Lust-organizing synthesis:** synthesizing of continuity in Meaning during the motivational dynamic. The pure mode of synthesis is {organization of equilibration, conditioning of motivation, organization of motivation, regulation of motivation}.
- Lust per se:** the fundamental property of adaptive *psyche* for determining adaptation to a state of equilibrium; this property is formally represented in two psychic dimensions (*Lust-Kraft* and *Lust-organization*); regarded as an Object, *Lust per se* is the unity of *Lust* and *Unlust*.
- Lust principle:** the acroam for acting in the particular which states that actions are always oriented towards the negation of the intensive magnitude of feelings of *Lust per se*. *see* Critical Acroams and Principles section.
- magnitude (*Größe*):** a determination of an object according to which the apprehension of its intuition is represented as possible only through the repeated positing of homogeneous parts.
- magnitude, extensive:** magnitude in which the representation of the parts precedes and makes possible the magnitude of the whole.
- magnitude, intensive:** a unity in which the idea of multiplicity can be represented only by an approximation to negation.
- magnitude of motion:** that manifold which is appraised by the quantity of moved matter together with its velocity. In physics this magnitude is called the linear momentum. To appraise the magnitude of motion means to determine its amount as a quantum; this appraisal is called the quantity of motion.
- mainspring (*Triebfeder*):** *See also elater animi*. In one sense this term is a colorful metaphor. One meaning of *Triebfeder* in German is “mainspring of a clock.” The term is used to denote a motive in the connotation that motives are “what make us go” just as the mainspring is “what makes the clock go.” We express a similar idea in English when one says, “I’m all wound up.” A Kantian mainspring is a representation that serves as a condition for a *causatum* of spontaneous activity. The object of a mainspring is called an *elater animi*.
- maintenance of purpose:** the categorical *momentum* of Relation in the categories of freedom. Maintenance of purpose is the practical homologue of Kantian substance.
- management:** the entirety of activities aimed at stimulating the leadership dynamic and then guiding and shaping the courses of all subsequent actions such that these actions accomplish the aims and meet the purpose of the managed enterprise.
- manifold:** the entirety of an arrangement of many parts or units of one kind arranged in such a way as to constitute a faculty.
- manifold of concepts:** the structured knowledge of objects constructed by means of thinking by the process of determining judgment.
- manifold of Desires:** The *nexus* in reflective judgment presenting a manifold in formal expedience. *See also* Desire.
- manifold of rules:** the structure of a multiplicity of practical rules.
- manifold perspective:** perspective from the viewpoint of evaluating metaphysical concepts in terms of the four general headings of a 2LAR: Quantity, Quality, Relation, and Modality. These headings are metaphysically distinct because each pertains to a different kind of manifold synthesis: (1) extensive manifold; (2) intensive manifold; (3) combinations of appearances with one another; and (4) combination of appearances in the *a priori* faculty of knowledge.
- Margenau’s criterion:** any expression of a teleological causality (purpose), in order to be objectively valid, must be convertible into a mathematical form that expresses physical causality. In physics, certain integral equations, e.g. Hamilton’s principle, have the flavor of expressing physics in terms of final causes. However, these equations can be transformed into an equivalent form expressed as a differential equation that does not contain time as an explicit variable. Such equations express physical causality. The physical validity of the integral expression rests with its convertibility to the differential equation form.
- mark:** a general characteristic regarded as inherent or essential in the representation of many objects. A mark is a common ground of cognition for the objects of concepts contained under it, and these objects are said to constitute the scope of the mark. The concepts contained under a mark constitute the sphere of the mark. *see also*, partial concept.
- mark, conceptual:** a concept that can be applied as a mark to multiple objects.
- mark, intellectual:** a mark in which the matter of the mark originates through spontaneity in thinking.
- mark, practical:** a mark in which the matter of the mark originates through spontaneity in sensorimotor actions.
- mark, sensuous:** a mark in which the matter of the mark originates through the power of receptivity.
- mark, subjective:** matter of representation that in sensibility serves as a mark of a perception. The term ‘sensational mark’ is a synonym for subjective mark.
- mass:** in Kantian mechanics mass is the quantum of co-moving substance. It is the amount of the movable in a determinate empirical space insofar as all the parts of the movable are moving together.
- materia circa quam (matter around which):** matter participating in the act of determination by which something is given form.
- materia ex qua (matter out of which):** the determinable matter.

materia in qua (matter in which): matter as the subject of inherence, i.e. determined matter.

materia sensibus (matter for sensations): the obscure representation of sensible information as it enters the synthesis of sensibility. This matter comprises the *materia ex qua* and *materia circa quam* from which the synthesis in sensibility produces perceptions.

materia sensus (matter of sense): the transcendental source (in somatic signaling or in concepts) of *materia sensibus* in the process of sensibility.

materially real: that which is said to subsist in the transcendental object of an actual cognition and to be the transcendental correspondent to sensation in sensibility.

material reality: the notion of the moving power of a transcendental object to be a cause of sensation in the receptivity of the thinking Subject.

mathematical combination: composition.

mathematics: knowledge through the construction of concepts. A mathematical object is inherently an abstract object and is represented by mathematical constructs that can be distinguished into two classes: principal quantities and secondary quantities. Principal quantities are Objects of Critical mathematics, i.e., mathematics having for its axiomatic basis only axioms that objectively valid under the acroams of Critical metaphysics. Principal quantities are those mathematical objects that correspond to real sensuous phenomena and serve as *noumena* uniting ideas of experience with real experience. Secondary quantities are mathematical *noumena* that are not objects of any possible sensuous experience. Their axiomatic basis can be founded upon any set of axioms regardless of whether or not the axiom set is objectively valid under Critical acroams. An example axiom system is the Zermelo-Fraenkel-Skolem system of standard axiomatic set theory.

matter (Kantian): the representation of the *Dasein* of a thing in terms of composition of cognitions.

matter (mechanical): the movable insofar as it has moving power.

matter of an object: that in the object which is the correlate of sensation and which is regarded as the power of the object to stimulate receptivity.

matter of sensory state: the collective name for biological signals and perceptions as observables in the condition of state.

matter, phenomenal: the movable in space.

matter, transcendental: synonymous with matter of an object.

maxim: a constructed practical rule of actions containing multiple practical rules within it. Maxims are constructs of the process of practical judgment and, as such, are non-cognitive. However, from one's observable actions and conscious affective perceptions a cognitive representation of a maxim can be constructed and this recognition constitutes the clear representation of the idea of the maxim from the theoretical reflective perspectives.

maxim, moral category of: a theoretical tenet a person holds to be a private theoretical rule of action, but which he does not regard others as being bound by.

maxim of unity in purpose and cause: rules of causality and dependency in cognition and rules of formal expedience for the categorical imperative are reciprocally determined through teleological reflective judgment to cohere with one another to form a unity of representation in cognition and formal logical expedience in Nature. The maxim states that the system of mechanical causality and dependency in laws of Nature are understood through the logical expedience of representations in serving the categorical imperative of pure practical Reason. As a tenet of teleological reflective judgment, this maxim is the point where the requirement that the causality of freedom be expressible also in terms of the category of physical causality and dependency in understanding is met.

Meaning: coherence in the context of life. Meaning is the Modality function of the synthesis in continuity in the interplay between *nous* and *psyche* in judgmentation in general. It is an organizing function of activities congruent with the formula of the categorical imperative. Objectively, the synthesis in Meaning is a synthesis of beliefs; subjectively, it is the function for general coherence in the context of life.

meaning: the coherence of perceptions and activities. We have a three-fold regard in understanding meanings: 1) from the transcendental perspective of the theoretical Standpoint, meaning is that which subsists in the coalition of the synthesis of apperception and the *Verstandes-Actus* of reflexion in the *nexus* of perception; 2) from the judicial Standpoint, a meaning is the assimilation of an intuition of an object in an action scheme; 3) from the practical Standpoint, a meaning is the formal expedience of the representation of an object according to the manner in which this representation is congruent with the manifold of practical rules of action in pure practical Reason.

meaning differential: a representation that makes a difference in meaning implications.

meaning implication: 1) a connective in the logic of meanings of the form *p* implies *q* if one meaning *m* of *q* is embedded in the meanings of *p* and if this meaning *m* is transitive; 2) the act of making such a connective by the process of reflective judgment; 3) from the logical-judicial perspective, the idea of determination in the 2LAR of Meaning for the synthesis in continuity of judgmentation in general. Determination in Meaning is the idea of co-determination of a somatic action and a reflective judgment viewed as a specific act. This co-determination determines the unity in an activity.

meaning implication set: a set of meaning implications.

means: an action for which its performance is grounded in an appetite for the realization of an end.

measure: the unit that makes the size (quantity) of a magnitude knowable by counting.

member (*membrum*): an Object for which the concept is an idea of synthesis and the object is a subject-matter regarded as possessing the agency to effect something.

membra dividantia: the members of a Classification made by a disjunctive inference of Reason.

memory: the union of a manifold of representations that constitutes a structure in composition and a process of judgment that constructs the *nexus* of this manifold.

mental life: the *noumenal* idea of life from the practical Standpoint with immediate reference to an Organized Being and the phenomenon of mind (see mind). Making the conceptual attribution of "life" to the Self as an object is an assertoric and categorical judgment strictly applicable only to an Organized Being. The attribution of life *per se* to non-human objects is hypothetical and problematical (see biological life). Science currently allows the attribution of mental life only to organisms that have a brain, and even here the possession of a brain is merely a necessary but not a sufficient mark.

mental physics: the science of applying the acroams and principles of Critical metaphysics to understand the phenomenon of mind exhibited by *H. sapiens*.

message: the persistent object of a succession of appearances for which the objective *nexus* depends upon the comprehension of these appearances all in the same intuition.

metaphysical axiom (MA): an axiom deduced from transcendental Ideas by subsuming one transcendental Idea, used as a minor acroam μ , under another transcendental Idea used as the major acroam M according to the logical formula $MA = \mu \subset M$ where the symbol \subset is read "subsumed under."

metaphysical axioms of corporal public instructional education: the three metaphysical axioms in deducing the functions of Quantity in public instructional education: (1) the existence axiom of corporal rational education; (2) the design-objective-of-social-outcomes axiom; and (3) the value axiom of corporal social education. See the individual entries for the statements of these axioms.

metaphysical connection: Modality.

metaphysical hypothesis: an hypothesis that premises something about the nature of Nature.

metaphysics: the system of pure rational knowledge through concepts.

metaphysics of Nature: metaphysics "in the narrow sense" consisting of transcendental philosophy and the physiology of pure Reason.

metaphysics proper: the Critical system of the metaphysics of objects (see also Rational Physics, Rational Psychology, Rational Cosmology, and Rational Theology).

Metaphysische Anfangsgründe: metaphysical rudiments.

mind: one of the two principal phenomena characteristic of human beings (the other being body); mind is the supersensible Nature of a human being regarded as an Organized Being. The term is synonymous with the term phenomenon of mind. The object of the notion of the substance of mind is called *nous*.

mind-body division: The strictly logical division of one's experience of one's Self into a sensible-physical Nature (body) and a supersensible-intelligible Nature (mind). It is not objectively valid to make a real division between mind and body, although it is objectively valid to make a further logical division of

the idea of body into ideas of a division of body containing *signals* and a division of body that does not contain signals. The former division comes under the metaphysical requirement of *nous-soma reciprocity*. The latter division comes under the metaphysical requirement for *soma-environment external and transitive Relations*.

mind-body reciprocity: the general idea that *kinesis* in the body accompanies *kinesis* in the phenomenon of mind and vice versa because body and mind must be regarded as merely logical divisions of the Self. This idea clearly has limitations because the reciprocity is apparently not-complete. For example, one does not impute a mental effect accompanying the growth of hair or fingernails nor can one "will" his beard not to grow. These are exceptions in experience that appear to stand outside the limitations of mind-body reciprocity but involve somatic *kinesis*. One's ideas of the *Existenz* of the Self are vested neither in the idea of body alone nor in that of mind alone but rather in the concept of the unity of mind-and-body = body-and-mind. Neither mind alone nor body alone can be represented with objective validity as a thing. The Critical limitation of mind-body reciprocity is called *nous-soma reciprocity* and is represented in the model of the Organized Being by the logical division of *psyche*.

mind set: coherence in a practical context for the determination of appetitive power.

mini-Community: a civil Community constituted as a proper subset defined by the intersect of its members' societies.

mini-Society: the mathematical object constituted as a mathematical set of people defined by the union of all people belonging to the divers mini-Communities of the members of a common mini-Community. A mini-Society is almost always contained in a social Molecule because it rarely exists without social interactions with people who do not belong to it who, because of these social interactions, must be included as constituents of its social Molecule. A mini-Society is a principal quantity of Critical mathematics and is therefore a proper Object of social-natural science.

Mißfallen (displacencia): see dissatisfaction.

mobile scheme: (1) a presentative schema that can be applied in divers schemes as a constituent component of that scheme; (2) in Piaget's theory, a scheme that has been differentiated from its Piagetian objects and thereby can be integrated into other schemes.

modal awareness: representing the manner of conscious *Comparison* and reflexion for expedience in determining the direction of judgmentation.

modal judgment: the Modality of a determinant judgment represented by means of one of the logical momenta of Modality (problematic, assertoric, or apodictic). *See also:* problematic judgment, assertoric judgment, apodictic judgment.

Modality: the matter of the form of representation.

model: a representation that mirrors, duplicates, imitates, or in some way illustrates a pattern of relationships observed in data or nature.

moderation of Reason: see *Vernunftmäßigkeit*.

modus ponens: the norm for positing the series of actual conditions in understanding. The principle states that if all the consequences of a cognition are true then the cognition is also true. *Modus ponens* is the positive norm in the principle of sufficient reason.

modus tollens: the norm for rescinding connections of judgments. The principle states that if one false consequence follows from a cognition then the cognition is false. *Modus tollens* is the negative norm in the principle of sufficient reason.

moment: see *momentum*.

moment in time: a marking of sensibility through an act of reflective judgment that designates the state of sensibility as expedient for a purpose of practical Reason.

momentum: (in English, 'moment', momentum) 1) any of the formal constituent elements in a representation by which that representation is determined with regard to its significance in consciousness; 2) the exertion of a power of representation in making a signification in the representation through determination of such a constituent representational element; 3) metaphorically, a 'mental impulse'; 4) a formal schema of representation as in, e.g., a logical *momentum* of judgment. These four connotations of *momentum* go to Relation, Modality, Quality, and Quantity of the idea, respectively, from the practical Standpoint.

momentum of judgment, logical: see logical momenta of judgments.

monarchy/oligarchy: governance of an association through rulership of the majority of its people by a single ruler or by a small and select class of rulers.

moral, the (die Moral): the Object for which *Moralität* is the object and moralize-ability is the *parästase*.

moral code: the structure of practical rules in the manifold of rules constituting the practical representation of the person's imperatives of Self-respect.

moral context: a *nexus* of concepts in which a concept of *officium* is understood.

moral custom (Sittlichkeit): a custom or folkway assigned a moral significance in its meaning.

moral force: the character of an action determined by the evoking of a practical hypothetical imperative in the manifold of rules.

moral law (Sittengesetz): (1) in general, an idea in the manifold of concepts of a tenet that is held-to-be a theoretically-categorical imperative of an individual's moral code; (2) in Society, a law of reason taking its context from ideas of reciprocal Duties and Obligations of moral customs. A moral law is a man-made law (a convention) of custom, manners, or propriety held to be a law of civil behavior and regarded as a social law.

moral personality: the categorical Relation to Duty by which a person respects himself as an individual and sets terms by which he is willing to accept obligations and bind himself to duties.

moral realism: the tendency to regard duty and the value attaching to it as self-subsistent and independent of the phenomenon of mind, and as imposing itself

regardless of the circumstances in which the individual may find himself.

moral secession: the withdrawal of a citizen from a Community or Society without transgression that is justified by a perpetuation of injustice committed by the body politic through violation of the condition of their social contract. A moral secessionist reverts to outlaw status in a state of nature relationship to his former association and does not thereby become a criminal. He freely alienates all his civil rights and civil liberties and regains all his formerly alienated natural liberties. All the remaining members of the association who acquiesced in the perpetuation of injustice are morally culpable for his act of secession and have committed a deontological moral transgression by failing to carry out their Duty to commit their persons and powers to maintenance of the civil Community.

Moralität: (1) the object of the moral. *Moralität* is a substance notion for which moralize-ability is the accident notion; (2) a system of practical laws standing under practical hypothetical imperatives that a human being constructs in his manifold of rules. His conceptualization of this system has rules of duty for its objects and is called morality.

morality: the idea represented in the manifold of concepts having a system of moral laws as its object.

moralize-ability: expedience of a *parästase* of the complete context of all a human being's phenomenal concepts of appearances for a moral signification in meaning.

morals (Sitten): the use of freedom according to constituted laws of reason.

mores: folkways that are considered conducive to the welfare of a Society which, through general observation, develop the practical effect of a force of law. Mores often are made to be part of a Society's formal legal code.

mos maiorum: greater established custom. Respect for *mos maiorum* was the centerpiece of Roman education.

motion (kinesis): any change in external relationships between objects.

motion of a thing: the change in the outer relationships of the thing with respect to a given relative space.

motiva objective moventia: motives that objectively stir the senses.

motivation: (1) The practical *Realerklärung* of motivation is: motivation is the accommodation of perceptions; (2) the singular and problematic character of judgment in the synthesis in continuity of the judicial Idea. It is represented in reflective judgment as a noetic accident (datum) of information under the sensorimotor idea. Motivation is not persistent in time. Its representation changes at each moment in time, and it stands as the merely noetic counterpart in the synthesis of continuity in *Self-Existenz* to *psyche's* reciprocal determination of *soma* in *nous-soma* reciprocity.

motivation, unity of: see unity of motivation.

motivational dynamic: the *nexus* of motive-determinations in the synthesis of judgmentation in

- general. The motivational dynamic is representation of the *Existenz* of the potential power to organize and regulate accommodation of perception (motivation). Thus it is the capacity in pure Reason to bring the *Lust per se of psyche* under the command of the categorical imperative. It is linked mediately with the *Lust*-organization of the adaptive *psyche* through connection to the faculty of pure consciousness. The four titles of this relationship to pure consciousness are: want (Quantity), drive (Quality), drive state (Relation) and type-of-motive (Modality).
- motivational manifold:** the *nexus* of the motivational dynamic.
- motivational state:** the unity of the matter represented in the manifold of concepts and the manifold of rules and the form represented by the motivational manifold. An automaton model of motivational state must be an adaptive automaton because the matter (state variables) of the motivational state are synthesized in an open system structure.
- motive (*Bewegungsgrund*):** a ground of motion. Kant uses this term in connection with the determination of volition. Motive in this connotation is the rational (non-sensuous) counterpart of a mainspring and denotes a rational reason for acting according to choice in some particular circumstance. Motive in this connotation is problematical, whereas motive in the connotation of *Bewegursache* is assertoric.
- motive (*Bewegursache*):** 1) from the judicial Standpoint, the binding determination of motoregulatory expression by an act of reflective judgment; 2) from the practical Standpoint, the cause of an intellectual appetite. Motive is the assertoric character of the synthesis in continuity of *Self-Existenz* through the judicial Idea.
- motive Quality in the leader-follower relationship:** the heading of Quality under which stand the *momenta* of congruent motives, incongruent motives and non-congruent motives.
- motives:** See congruent motives, incongruent motives and non-congruent motives.
- motivum:** motive in the *Bewegungsgrund* sense. Kant also occasionally pairs this Latin term up with the term *Bewegungs-Ursache* (reason of motion or movement).
- motoregulatory expression:** the co-determined capacities of *soma* and *nous* for realizing the agency of an Organized Being in appearances under the Relation of community between *soma* and *nous*. Acts of representation by teleological reflective judgment and practical Reason are expressed as physical changes of representations (signals) in *soma*. Motoregulatory expression is the logical complement of receptivity as sensory *impression*, i.e. noetic changes in representation corresponding to changes in the appearances of *soma*. Functionally, motoregulatory expression is assimilation of perception.
- motoregulatory faculty:** that part of the sensorimotor faculty pertaining to the organization of the motor system of *soma* and the processes of reflective judgment and practical Reason through which appetites are realized.
- movement (social):** the collective effort by a more or less allied group of mini-Communities who join together temporarily to promote or oppose some innovation and the making actual of its Object.
- moving power:** the power to be a cause of a change in an object's external relationships.
- moving powers (possession of):** the idea of opposition in the 2LAR of the sensorimotor idea; specifically, the Quality of the empirical sensorimotor idea. It is the idea of the property of the Self to be a cause of changes in external relationships in its structure.
- multiplicity:** a composition of parts joined to each other.
- Murphy's dictum:** Every *noumenon* at the horizon of possible experience is a rule of a function that unites the concepts standing under it.
- natural schema of judgmentation:** the system of schemata in judgmentation governing the synthesis of ontological outcomes of judgmentation in general. The twelve schemata within the overall schema system comprise the judicial Standpoint of Kant's twelve ontological theorems of the metaphysic of natural science.
- natural science:** a science in which the topic is some aspect of actual human experience and in which the fundamental principles and propositions are grounded in epistemology-centered Critical metaphysics.
- natural society:** socialization grounded in personal affective judgments reciprocated among a group of people.
- Nature:** 1) the objective representation ('world model') of all-that-exists; 2) when applied to a specific object, the Nature of that object is the objective representation of all its characteristics and relationships with other objects. The context of the general idea of Nature is one of *nexus*, i.e. Nature denotes the dynamic whole in representation for which the mathematical composition is called "world." Thus the idea of Nature stands as form in combination with the idea of world as matter. In existential terms, Nature denotes *Existenz*, world denotes *Dasein*. In terms of notions of Relation, world is substance (the persistent in time), Nature is the causality of accidents.
- Nature (Margenau's):** as used by physicist-philosopher Henry Margenau, the term refers to "what is given immediately" to an observer to know by sense-data. His use of the term resembles that of Kant's transcendental object inasmuch as Margenau's Nature is the sum-total of all things capable of affecting one's senses.
- nature:** 1) a typically non-technical term that is usually used as a synonym for definition (2) of Nature; 2) as used by Kant, nature is the principle of the *Dasein* of a thing so far as it is internally determined according to general laws. This is Critically what is meant by "the nature of a thing."
- necessary:** having a context with the actual determined in accordance with general conditions of experience.
- necessary condition:** A proposition *A* is a necessary condition of a proposition *B* if *B* cannot be true if *A* is not true.

- necessary mark:** the mark of an object is a necessary mark if the mark must always be found in the concept of the object. Otherwise the mark is an accidental mark.
- necessitate:** to make necessary.
- necessitated:** made necessary by the rule of a practical *causatum* rather than by the conditions of a possible experience.
- necessitated *Gestaltung*:** the Modality function in the synthesis of objectivity by which an equilibrium in the synthesis of perception in apprehension that follows from a ratio-expression of practical Reason is made objective necessarily.
- necessitatio pathologica*:** constraining from feelings or sensations.
- necessity and contingency, category of:** see Table of *Realdefinitions* of the Categories.
- need (*Bedürfnis*):** anything subjectively necessary for satisfaction of some end or purpose.
- need (*Mangel*):** the feeling of a need (*Bedürfnis*).
- negation:** the act of making a negative judgment.
- negation, category of:** see Table of *Realdefinitions* of the Categories.
- negation of Desires:** the negative function of Quality in the motivational dynamic.
- negation of Self-contradiction:** the negative function in the judicial Idea by which *materia* in sensibility in opposition to *materia* subsumed under a reference to the *Dasein* of the Organized Being cannot be presented in any intuition of the appearance of the Self.
- negative judgment:** the logical momentum of Quality in judgments in which the subject concept is placed outside the sphere of the predicate concept. The negative momentum places restrictions on the sphere of the subject concept.
- neighborhood:** see **somatic neighborhood**.
- neighborhood system:** a topological system of somatic neighborhoods.
- network:** a directed graph in which every arc is assigned a functional defining the association between the source node of the arc and its sink node.
- nexus:** the synthesis of a manifold, the parts of which belong necessarily to each other. This term is also used secondarily to refer to that which is synthesized, i.e., to the *connected* manifold.
- nexus of an aim:** the hypothetical function of Relation in the 2LAR of the synthesis of Meaning.
- nexus of an ideal:** the categorical function of Relation in the 2LAR of the synthesis of Meaning.
- nexus of perception:** the Ideal of unconditioned unity of *Dasein* in space. This matter of this Ideal is empirical intuition, and its form is subjective time regarded as the unity of inner sense and the state of consciousness.
- nexus of purpose:** the disjunctive function of Relation in the 2LAR of the synthesis of Meaning.
- nihil negativum*:** literally, “negative nothing.” The term was used in Kant’s time for “the utterly impossible” and denotes impossibility in *Existenz* for an object to be a *transcendental* object, i.e. represented as a thinglike object-in-the-world.
- noetic:** pertaining to *nous*.
- noetic *Kraft*:** the power of *nous* to produce or suffer effects. Noetic *Kraft* is the idea of Quality in the adaptive *psyche*.
- noetic organization:** the noetic structure of adaptation in *nous-soma* reciprocity. It is the *nexus* of meanings expressed in the reciprocity of *nous* and *soma*. Noetic organization is the idea of Modality in the adaptive *psyche*.
- non-autonomic event:** a somatic event for which we must posit choice in the causality of its appearance.
- non-belief:** 1) in the wide sense, unquestioned holding-to-be-contingently-true on the basis of a subjectively sufficient reason with consciousness of limitation by an objectively sufficient reason; 2) in the narrow sense, a subjectively alterable opinion. Non-belief is regarded as holding-to-be-true with a *willingness* to change one’s mind about the judgment. It is an *attitude* we might describe as, “I know I *might* be right about this”; 3) in the logical-judicial perspective the function of sub-contrariety in the synthesis of Meaning.
- non-civil Community:** a Community in which the association does not involve a civil convention, civil rights or civil liberties.
- non-civil convention:** a form of association in which the members intend to have the association serve as a means for each to satisfy his self-interested purposes but in which the terms of a social compact are not met.
- non-congruent motives:** relationship between the motive of a leader and the motive of a follower such that the achievement of satisfaction by one of them is independent of the achievement of satisfaction by the other.
- non-follower:** a follower whose actions have no relationship with the object of the leader's purpose.
- non-frustrating social failure:** the function of intellect empirical education in the social dimension of the learner: inclusion in the curriculum of public instructional education failure-provoking experiences involving live-matter objects, i.e., other people who aid the learner in finding solutions in failure-provoking situations. The failure-provoking experience is one in which re-equilibration is possible through developing maxims for seeking the aid of other people. Its object is the development of maxims for seeking cooperative social maxims of skill. It is an enterprise function because it pertains to the civil employment of liberty in Society.
- non-frustrating technical failure:** the function of intellect empirical education in the personal dimension of the learner: inclusion in the curriculum of public instructional education non-frustrating failure-provoking experiences involving dead-matter objects. The failure-provoking experience is one in which re-equilibration is possible by development of technical maxims of personal skill. Its object is the development of maxims for seeking technical maxims of skill. It is a justice function because it pertains to learning about scope and limitations in the employment of personal liberty.
- norm:** a rule for determination of actions or behaviors.

normative structure: a system of norms with rules of transformation that provide a canonical method or convention for evaluating observations in a proper theory.

notion (*Begriff, notio*): a pure concept that cannot be exhibited in an intuition. Notions can be explained only in terms of their application, i.e. of the effect the notion has in the noetic processes of an Organized Being.

notion, subjective: a subjective function regarded as an *a priori* rule for aesthetical reflective judgment. Use of the term 'notion' here means that this rule is not exhibited in an intuition.

not-Self: that part of the real disjunction of Nature which excludes all concepts of the Self; contrary to Self.

noumenon: an object understood without the testimony of the senses and represented under an Object of reason. *Noumena* holding objectively valid ontological significance do not have representations that lack all immediate connection to phenomena. A representation that does lack all such immediate connection has no ontological significance and is a transcendent idea of a *Ding an sich selbst*. Real *noumena* have representation immediately connected to phenomena, and when its *Dasein* is necessary for the possibility of experience the *noumenon* is a transcendental object. An example is the intelligible cause of the spontaneity of an Organized Being. From the judicial Standpoint a *noumenon* is the boundary point where the object and the thing-in-itself come together at an Object. From the practical Standpoint a real *noumenon* is a principal quantity of Critical mathematics.

nous: the supersensible object of the idea of mind and regarded as a Kantian substance. It is never objectively valid to regard *nous* as a *thing*, i.e., as a substance with ontological significance when divorced from the ideas of *psyche* and *soma*.

nous-soma reciprocity: co-determination of co-existing representations of *nous* and *soma*. This idea is a Critical limitation of the general idea of mind-body reciprocity and is represented in the Organized Being model by the logical division of *psyche*. It requires that noetic representations and somatic *signals* be presented in the same moment in time. For example every perception requires a co-determined somatic signal corresponding to this noetic effect from the theoretical Standpoint. On the other side of the Critical limitation, the chemical changes judged to be responsible for one's hair turning color are not apparently accompanied by any co-existing noetic effect, are understood under the category of causality & dependency. This somatic *kinesis* is not regarded as an information-bearing signal and so does not fall under the reciprocity principle. Furthermore, *nous-soma* reciprocity is not apparently complete because obscure representations (e.g. the *materia ex qua* or *circa quam* of sensibility not marked as formally expedient) are not perceptions (do not conscious representations).

number: the unity of the synthesis of a homogeneous intuition in general.

Object (*Objekt, Object*): that in the concept of which the manifold of a given intuition is united, which stands as subject of a judgment that can contain different possible predicates, and which has no opposite. The matter of an Object is the object; the form of an Object is the representation. The objective validity of the idea of 'Object' is practical objective validity as a schema of the organization of knowledge.

object (*Gegenstand*): the matter of an Object; that which is a unity of concepts, in the concepts of which meanings are vested, and which is contrary to cognitions being haphazard or arbitrary. An object and its representation are epistemologically distinct but not ontologically distinct. The terms object and representation are epistemological opposites. From the judicial Standpoint an object is a thing-as-we-know-it.

Object-in-general: the highest genus of Objects. The Object-in-general is the Ideal towards which the construction of the manifold of concepts is regulated by expressions of pure speculative Reason insofar as this construction serves for comprehension of Objects.

object, mathematical: an object for which the representation arises as a pure composition in the synthesis of comprehension without any immediate contribution from receptivity. Examples include abstract numbers, objective space, and objective time. *See also* mathematics.

object of desire: that for which the presentation of its actual *Existenz* is a condition of satisfaction (or, in the case of the feeling of *Unlust*, dissatisfaction). An object of desire is not necessarily an objective appearance; it can equally well subsist in an affective perception. In this case it is an 'object' only in the sense that every Object has an implied object to go with the representation. One could call an affective object of desire a subjective object or a non-cognitive object or a psychological object. When an object of desire is represented in cognition it is an objective end or means.

object of a process: the outcome of a process.

object, Piagetian: *see* Piagetian object.

objective (adj.): pertaining to an object.

objective (noun): a practical object of Reason.

objective disinterest: another name for the aesthetic Relation of immanent interest (see interest). Objective disinterest is an interest for which the object of desire is non-cognitive and is said to subsist in the presentation of an affective perception, i.e. that the object of desire is merely the feeling of satisfaction without the cognition of any predetermined object of appearance.

objective implication: the universal *momentum* of Quantity in teleological judgment which composes the overall structure of meanings.

objective judgment: to combine representations with consciousness in an Object.

objective perception: 1) a perception representing a transcendental object; 2) the categorical function of Relation in the 2LAR of the presentment of Reality. This *momentum* belongs to the power of imagination.

objective purposiveness: purposiveness grounded in

- the representation of an object.
- objective reality:** specific transcendental affirmations and negations that delimit an object within general Reality.
- objective validity:** the context of the concept of an object in which the concept is valid and the object is placed in an ontological real context under the acroams of Critical epistemology. A concept lacking objective validity is logically possible but objectively problematic. There are two types of objective validity. Theoretical objective validity is objective validity from the theoretical Standpoint. Practical objective validity is objective validity from the practical Standpoint.
- objectively sufficient ground:** a sufficient ground according to rules of determination in determining judgment.
- objectivity:** the function of continuity in Nature. It is the function of Quantity of the synthesis in continuity. The objectivity function produces continuity in Nature through formal composition of the extensive magnitude in every appearance. It is judicially universal, affirmative, categorical, and apodictic.
- objectivity (Piagetian):** the mental attitude of persons who are able to distinguish what comes from themselves and what forms part of external reality as it can be observed by everybody.
- obligatio deliberatus** (deliberate pledging): a form of pledging in which pledger and pledgee are one and the same person, the matter of duty is a duty-to-Self with regard to one's situation, and the obligation is an obligation-to-Self with regard to one's situation. *Obligatio deliberatus* is logically hypothetical pledging.
- obligatio externa** (outward pledging): a form of pledging in which the pledgee is another person or group of persons. The matter of duty for *obligatio externa* is a reciprocal duty to oneself (the pledger) with respect to the situation of others. The form of *obligatio externa* is logically disjunctive, which means in this case that the pledger regards the determination of his duty as co-determined with a duty pledged to him by the pledgee that he can require the pledgee to fulfill.
- obligatio in loco parentis** (pledging to stand in the place of a parent): a social compact between a teacher and a pupil or student in which the teacher pledges to train or instruct the latter as if he were the latter's parent. The social convention of *in loco parentis* derives from the Roman educational practice of *tirocinium fori* or "training for public life."
- obligatio interna** (internal pledging): a form of pledging in which pledger and pledgee are one and the same person, the matter of duty is a duty-to-Self with regard to one's own personality, and the obligation is an obligation-to-Self with regard to one's own personality. The form of *obligatio interna* is logically categorical pledging.
- Obligation** (*Verbindlichkeit*): an overall orientation of judgmentation in the self-determination of appetites such that the action is necessitated by a practical moral imperative.
- obligation** (*Obligation*): (1) in the narrow sense, the necessity of a free act under a theoretically categorical imperative of Reason; (2) in the wide sense, a ground for an act that originates from the manifold of rules of practical Reason through ratio-expression.
- obligatione activa:** practical legal liability.
- obligatione externa:** outward legal liability. A liability attached to any failure to perform some action the person has pledged to perform and for which failure others can justly hold him culpable and justly compel him to negate the injustice perpetrated by his deed.
- obligatione interna:** inner legal liability. This is a wholly subjective internal liability subsisting in a dissonance between a representation of a theoretical imperative in the manifold of concepts and a practical tenet in the manifold of rules in which either the concept of an action or cognizance of the result of that action after it is expressed provokes a feeling of *Unlust* in reflective judgment. Perception of such a feeling is called conscience.
- obligatione passiva:** legal liability subject to passions or emotion.
- obligee:** the pledgee who has placed himself under some obligation to fulfill some duty.
- obligor:** a pledgee to whom a person has placed himself, by pledging, under some obligation to fulfill some duty.
- obscure representation:** a representation not made conscious.
- observable:** that which can be identified in experience through receptivity in sensibility.
- observable, Piagetian:** in Piaget's theory, a noun denoting that which experience makes it possible to identify by an immediate reading of the given events themselves. Although an observable is an appearance for which the intuition is apprehended in intuition via receptivity, Piaget's use of the term includes intuitions resulting from the synthesis of comprehension because the observable is apprehended by means of the assimilation of a perception in a scheme of conceptualization.
- Obs.O:** a Piagetian observable logically regarded as belonging to a Piagetian object with which the observing Subject is interacting.
- Obs.OS:** a Piagetian observable in which the observing Subject does not distinguish between the Piagetian object and its own activities.
- Obs.S:** a Piagetian observable logically regarded as belong to the activity of the observing Subject.
- Obs.X:** a Piagetian observable of presumed factors in the Piagetian object. The term is a logical extension of the idea of *Obs.O* dealing with the case where the observing Subject is not actively interacting with the Piagetian object but is merely passively observing it. The term is only used for type IIC interactions.
- Obs.Y:** a Piagetian observable relating to results or outcomes observed to happen in an event being passively observed by but not in interaction with the observing Subject. The term is a logical extension of the idea of *Obs.O*. The term is only used for type IIC interactions.
- occurrence** (*eventus, Gegebenheit*): a single act with its

result.

officium: (1) the Object of unity of Duty and Obligation or duty and obligation; (2) that which one is bound to do in the service of obligations; (3) from the judicial Standpoint, an act of Critical Self-respect; (4) from the practical Standpoint, the combination of a matter of Duty-action (*Pflicht*) and a form of Obligation; (5) from the theoretical Stand-point, the combination of a matter of duty-action (as a *Verpflichtung*) and a form of obligation. Definition 1 is the root definition, definition 2 is the instantiating definition, and the remaining definitions are the term's epistemological explanations.

Oncken's dictum: "If all the other people in your molecule were to conspire to make you successful, there's nothing you could do to stop them."

Oncken's metaphor: The people an entrepreneur interacts with on a more or less regular basis in the course of carrying out his enterprise are social atoms in a social molecule in which the entrepreneur is also a social atom.

oneness (*Einheit*): synonymous with the notion of unity.

ontology: a constituted system of all concepts and principles: (1) related to understanding objects in general; and (2) regarded as the science of the properties of all things in general in the context of a particular applied metaphysic. The objective validity of an ontology is always limited by the context of a Critical applied metaphysic of the doctrine for which the ontology is a constituted system.

ontology-centered: a system of metaphysics or pseudo-metaphysics grounded in ideas and principles of an ontology, in relationship to which epistemology is derivative and grounded in objects. All ontology-centered metaphysics are without real objective validity.

operation, Piagetian: an action characterized by generality, reversibility, conservation, capability of being coordinated into overall systems, and common to all individuals at the same level of mental development.

operationalization: the act of putting something into operation.

opinion: 1) in the wide sense, holding-to-be-true with consciousness of the absence of both an objectively sufficient reason and a subjectively sufficient reason; 2) in the narrow sense, an assertion of truth with consciousness of its alterability [KANT 18: 288].

opposition (*Entgegensetzung*): Relation denoting the presence of opposition in the *Widerstreit* sense. *Entgegensetzung* is a notion of reciprocal causality (community) for which *Widerstreit* is the Quality of the reciprocal effect. In real contexts *Entgegensetzung* denotes contraries but not contradictories. In logical contexts it denotes logical contradiction.

opposition (*Opposition*): opposition-in-general under which specific contexts of opposition stand as species. *Widerstreit* and *Entgegensetzung* are ideas of Quality and Relation, respectively, of opposition. *Opposition* is thus the Object, the idea of which understands the other two concepts of opposition. When we say an Object admits of no opposite we mean there is nothing

in contradictory *Opposition* to the Object.

opposition (*Widerstreit*): opposition in the sense of being in conflict and implying real negation.

Widerstreit implies transcendental negation in Quality where two real representations in sensibility cancel one another's effect.

optimization: (1) in general, the activity of perfecting some object by minimizing the degree of difference in intensive magnitude between the state of the object as determined by a measure of its perfection and a standard of perfection; (2) in mathematics, the process of finding the best possible solution to a problem. The process usually consists of maximizing or minimizing the value of a certain function subject to any given constraints. A human being, regarded as *homo noumenon*, is a Self-optimizing agent with regard to the state of his *Personfähigkeit*.

option: a presentative scheme of action expression that can be inserted in a placeholder in a procedural schema.

Order: an Object subsisting in the preservation of the degree of all kinds and amounts of objective good people deem to already actually exist.

order structure: a structure consisting of reciprocal relationships. In mathematical terminology, an order structure consists of a set and a system of partial orders defined on that set.

orderly person, the: the object of the dynamical idea that the person himself actualizes the connection of Self + world. The idea of the orderly person is logically divided into: order (*Anordnung*) through ideas as its form; and (2) order (*Anordnung*) through sensation as its matter. The matter idea is an idea of taste (*Geschmack*). The principle of the orderly person references the functional invariant of noetic and somatic organization (organizing). The *Anordnung* of a person is a conservation of the organization of an open system, hence is effected by conservation of powers of assimilation throughout scheme accommodation.

organization: the interconnected and reciprocally determining functional totality of an Organized Being. Organization is one of the two functional invariants of an Organized Being (the other being adaptation).

organization of equilibration: the universal function of Quantity in the motivational dynamic.

organization of motivation: the disjunctive function of Relation in the motivational dynamic.

Organized Being: the model of an organism, especially that of a human being, in which the phenomenon of mind is held to exist and to which the definition of an organized being applies.

organized being: an Object in which its parts, in terms of their *Dasein* and form, are possible only through their interrelation in the whole, and in which each part must be regarded as being combined in the unity of the Object in reciprocal determination as an effect of the other parts and, at the same time, as a cause of the other parts [KANT 5: 372-374].

organizing principle of *Anordnungskräfte* in the anthropological person (principle of citizenship): Each person in an association is to put his person and

all his power in common under the supreme direction of the general will as the general will is gauged by and recognized through social institutions, and is to regard each associate in his corporate capacity as an indivisible part of the whole body politic of their association.

organizing principle of *Anordnungsvermögen* in the anthropological person (principle of civic co-operation): Each person in the Community pledges himself to Obligations he acknowledges himself to owe to the Community.

organizing principle of coalescing in the Idea of the Social Contract: Global practical optimization of *Sittlichkeit* (moral custom) is effected through competition among the Duties-to-Self of the persons in the Community.

organizing principle of conceptualizing in the Idea of the Social Contract: Competitive global consensus in cooperations is exhibited by emergence of constituted, man-made institutions of communal self-governance manifested in processes of review, evaluations, checks and balances, and social refinements that serve the function of perfecting civil tranquility in the Community.

organizing principle of patterning in the Idea of the Social Contract (principle of emerging *Sittlichkeit*): The dynamics of social equilibration in the corporate person act as a synthesizer of the private moral codes of the persons in the Community to produce a practical system of moral customs.

organizing principle of precisioning in the Idea of the Social Contract (principle of Grossberg consensus): Exhibition of cooperative consensus manifests in appearances an ideal of absolute non-expression of civil tranquility within the Community in the embedding field graph of a corporate person in its environment.

organizing principle of *psyche*-aesthetics in the Idea of the Social Contract (the principle of justice): Living in a socially contracted environment of Community must not frustrate expectations for fulfillment of the condition of social contracting because of perpetuation of injustice.

organizing principle of *psyche*-teleology in the Idea of the Social Contract (the condition for social contracting): The association will defend with its whole common force the person and goods of each associate in such a manner as by which each associate is able to unite himself with all the others while at the same time is still able to obey himself alone and remain as free in his liberty of action as he was before joining the association.

orient: (1) in thinking, to determine judgmentation according to a subjective principle with insufficiency in objective principles of Reason in the holding-to-be-true of concepts; (2) in acting, to determine an action judged expedient for the negation of the intensive magnitude of *Lust per se*; (3) in general, to determine according to a subjective principle of holding-to-binding under the categorical imperative.

orientation: the integrating function in the synthesis of Meaning.

orienting acroam: a metaphysical acroam used to orient and direct the deduction of an applied metaphysic. An orienting acroam is deduced from metaphysics proper and specialized for an application by applying general ideas of representations, logical functions, and the categories of understanding.

outer sense: the division of sense in general in which the stimulating agent is placed elsewhere than *nous*.

outlaw: a person having relationships of interactions between himself and others who he regards as members of a society, but who regards all of these relationships as without any reciprocal commitments or obligations and who judges his interactions with that society only in contexts of Duties-to-himself with respect to his own situation. The outlaw relationship is reciprocal: the society regards this individual as outlaw with respect to itself, and he regards the society as outlaw with respect to himself.

own: to possess rightfully.

owner: a person who owns a specific property.

ownership: the relationship between a person and an item of property in which the person rightfully possesses the item.

PAPE: an acronym for possible applied philosophy of education. The term denotes an aggregation of precepts and maxims for the practice of instructional education produced by philosophizing but without an established ground in fundamental metaphysical acroams for the objective validity of these precepts and maxims. A PAPE contains some elements of a proper philosophy but falls short of actually being a proper philosophy.

parástase: the determined outcome or "depiction" of a noetic act of representation.

part (*pars*): an Object for which the concept is an idea of analysis and the object is an ontological identification of a subject-matter distinguished by the act of making the analytic division.

partial concept: a concept contained in the representation of another concept. For example, the concept of "nose" is a partial concept contained in the concept of "face." The distinction between a concept as a partial concept and that same concept as a mark is subtle. When the concept is used as an attribute of a specific object it is called a partial concept of that object. When the concept is used as a characteristic of many objects it is called a mark and these objects are called the scope of the mark. *see also*, mark.

partial order: the mathematical idea of a set and a binary relation defined on that set such that this binary relation has either the irreflexive, antisymmetric, and transitive properties (a strict partial order) or else the reflexive, antisymmetric, and transitive properties (a weak partial order).

particular judgment: the logical momentum of Quantity in judgments in which the sphere of the subject concept is partly but not wholly contained in the sphere of the predicate concept.

patency: the capacity of an Organized Being to be both agent and patient in the same act of determination. Patency is the synthesis of an Organized Being's

characteristic of being an agent with that of its being a patient.

patient: the object of a concept predicated to contain the effect of a cause. It is the logical contrary of agent.

pattern: an arrangement of form as a grouping or distribution of elements. A mathematical set is an example of a pattern.

patterning: the act of representing a pattern.

perception: the making of empirical representation with consciousness.

perception, affective: conscious and non-objective representation through feelings.

perception, objective: conscious representation of an object through sensation.

perception, Piagetian: *see* Piagetian perception.

Perennial Theology: the common factor found in the doctrines of every major religion for at least the past twenty-five centuries so far as is known from their divers scriptural writings and known oral traditions. Usually called the Perennial Philosophy, it is in fact a general theology rather than a philosophy. It is based on one foundational belief, namely, the union of a *summum bonum* with the transcendental Ideal of an *entis realissimi* regarded in terms of something that constitutes the most real of all essences. Particular expressions of the Perennial Theology usually contain four basic doctrines, historically always expressed in reified ontological terminology. In deontological terminology these doctrines are: (1) the phenomenal world is a manifestation of a divine ground within which all things have their existence; (2) human beings are cognizant of the *Dasein* of this divine ground through their powers of intuition; (3) a human being has a two-fold Nature as a *homo phaenomenon* and a *homo noumenon* and can, if he so chooses, identify himself with his *homo noumenal* Nature; (4) the purpose of a human being's life on earth is to identify himself with his *homo noumenal* Nature and by doing so come to a unitive understanding of the divine ground. These four doctrines jointly comprise theological Modality, theological Quality, theological Quantity and theological Relation, respectively, in religious theology in general.

perfect and imperfect Duty, moral category of: the determining factor representing a Duty as either involving a social Obligation (perfect Duty) or a private Obligation-to-oneself (imperfect Duty).

perfection: the idea in general of entire completeness of or in something. (1) There are three brands of perfection. Transcendental perfection is completeness of the whole and mutual harmony and connection of the whole. This is the only brand of perfection that has objective usage in philosophy. Metaphysical perfection means completeness with regard to the highest degree of Reality. However, we possess no concept of such a highest degree and, therefore, there is no standard by which metaphysical perfection can be judged. Physical perfection means complete sufficiency of empirical representations. However, empirical representations are contingent and so from the theoretical Standpoint there is no ground for presuming knowledge of physical perfection is attainable. (2) Perfection of knowledge is divided

according to the three Standpoints as logical, aesthetical, and practical perfection. Logical perfection is perfection from the theoretical Standpoint. Aesthetical perfection is perfection from the judicial Standpoint. Practical perfection is perfection from the practical Standpoint. Practical perfection in this view is distinct from technical perfection, which is merely a species of physical perfection.

perfection (as perfecting): acting to make something more perfect. The ideal of being perfect means being entirely complete. This ideal is a goal of judgmentation and at any stage of equilibrium a human being's knowledge is as perfected as he has been able to make it. In a disturbed state of non-equilibrium a human being is aware of lack of perfection and his Self-determination is oriented to act to negate this lack.

perfection, aesthetical: transcendental perfection viewed from the judicial Standpoint as the Ideal of judgmentation. The evaluation of aesthetical perfection is always relative, i.e. *A* is more or less perfect than *B*. In terms of a 2LAR, the heads of aesthetical perfection are {aesthetic generality, aesthetic distinctness in intuition, aesthetic truth, aesthetic certainty}. Aesthetic generality means the extensive magnitude of the application of a cognition to a multitude of objects. Aesthetic distinctness means the degree of clarity with which an abstract concept can be exhibited through examples. Aesthetic truth means congruence of cognition with the feelings of the Subject and with the laws of sensibility. Aesthetic certainty is subjective holding-to-be-true based on a subjectively sufficient ground and is otherwise called believing. The standard gauge of perfection is held to be met by any aesthetical judgment of the form {subjectively universal, beauty, subjectively categorical, subjectively apodictic}, and such a judgment is called a judgment of taste.

perfection, human: the completeness of a man in regard to his powers, capacity, and readiness to carry out all and any purposes [KANT 27: 265-266].

perfection, logical: transcendental perfection viewed from the theoretical Standpoint as the Ideal of understanding. The evaluation of logical perfection is always relative, i.e. *A* is more or less perfect than *B*. In terms of a 2LAR, the heads of logical perfection are {objective universality, objective distinctness, objective truth, objective certainty}. Objective universality is gauged by the extensive magnitude of the sphere of the concept for understanding a multitude of objects. A concept with a larger logical horizon is more perfect with regard to Quantity. Objective distinctness subsists in the structure of distinct marks recognized as contained in the concept, both as to coordinate width and subordinate depth. The intensive magnitude of this Quality is illustrated in Kant's 7-level hierarchy of grades of knowledge:

1. *repraesentare* – to represent without consciousness;
2. *percipere* – to represent with consciousness;
3. *noscere* – to perceive as mere awareness in intuition or affective perception;
4. *cognoscere* – to have conceptual awareness;

5. *intelligere* – to be cognizant with combinations of concepts from determinant judgments through reproductive imagination;
6. *perspicere* – to be cognizant through acts of the synthesis of productive imagination;
7. *comprehendere* – to be cognizant through intentional ideas.

Objective distinctness is gauged by the diversity of sources of knowledge contributing to the synthesis of fullness and precision through marks of a concept. Objective truth requires: (1) strict adherence to the principle of contradiction and identity as the standard gauge of truth in a judgment; (2) congruence with the norm established by the principle of sufficient reason; (3) completeness in the cognition of objects through their unity under the idea of an Object according to the principle of the excluded middle. Objective certainty is holding-to-be-true from grounds that are both objectively and subjectively sufficient and is otherwise called knowing. Its standard gauge is transformation of opining-concepts into knowing-concepts.

perfection, practical: transcendental perfection viewed from the practical Standpoint as the Ideal of practical judgment in terms of perfection of determinations of the purposes of human actions. In terms of a 2LAR, the heads of practical perfection are {practically universal law, practical value, practical imperative, Self-respect}. Practically universal law is a complete structure of practical rules such that no event in experience could occasion any accommodation in this structure. Practical value is the unity of a complete system of transcendental affirmations, negations, and limitations determining the values of acts. The practical imperative is the complete form of the *nexus* of practical laws, which while merely hypothetical imperatives in the practical Standpoint are held-to-be categorical in the theoretical Standpoint. Self-respect is the determining factor as a mandate of pure Reason that determinations of appetitive power stand in absolute coherence with the law of the categorical imperative of pure practical Reason. Practical perfection is also called *rational* perfection. Its standard gauge is the Ideal of *summum bonum* seen from: (1) in Quantity, complete compatibility for the synthesis of the compositional form of desiration with the form of composition of the manifold of rules; (2) in Quality, absolute negation of the feeling of *Lust per se*; (3) in Relation, the law of compatibility of ideas; (4) in Modality, choice of the type-of-motive for which Modality in the transcendental anticipation of desire occupies the highest grade of satisfaction passing the valuation of Reason according to the practical postulates of empirical thinking in general.

perfection, rational: see practical perfection.

permitted and unpermitted, moral category of: an act is permitted if the action is not proscribed by a moral maxim or law; the action is then said to be morally indifferent; an act is unpermitted if the action is proscribed by a practical rule limiting one's liberty to carry it out. Accommodating judgmentation of an unpermitted act must be carried out such that the modified action is no longer proscribed by any

practical rule before the action can be effected.

persistence (*Beharrlichkeit*): the *modus* of time involving the representation of the *Dasein* of an Object in time.

person (*Person*): that subject of a judgment who can be regarded with practical objective validity as the agent of his own actions and to who alone these actions can be attributed as effects for which the person is the original cause.

personality (*Personlichkeit*): (1) from the theoretical Standpoint, the entirety of the nexus of practical rules in the manifold of rules regulating a person's habits expressed by his physical and mental activities; (2) from the practical Standpoint, the capacity for freedom by which a person can be his own Self-determining agent in autonomy from being externally determined by factors outside of his Self.

personality style: the phenomenal appearances of personality expression.

personality style circumplex: an empirical circumplex model proposed by Wells for modeling interpersonal interactions in social-chemistry modeling of social environments. Also called the D-PIPOS circumplex.

Personfähigkeit: See power of a person.

Personlichkeit: See personality.

perspective-in-general: a philosophical viewpoint for systematically evaluating philosophical concepts that emphasizes a particular aspect of these concepts in relationship to metaphysics proper and in relationship to the capacities of the phenomenon of mind. Perspective-in-general is classified into objective perspectives, called reflective perspectives, subjective perspectives, called Standpoints, and mathematical perspectives called manifold perspectives. The four reflective perspectives are evaluations with regard to the four heads of Critical metaphysics proper. The three Standpoints evaluate in context with the synthetic capacities of mind. Manifold perspectives evaluate in terms of the general headings of Quantity, Quality, Relation, and Modality in a 2LAR. The word 'perspective' used without qualification refers to a reflective perspective. Reflective perspectives are 'lower' perspectives in the sense that the evaluation of any reflective perspective is conditioned by the Standpoint under which the evaluation is being made.

persuasion: holding-to-be-true grounded only in the particular constitution of the Subject but in which the ground is mistaken to be objective. Persuasion is merely semblance.

persuasion education: Modality in the 2LAR of the applied metaphysic of public instructional education.

persuasions of judgment: the *momenta* of Relation in teleological judgment. The persuasions of judgment are the functions for synthesis of the causality of freedom with belief.

persuasive power: see power of a person.

Pertinence: an Object that has the state or quality of being pertinent. The state or quality itself is called a pertinence.

phenomenon: (1) a sensible object of experience represented by concepts connected in the manifold of concepts by determining judgment; (2) an object of

- understanding.
- philosophaster:** (1) one who practices philosophism; (2) a pretender to philosophy or philosophizing.
- philosopher:** one who studies the phenomenon of philosophy, divers doctrines of philosophy, and processes governing the phenomenon of mind.
- philosopher, second-order:** a philosopher practicing second-order philosophy; also called an applied philosopher.
- philosopher, strict-sense:** *same as* philosopher.
- philosophic:** a non-technical adjective used to describe a person or argument that is rational, sensibly composed, and dispassionately calm. *See also*, philosophize.
- philosophical:** *same as* philosophic.
- philosophically:** in a philosophical manner; calmly; wisely; rationally.
- philosophism:** (1) a philosophic proposition intended to deceive; (2) sophistry.
- philosophist:** *same as* philosophaster.
- philosophize:** (1) to deal philosophically with abstract matter; (2) to inquire philosophically in searching into the reason and nature of something; (3) to investigate a phenomenon philosophically and assign rational causes for it.
- philosophizer:** one who philosophizes.
- philosophy:** knowledge through concepts.
- philosophy, second-order:** the philosophy of a special discipline; an applied philosophy.
- philosophy, strict-sense:** *same as* philosophy.
- phoronomy:** the title for Quantity in Kant's applied metaphysic of extended Nature in regard to objects of outer sense. Phoronomy is the metaphysic of kinematics as the doctrine of the composition of the motions of a point in an objective space according to speed and direction.
- physical connection:** Relation.
- physical power:** *see* power of a person.
- physiological idea:** the idea of integration in the 2LAR of the sensorimotor idea; specifically, the Quantity of the data of the senses regarded as functional organization. The physiological idea is the idea of dynamical rules of Self-organization as a system.
- physiology of pure Reason:** that part of the metaphysics of Nature dealing with Nature as the quintessence of given Objects.
- Piaget, Jean:** Twentieth century Swiss psychologist generally credited in the West as the founder of developmental psychology. Some hold him to have been the greatest psychologist in the twentieth century.
- Piagetian image:** an internalized imitation of a Piagetian object.
- Piagetian imagination:** the ability to evoke the conscious idea of a Piagetian object in the absence of direct sensory stimulation attributable to that object.
- Piagetian object:** a sensible thing.
- Piagetian perception:** knowledge of Piagetian objects resulting from direct contact with them.
- Piagetian reciprocity:** the transformation of contradictories into contraries by means of a reciprocal relationship.
- Piagetian representation:** Piagetian imagination or that which is represented in imaginative cognition.
- place (Ort):** the innermost boundary in empirical space of a real matter (substance in space) for which empirical outer determinations are possible and within which no empirical outer determinations are possible. A place is *in* space but cannot itself be regarded as a space because its actual representation requires a Relation of community between two or more empirical spaces. Thus when one speaks of the concept of anything "within" the boundary defining a place, this is a merely logical predication lacking *real* objective validity because it requires an inner determination that is not possible in experience.
- placeholder:** a temporal interval within a procedural schema where any of several divers options can be inserted as an act of choice. A subschema that can be inserted in a placeholder is called an option.
- planning:** devising a scheme for doing, making, or arranging something.
- planning function:** the function of empirical persuasion education. In the personal dimension of the learner the function is: inclusion in the curriculum of lessons and exercises provoking Progress in the learner's ability to synthesize and identify objective ends he intends to achieve and objective means of achieving them. In the social dimension of the learner the function is: inclusion in the curriculum of lessons and group exercises for producing consensus in the planning of ends and means of group Enterprises.
- pleasure (Vergnügen):** the subjectively affirmative *momentum* of Quality in aesthetical reflective judgment. Pleasure is a feeling of satisfaction grounded in the senses according to a materially sensuous *Lust*; when grounded according to a materially sensuous *Unlust* it is called displeasure (*Mißvergnügen*). Pleasure serves as an activation function and marks a moment in time with the first transcendental schema of Quality (schema of sensation in time).
- pledgee:** the person to whom anything is pledged.
- pledger:** one who pledges, i.e., makes a pledge.
- pledging:** the action of making a pledge.
- pledging, active:** pledging in which duty is not pledged to an obliger. Active pledging is an impersonal pledging, i.e., the pledger consciously makes his pledge to an abstract Object or an ideal. There is then no identifiable actual person who stands as pledgee and obliger.
- pledging, passive:** pledging in which duty is pledged to a person who is thereby made an obliger with respect to a pledger, i.e., an obligation is assumed by a pledger in exchange for something the obliger has pledged to first provide to the obligee. For example, a borrower has enacted a passive pledging to a lender and the borrower's obligation to repay the loan becomes effective as soon as he receives the actual loaned good. The lender has likewise enacted passive pledging, but in his case the obligation to provide the loan is effective immediately and his obligation is discharged after the loan is actually made. Passive pledging is therefore reciprocal pledging specifying an ordering by which obligations become effective.

- Passive pledging is always personal pledging, i.e., the pledges are made to specific and identifiable persons.
- pledging, proxy:** pledging in which active pledging is regarded as passive pledging. In proxy pledging the pledger identifies some actual person or persons to stand as an Ideal for an abstract Object without making a distinct representation that the proxy Object is an Ideal and not an actual person.
- plurality:** *see* Table of *Realdefinitions* of the Categories.
- plutocracy:** any entity ruled by plutocratic methods.
- plutocrat:** a person who exercises rulership in a plutocracy.
- plutocrat aspirant:** a person who aspires to become a plutocrat.
- plutocratic:** characterized by rulership.
- plutocratic Enterprise:** an Enterprise governed by the methods of rulership.
- plutocratic leadership:** the leadership dynamic in an entity managed or administered by methods, tactics, and attitudes of rulership.
- point (set theoretic):** a complete and singular composition employed in the process of aggregation.
- point in space:** a place in empirical space at a moment in time in relationship to which all motion attributed to the repulsive power of a physical matter appears to emanate. The Critical concept of a point in space has as a consequence important considerations for the construction of any descriptive geometry of space inasmuch as such a geometry must necessarily contain rules of co-determination of space *and* time subject to the condition of the possibility of determination of outer relationships to be described by this geometry. For example, the classical concept of a Euclidean point can have no *real* objective validity in such a geometry and at best can be regarded as a merely logical construct that can describe neither an actual empirical space nor a real object in space. A point in space must be *actually observable* because this is a condition for the possibility of outer determinations. A point in space is therefore an objectively valid construct for a mathematical topology but by itself implicates no construct of a metric space because the moving power of matter must be empirically determined.
- polytomic:** pertaining to a polytomy.
- polytomy:** a Classification of a concept into more than two complementary members.
- portable concept:** a synthetic concept produced from a synthesis of general ideas of representation, logical functions, and the categories of understanding. A portable concept is used to bring into focus the special technical problem that is to be systematically solved.
- possess:** *jus possessus* of an item of property.
- possible:** in agreement with the formal conditions of experience.
- possible Gestaltung:** the Modality function in the synthesis of objectivity by which any form of representation in both intuition and affective perception satisfy the condition of formal expedience in reflective judgment is a possible ground of objectivity in consciousness.
- possibility and impossibility, category of:** *see* Table of *Realdefinitions* of the Categories.
- potential for perception:** the idea of the determinable in the faculty of pure consciousness. The potential for perception is the power of making a connection in the manifold of representations but only insofar as made representations are merely connected in the manifold of sensibility but are not yet connected in an appearance or feeling.
- power (Kraft):** 1) the idea of the matter of an ability in terms of what that ability is able to do; 2) the notion of the ability of a Kantian substance to determine its accidents of appearance, i.e. that a substance contains the ground of the determination of its accidents [KANT 29: 771], [KANT 28: 554].
- power of a person (Personfähigkeit):** the organization of the capacities of a person for realizing or attempting to realize the objects of his appetites. Its 2LAR structure is: the person's physical power, which subsists in the capacities of his body (Quantity); the person's intellectual power, which subsists in his knowledge, intelligence and judgment (Quality); the person's tangible power, which subsists in his stock of tangible personal goods, fungible skills, and his stock-of-time available to him for using them (Relation); and the person's persuasive power, which subsists in his ability to sufficiently communicate his thoughts and ideas to other persons and thereby gain their consent, agreement or cooperation.
- power of cognition:** judgment and imagination taken together in a Relation of reciprocity.
- power of designation:** the capacity for knowledge of the present as a means of the connection of the representation of what is foreseen with that of the past.
- power of judgment:** the capacity for subsuming particulars under the general; *see also*, judgment.
- power of locomotion:** literally, the power to impart movement. The power of locomotion is the *Kraft* of an Organized Being to be animate through reciprocal determinations of *soma* and *nous* under animating principles of *psyche*.
- power of pure Reason:** the determining factor in the Modality of the faculty of pure consciousness. The power of pure Reason is the supreme executive power of *nous* to which all other powers of *nous* are subordinate. It is the power to govern and regulate the form of the *nexus* of the manifold of all representations.
- powers of perception:** the Modality functions in the 2LAR of the faculty of pure consciousness: potential for perception, actualizing of perception, and the power of pure Reason.
- powers of sensibility:** the Quality functions in the 2LAR of the faculty of pure consciousness: receptivity, spontaneity, and feeling of *Lust* or *Unlust*.
- practical:** pertaining to actions or to the determination of the appetitive power of an Organized Being.
- practical abstraction:** the segregation of desiderations that are not common among appetites in an action. Practical abstraction is the homologue in the synthesis of practical judgment to abstraction in the synthesis of the *Verstandes Actus* in the synthesis of apprehension.

It is the act of delimitation of the context of the conditions of an appetite.

practical anticipation: the capacity of the synthesis of appetite to make an appetite the causality of an interest.

practical causality: causality regarded as non-physical and grounded in the causality of freedom from the practical Standpoint. When regarded from the judicial Standpoint, practical causality is the idea of Relation in the 2LAR of *Lust*-organization as the combination of emergent properties and the act of evaluation.

practical comparison: a determination of Quantity made in the synthesis of appetite whereby it is determined if a presented Desire is already assimilated into the manifold of rules, can be assimilated into the manifold of rules, or whether an accommodation is required before it can be assimilated into the manifold of rules. Kant refers to this capacity as ‘wit and acumen’.

practical concept: an obscure representation of a practical rule or tenet for the production of actions. A practical concept is not a concept in the cognitive context of the word “concept” because its representation is never a conscious representation. It is so called by analogy to concepts as rules for the reproduction of an intuition. The *Dasein* of a practical concept is exhibited by organized actions. A practical concept is a rule for the synthesis of appetites.

practical cooperation: cooperation regarded from the practical Standpoint of Critical metaphysics.

practical hypothetical imperative: any currently unconditioned rule in the manifold of rules.

practical judgment: the mental process that constructs the manifold of rules in pure practical Reason. This process is responsible for the person's capacity for experience-driven construction of his personal and private moral code as well as for all practical lessons of experience he acquires as practical knowledge of actions and schemes.

practical law: the universal function of Quantity in appetitive power regarded as an act of determination by appetitive power of a practically unconditioned rule in the manifold of rules, i.e., one that stands under no higher rule in the constructed manifold of rules.

practical maxim: the particular function of Quantity in appetitive power regarded as the act of determination by appetitive power of a conditioned rule in the manifold of rules contained under a higher rule in this manifold.

practical notion: a rule for the production of an appetite or the construction of a practical rule in the manifold of rules. Practical notions in the latter sense are called categories of freedom.

practical object: the object represented by a practical concept, the realization of which satisfies a purpose.

practical objective validity: *see* objective validity.

practical reflexion: the practical act of determining (in practical judgment) how compare desires are to be combined in a unity of purpose. Practical reflexion is the homologue in the synthesis of practical judgment to reflexion in the synthesis of the *Verstandes Actus* in the synthesis of apprehension.

practical Reason: the logical division of Reason pertaining to behavioral activity. Practical Reason determines the spontaneity of the Organized Being and contains the appetitive power and the process of practical judgment.

practical reflexion: a synthesis in Quality that affirms a lawful purpose in an appetite and which constructs a congruence structure with respect to lawful practical purposes.

practical rule: a rule regarded as the knowledge (know-how) for determining some specific action as appetite. The theoretical concept of a practical rule *per se* is logically singular, hypothetical, problematic, and takes in any of the three logical *momenta* of Quality (affirmative, negative, or infinite). Thus we can speak of practical rules of commission, omission, and exception.

practical rule *per se*: the singular function of Quantity in appetitive power regarded as the practical know-how for determining some specific action as an act of composition by appetitive power. *See also practical maxim and practical law.*

practical Standpoint: *see* Standpoint.

practical substance: the object of a concept that is understood theoretically as coming under the principles of practical Rational Physics. A practical substance is not an ontological substance but rather a merely intelligible object of the practical Standpoint having a logical character similar to that of a *Sache*- or an *Unsache*-thing. Examples include motivation and appetite.

practically universal law: a complete structure of practical rules such that no event in experience could occasion any accommodation in this structure. Although this is an Ideal of practical Reason, it admits of only a negative criterion of judgment, i.e. the manifold of rules is presumed to be practically universal until something in experience produces a disturbance requiring the accommodation of this manifold.

pragmatic: the practical employment of prudence in exercising one's liberty of actions.

pragmatic association: association without a civil convention or under a non-civil convention.

pragmatical imperative: a theoretically hypothetical imperative of the prudent use of a practical skill in the exercise of one's liberty of actions.

Pragmatism: a genus that understands a family of closely related philosophies, including those of William James, John Dewey, Boyd H. Bode, and Charles S. Peirce, sharing the same first-level concepts but differing in details or definitions of concepts at other levels.

praxis: the application of a theory to cases encountered in experience but which is at the same time also ethically significant thought.

precept (*Vorschrift*), moral category of: a theoretically hypothetical imperative a person holds-to-be-binding for every person according to his condition or his situation. All moral precepts are products of judgments of taste.

precept of ontology: a principle in the Critical doctrine

- of method. The precepts of ontology are: (1) intelligible objects may not be reified; (2) principal quantities can only be based upon axioms of mathematics deduced from Critical acroams; (3) Critical mathematics is a Logic of meanings; (4) all secondary quantities representing a principal quantity are possible if they are sensibly indistinguishable in the Slepian sense.
- precept of Reason:** the representation of an objective principle so far as it is necessitating for a will.
- precisioning:** the Modality functional in judgments of taste that sets a concept in a distinct context by ascribing to this context a subjective necessity. The precisioning functional marks the object of a concept as exemplary.
- predicate:** a rule prescribed by a concept. In relationship to an Object, a concept so used is called a mark of the Object.
- predicate, aesthetic:** *see* aesthetic predicate.
- predicate concept:** the determining concept in a determinant judgment.
- predisposition:** the determination in motoregulatory expression. Predisposition is the assertoric representation of a *nexus* in perception having an immediate connection to some specific expression of activity on the ground of self-love.
- preference:** an affective perception insofar as this perception is part of the determination of sensorimotor expression through teleological reflective judgment.
- preferences of judgment:** the *momenta* of Modality in teleological judgment.
- presentation (Darstellung):** 1) the act of making a representation of sensibility conscious by the process of reflective judgment through the representation that a representation is in me; 2) the representation so made.
- presentation in belief:** the apodictic idea of Modality in transcendental topic from the judicial Standpoint. It is the presentation of a condition of expedience for happiness.
- presentative scheme:** a concept of a succession of intuitions that have been connected in a specific order structure under the *modus* of succession in time and which regenerates a specific temporal sequence of motoregulatory actions through the manifold of Desires to produce a procedural scheme when that concept is introduced by imagination into the synthesis of apprehension by reproductive imagination.
- presenting:** the act of presentment.
- presentment (Darstellen):** that in the synthesis of apprehension or comprehension which is made conscious as a merely subjective factor in the synthesis.
- presentment of Reality:** the structural unity of the three subjective sources of knowledge (sense, imagination, and apperception).
- presupposing judgment:** the problematical *momentum* of Modality in teleological reflective judgment. Presupposition in judgment aims at establishing an equilibrium of any kind and is the ground for actions characterized by Piaget's repetition coordinator function.
- prime objective of a Society's system of education:** the prime objective of a Society's system of education is protection of the Society's *Existenz* and continuation as this is afforded by the protection of its citizens' civil rights.
- primitive society:** the idea of a comparison between two or more Societies in terms of their relative perfecting of *Volks*-society. Its Object is the relative ranking of compared states of civilization progression and provides an objective measure of the relative perfection of civil *Sittlichkeit* in the compared Societies. A natural society is more primitive than a free society, and a free society is more primitive than an ideal society.
- primitive term:** a technical term that cannot be reduced to and explained by more fundamental terms and has only a practical *Realdefinition* or *Realerklärung*.
- principal quantity:** an intelligible object of Facet B in Slepian's division of science. A principal object is an intelligible object with practical objective validity that is associated with an object or objects of Facet A through a well-defined rule of correspondence.
- principle of affinity of concepts:** *see* Critical Acroams and Principles section. Kant also called this the principle of continuity of forms. It is a principle for the process of equilibration insofar as it legislates that assimilation not outrun accommodation, or vice versa, in the structuring of the manifold of concepts.
- principle of community:** the Third Analogy of Experience.
- principle of compatibility:** *see* Critical Acroams and Principles section.
- principle of the condition of state:** *see* Critical Acroams and Principles section.
- principle of Conformity to Law:** *see* Critical Acroams and Principles section.
- principle of the connection of conditions in a series:** *see* Critical Acroams and Principles section.
- principle of continuity of forms:** another name for the principle of affinity of concepts.
- principle of contradiction:** *see* Critical Acroams and Principles section.
- principle of contradiction and identity:** *see* Critical Acroams and Principles section.
- principle of corporal Personfähigkeit development:** Learning by doing is necessary for the possibility of learning in general.
- principle of the disjunctive synthesis of the parts of a system:** *see* Critical Acroams and Principles section.
- principle of the excluded middle:** *see* Critical Acroams and Principles section.
- principle of final purpose:** *see* Critical Acroams and Principles section.
- principle of formal expedience of Nature:** *see* Critical Acroams and Principles section.
- principle of formal undecidability:** all models of a system consistent with all *a priori* knowledge of the system and all observational data taken from measurements on that system are indistinguishable and no objectively valid decision in choosing one model over another can be made.

- principle of *genera*:** *see* Critical Acroams and Principles section. Kant also called this the principle of homogeneity of forms. It is the principle for distributive unity in the manifold of concepts. From the practical Standpoint, this principle calls for the accommodation of concept structure for assimilating the variety of appearances.
- principle of generalization:** *see* Critical Acroams and Principles section.
- principle of generalized locomotion:** the First Analogy of Experience regarded from the judicial Standpoint.
- principle of generation:** the Second Analogy of Experience.
- principle of happiness:** *see* Critical Acroams and Principles section.
- principle of homogeneity of forms:** another name for the principle of *genera*.
- principle of interaction in the processes of judgment:** *see* Critical Acroams and Principles section.
- principle of lawfulness:** *see* Critical Acroams and Principles section.
- principle of persistence:** the First Analogy of Experience.
- principle of perspective:** a principle enunciated by Palmquist that states: truth is always relative to some perspective.
- principle of real unity of the empirical Self:** *see* Critical Acroams and Principles section.
- principle of reflection:** *see* Critical Acroams and Principles section. This is a transcendental principle of the judicial presumption of the existence of general empirical laws and the predisposition of the Organized Being to construct such laws and believe them. It is a teleological principle resting on a practical and subjectively sufficient ground for judging.
- principle of self-love:** a developed tenet for making the principle of happiness the overriding subjective ground for the determination of appetites.
- principle of specification:** *see* Critical Acroams and Principles section. This is the principle for the coordination of diverse appearances in a determined concept.
- principle of sufficient reason:** *see* Critical Acroams and Principles section. *See also, modus ponens, modus tollens.*
- principle of thorough-going determination:** *see* Critical Acroams and Principles section.
- principle of transcendental anticipation:** *see* Critical Acroams and Principles section.
- principle of unity in apperception of all perceptions in the interrelationships of meaning:** this is a positive statement of the Modality Idea of Rational Psychology. The principle is: Every perception must stand in a relationship of meaning, either immediate or mediate, with all other perceptions.
- principle of unity of consciousness:** *see* Critical Acroams and Principles section.
- Prinzip zu determinieren:** principle to determine something in the sense of being bound by or to that which is determined. For example, the determination of a representation of an object is regarded as being bound to the *Dasein* of a transcendental object (empirical realism).
- problematic:** the logical momentum of Modality in a judgment of a proposition *p* connected in the unity of consciousness as “What if *p*?”
- problematic direction:** possibly expedient animation.
- problematic judgment:** a determinant judgment having for its Modality the problematic logical momentum.
- problematic proposition:** a proposition carrying the modality of a problematic judgment.
- probability:** (1) holding-to-be-true from insufficient grounds that have a greater relationship to a sufficient ground than do the grounds of the contrary; (2) the object of the mathematical study of statistics.
- procedure:** a synonym for procedural scheme.
- procedural schema:** a higher concept of a set of possible procedural schemes and which functions as a general form of a species of action expressions. The matter of a procedural schema is an aggregate set of presentative schemes. Points of differences between the members of the set are represented as disjunctive inferences of Reason called placeholders. The form of a procedural schema is a temporal order structure for scheme expression.
- procedural scheme:** a specific temporal sequence of action expressions.
- process (*processus*):** the development or course of an action, event, etc.
- process of appetite:** the making of a determination of appetitive power.
- processes of adaptation:** the Quantity functions in the 2LAR of the faculty of pure consciousness: assimilation, accommodation, and equilibration.
- processes of judgment:** the Relation functions in the 2LAR of the faculty of pure consciousness: determining judgment, reflective judgment, and practical judgment.
- Progress:** an Object subsisting in increasing the kinds and amounts of objective good people deem to be possible to realize (make actual).
- progression:** a progressive synthesis.
- progressive synthesis:** synthesis of a series of connections *a parte posteriori* from a given concept to lower concepts which stand as consequences to the given concept in the manifold of concepts.
- propaganda:** the effort or the activity by which an initiating communicator intends to manage the attitudes and actions of others through playing on their preexisting biases with messages designed largely to appeal to their emotions and/or irrationality.
- propensity (*Hang*):** sensuous appetite regarded under the Modality of possibility. A propensity is a sensuous predisposition to act based upon an object of Desire.
- property:** in the context of ownership, the right to possess, use, and dispose of something. This something is called the item of property.
- proposition (*Satz*):** the aggregate concept of a determinant judgment in which the concepts of two or more objects are connected in Relation according to the schema of a categorical, hypothetical, or disjunctive logical momentum.
- proprietor:** one who possesses rightfully a particular property.

- prosyllogism:** the direction in a series of combinations of determinant judgments ascending from a lower to a higher concept.
- provoke:** to stimulate to action; to arouse action.
- prudence:** the use of skill to realize an objective of happiness.
- pseudo-metaphysic:** a way of looking at the world that is incongruent with Critical metaphysics proper and is therefore not objectively valid.
- pseudo-necessity:** a presentative scheme that has not been coordinated under a procedural schema, thus functions as its own procedural schema, and lacks placeholders.
- psyche:** the organized structure of animating principles in *nous-soma* reciprocity reciprocally uniting phenomena of body with phenomena of mind.
- psyche-aesthetics:** the functional Idea of movement and occupation of mind through sensations. This Idea is the Quality functional in the anthropological person. The Idea references *psyche* through adaptation measurement (the Quality functional in *Lust-Kraft*).
- psyche-semantic Nature:** the structure of material Relations in the judicial-sensorimotor idea.
- psyche-semantic Reality:** the system of determinations of Modality in the judicial-sensorimotor idea.
- psyche-teleology:** the functional Idea of movement and occupation of mind through ideas. This Idea is the Quantity functional in the anthropological person. The principle of *psyche-teleology* is the principle of animation of the power of mind, hence it references *psych* through adaptation performance (the Quantity functional of *Lust-Kraft*).
- psychological causality:** causality for which the agency has its transcendental place in the pure spontaneity of the Organized Being.
- psychonoetic action:** the categorical Relation in motoregulatory expression. Psychonoetic action is that in the appearances of *soma* which corresponds to activity in *nous*.
- psychosomatic action:** the hypothetical Relation in motoregulatory expression. Psychosomatic action is that in the appearance of *soma* which corresponds to the physical actions that express noetic acts of determination.
- punctuating (semantic):** to make an association of somatic phones, phonemes or morphemes that reflect unbinding marks within a unified activity field sequence that limits the scope of meaning implications for the sequence as a whole.
- pupil:** a person engaged in educational Self-development under the direct supervision and guidance of a teacher and whose educational activities are all concretely determined, planned and guided by the teacher.
- pure:** containing nothing that belongs to sensation or experience.
- pure consciousness:** the 2LAR of transcendental apperception as a transcendental model of an Organized Being's capacity for consciousness.
- pure notion of understanding:** synonymous with category of understanding.
- pure Reason:** the faculty of *a priori* principles of knowledge necessary for the possibility of experience.
- purpose:** the object of a concept so far as the concept has been taken as the real ground of the possibility of the object (i.e., regarded as the cause by which the *Dasein* of the object is made possible) [KANT 5: 219-220]. Purpose is the Idea of a relationship between teleological reflective judgment and acting on Desire.
- purpose of Reason:** the purely practical object of the idea of a regulative principle of pure Reason regarded as a necessitated purpose under the categorical imperative.
- purposiveness:** expedience in the narrow sense; *see* expedience.
- Quality:** the matter of the matter of a representation.
- Quantity:** the form of the matter of a representation.
- quantum:** the determination of a manifold as a quantum. Because quantity is a determination it is always an Object under which the manifold being determined is the object.
- quantity of matter:** the amount of the movable in a determinate (empirical) space. In Critical mechanics this term is equivalent to the term quantity of substance.
- quantity of motion:** the determination of the amount of the magnitude of motion. Here it is to be noted that quantity of motion means nothing at all until it is *determined*. Quantity of motion is the Object for which magnitude of motion is the ontological object.
- quantity, Slepian:** *see* Slepian quantity.
- quantity of substance:** *see* quantity of matter.
- quantum:** (1) in the context of magnitude, a multiplicity of homogeneous parts; (2) the unity of a homogeneous manifold.
- quantum of substance:** the amount of the movable that constitutes matter.
- quickening:** animating the cycle of thought.
- quickening catalyst:** a presentation animating the cycle of thought in the synthesis in continuity. It is the negative function of Quality in the 2LAR of the presentment of Reality and belongs to the aesthetic Idea.
- quintessence:** the most perfect manifestation or embodiment of something.
- range of a function:** the set of values that can be assumed by the dependent variable(s) of a function.
- ratio-expression:** the homologue in the noetic division of Organized Being to motoregulatory expression in the psychic division of Organized Being. Ratio-expression is the determination of the employment and direction of determining judgment through the transcendental Ideas according to the dictates of practical Reason. The capacity for ratio-expression is speculative Reason.
- rational being:** any living thing regarded as having the power of Reason as part of its organization and *Kraft*. The adjective "living" here denotes "biological life."
- Rational Cosmology:** the metaphysic proper of Nature.
- Rational Physics:** the metaphysic proper of objects of external sense.
- Rational Psychology:** the metaphysic proper of objects

of inner sense.

Rational Theology: the metaphysic proper of conceptions of rational order in Nature.

real: represented in a concept that is connected to other concepts such that these concepts provide contexts and meanings for objective predications. In this *nexus* at least one of the concepts in each context must be constructed under the rule of the category of reality, by which the representation of the object satisfies the condition of reality by connection with sensation.

real contradiction: two conclusions of two inferences that are in real opposition (*Widerstreit*) to each other and must both apply to the same appearance at the same moment in time constitute a real contradiction.

real definition: *see Realdefinition.*

real division: a disjunctive anasynthesis in which the determinant judgment of the coordinate concepts carries the modality of actuality.

real explanation: *see Realerklärung.*

real momentum: a momentum for judging concepts *qua* objects.

real of sensation: the *Dasein* of a transcendental object that must be presumed as the ground of actual sensation in the representation of an appearance of outer sense.

real opposition (*Realentgegensetzung*): 1) opposition in Relation (*Entgegensetzung*) accompanied by negation in sensibility (*Widerstreit* opposition); 2) by analogy, forces in physics acting in opposite directions; 3) by the principle of emergent properties, inhibition of the effects of one somatic signal by another.

real predicate: a predication which asserts the context for the real *Existenz* of an object.

real repugnancy: the *momentum* of Quality in teleological reflective judgment for judging an action as expedient for negating the consciousness of a state of *Unlust*. It is the ground in reflective judgment for Piaget's type- α compensation behavior.

real significance: 1) significance that is objectively valid for a phenomenon of actual experience.

real Society: the practical actuality of a Society which is regarded: (1) from the theoretical Standpoint, as the principal quantity of Critical mathematics representing the real *Existenz* of a Society. Its 2LAR structure is: in Quantity, the general idea of integration regarded in the context of the entirety of the behavioral structure of individual activities in an embedding field network of the social chemistry of a Society taken as one whole; in Quality, the general idea of subcontrarity regarded in the context of practical cooperation; in Relation, the general idea of transitive Relation regarded in the context of an Object representing knowledge of a cooperative World; and in Modality, the general idea of the determinable regarded in the context of that which can be used in the synthesis of a determined *parästase* of an appearance of a Society; (2) from the judicial Standpoint, as a social entity regarded as an object of organized being constituted as an integrated population of cooperating individuals whose Self-determined actions interact to produce a cooperative World. In 2LAR form, it is judicially constituted by (a) a unified whole of an aggregate of

individual activities; (b) these activities are co-determined as practical cooperations; (c) these cooperations express civic and civil self-regulations of behavior; and (d) individual action expressions comprise the determinable matter-from-which determinant judgments of the *Existenz* of the Society are made. Parts of a real Society subsist in expressed human actions, not in the individual human beings who comprise the members of the Society.

real tendency: the *momentum* of Quality in teleological reflective judgment for judging an action as expedient for the satisfaction of a feeling of *Lust*. It is the ground in reflective judgment for Piaget's type- β compensation behavior.

real thing: a reified object of a concept regarded as having its own actual *Existenz* as an independent entity.

real unity: the unity of the Object and the transcendental Subject produced by the free play of imagination and understanding in sensibility.

Realdefinition: a practical definition that contains a clear mark by which the object can always be recognized and makes the concept to be explained usable in application. Note: this Critical term differs fundamentally from the term "real definition" associated with Locke.

Realerklärung: an explanation in terms of those powers and processes of *nous* and *psyche* by which Nature is constructed, structured, and understood, and which makes the objective reality of the concept distinct.

Reality: the Object of Rational Theology; Reality is the transcendently necessary universal context in which all ideas of real objects cohere as limitations. The phrase "All-of-Reality" is a synonym for Reality. Knowledge of Reality is knowledge of *Existenz* without knowledge of *Dasein*. Hence knowledge of Reality in combination with knowledge of the transcendental *I* of apperception is required for knowledge of all else.

reality, condition of: the condition of reality is sensation.

reality, empirical: objective validity in the conscious representation of objects.

reality, notion of (*Realität*): one of the categories of Quality in Kant's primitive notions of understanding; *see* Table of *Realdefinitions* of the Categories.

reality, noumenal: everything that is positively presented in one's understanding.

reality, objective: *see* objective reality.

reality, phenomenal: everything that is positively presented to one's senses.

realization: (1) from the practical Standpoint, to make actual in the context of phenomenal experience; (2) from the theoretical Standpoint, to synthesize the concept of an object and connect it in the manifold of concepts to other concepts that form its real contexts.

Reason: the power to Self-regulate all non-autonomic acts of the Organized Being. *see also* pure Reason, practical Reason, speculative Reason.

reasoning: 1) the capacity for the determination of the particular through the general; 2) the process of Self-regulation of the general process of judgmentation.

- reasoning, empirical:** the regulating of the discursive spontaneity of an Organized Being as this spontaneity might be affected by the senses.
- receptivity:** the capacity of an Organized Being to be affected by sensible objects via the *soma*.
- reciprocal:** in a relationship of mutual co-determination.
- reciprocal duty:** a duty understood by connection in the manifold of concepts with a Relation of community that pertains to some form of social compact or contract where the form of obligation includes both an idea of a duty owed to others plus an idea of expectations of duties owed to oneself by those others.
- reciprocal interest:** the representation of formal expedience judged aesthetically as subsisting in the subjective state of the Organized Being for which the coexisting object of appearance is interesting as a means. Reciprocal interest is the disjunctive *momentum* of value in aesthetical reflective judgment from the transcendental-judicial perspective.
- reciprocity:** co-determination of two or more relationships of *Existenz* whereby these determinations are not independent of one another. If I say “the sky is above the earth” I must also predicate “the earth is below the sky.”
- recognition (*Rekognition*):** the synthesis in imagination by which an intuition is made into a concept.
- recognizable intuition:** an intuition subjectively suitable for being re-recognized by the synthesis of recognition in imagination to produce a concept in the manifold of concepts.
- recognize:** to be aware with a concept of an object.
- reconciliation:** the synthesis of the manifold of Desires and the manifold of rules in the motivational dynamic. The pure mode of reconciliation is {differentiation of Desires, negation of Desires, conditioning of Desires, determination of *elater animi*}.
- recording instrument:** Piaget’s metaphor for sensorimotor apprehension working within a scheme of assimilation.
- reevaluation:** the act of effecting a change in perception as a consequence of a determination of appetitive power that vetoes an action implicated in reflective judgment. Reevaluation is the first act of accommodation in an adaptation that concludes with a transformation in the structure of the manifold of practical rules. The expression of reevaluation is an act of speculative Reason.
- reevaluation (category of):** the infinite *momentum* of Quality in the categories of freedom.
- reevaluation synthesis:** the synthesis for unity of consciousness effected during the motivational dynamic. The pure mode of the synthesis is {expression of interest, affirmation of reevaluation, enforcement of law, groping for equilibration}.
- reflecting upon, act of (*Überlegen*):** to compare and to hold together given representations with each other or with one’s faculty of knowledge in reference to a concept that is thereby made possible.
- reflective expectation:** the hypothetical *momentum* of Relation in teleological reflective judgment. Reflective expectation is the synthesizing function for non-cognitive anticipations of the succession of activities ordered in time. Teleological reflective judgment is not bound to determination in time but, rather, is the power by which time-order is determined in the connection of representations in sensibility. Reflective expectation is the *a priori* ground of the phenomenon of induction in thinking and of the representation of sensible intuitions of anticipation. It is likewise the *a priori* mechanism for and ground of the possibility of behaviors for which the appearances are commonly conceptualized under an idea of final cause. The capacity to conceive *ends* (and their means) is grounded in the non-cognitive capacity of this *momentum* to order *a priori* a succession of imaginative anticipations in time as formally expedient for the formula of the categorical imperative.
- reflective judgment:** (1) an act of the reflective power of judgment by which a general representation is produced, under which particular representations will be subsumed; (2) the judgment that is the outcome of this act.
- reflective judgment, process of:** the mental process that determines affective perceptions, impetuous sensorimotor inclinations, and representations of Desires in the manifold of Desires; often just called reflective judgment when the process context is clear.
- reflective perspective:** one of the four objective perspectives for evaluating philosophical concepts with regard to metaphysics proper. Logical perspective is perspective with regard to Rational Physics. Transcendental perspective is perspective with regard to Rational Psychology. Hypothetical perspective is perspective with regard to Rational Cosmology. Empirical perspective is perspective with regard to Rational Theology. A reflective perspective is conditioned by the Standpoint adopted, e.g. logical-practical perspective is logical reflective perspective under the practical Standpoint.
- reflective power of judgment:** the process of judgment, the idea of which is the idea of external Relation in the faculty of pure consciousness, which marks perception in time and thereby formulates affective perceptions and intuitions for general concepts and makes determinations for the practical employment of the general processes of judgmentation; reflective judgment finds the general under which particulars are to be subsumed.
- reflective subjectation:** the categorical *momentum* of Relation in teleological reflective judgment. Reflective subjectation is the function that determines connection of a representation as a focus of attention, thus making it the logical subject of an action predication.
- reflective transferal:** the disjunctive *momentum* of teleological reflective judgment. This function is the ground of the possibility for the development of mobile schemes of action. Although the teleological judgment is non-cognitive, it is the basis for cognitive coordination of concepts (cognitive inferences of analogy). Like reflective expectation, this function has a causal characteristic but in this case that characteristic has the form of a ‘because’ (efficacious cause) rather than of a phenomenal cause (‘*B* will

- cause *A'*).
- reflexion** (*Überlegung*): 1) the *Verstandes-Actus* of determining how compare representations are to be apprehended in one consciousness. Reflexion determines the transcendental place of a representation; 2) the function of identification in the synthesis of Meaning. Mathematically, reflexion as *Verstandes-Actus* is construction of congruence structures with respect to formal expedience in intuition. *See also*, compatibility, *Comparison*.
- regression**: a regressive synthesis.
- regressive synthesis**: synthesis of a series of connections *a parte priori* from a given concept to higher concepts which stand as antecedents in the manifold of concepts.
- regulate**: 1) to control or direct according to a rule; 2) to adjust to a particular standard or norm.
- regulation**: 1) a modification of an action or structure according to a specific rule or standard; 2) the act of regulating; 3) (Piagetian) a rule governing a compensation during an accommodation such that the resulting structure still assimilates everything it was capable of assimilating prior to the compensation; 4) the subcontrary idea in the Quality of motoregulatory expression. Regulation in this sense is the coalition of acts of excitation and inhibition in the adaptation of an impulsive structure.
- regulation of motivation**: the apodictic function of Modality in the motivational dynamic.
- regulative**: pertaining to an act of regulation.
- regulative rule**: a constitutive rule, particularly one that is *a priori*.
- regulatory rule**: a constituted rule of regulation arising as a consequence of experience.
- reification**: the act of postulating the existence of a thing having real *Dasein* and an *Existenz* independent of any relationship to one's knowledge of this.
- Relation**: the form of the form of representation.
- Relation reciprocally of one person to the situation of others, moral category of**: the *nexus* of tenets held-to-be-binding in the context of a social contract.
- Relation to personality, moral category of**: the *nexus* of tenets of action pertaining to the person's Self-respect.
- Relation to the situation of the person, moral category of**: the nexus of tenets of action pertaining to how the person deals with the contingencies of external Nature so far as these contingencies affect his own well-being.
- religion**: the contemplation of moral law as divine precept [AK 18: 515]. The possibility of this necessitates that the person first possess an intuition of the *Dasein* of a supernatural power. An intuition of this kind is not sensuous but its synthesis is possible through free play of imagination and understanding in judgmentation.
- religion, major**: a nominal genus designating organized institutions of religious faiths characterized by having great numbers of followers having a common religious faith. In mid-2011 there were five major religions: Christianity; Islam; Hinduism; Buddhism; and Chinese folk-religion (including Taoism and Confucianism). These faiths accounted for 5.77 billion people out of an estimated world population of 6.97 billion people. Non-religious people (people holding with agnosticism or atheism) accounted for 802 million people, a larger number than all of the remaining religious institutions combined.
- remote mark**: *see* subordinate concept.
- repetition coordinator**: the constitutive function which consists of repeating an action; also called coordinator W.
- representation** (*Vorstellung*; *representatio*): (1) the primitive act of mind describable as something in me that refers to something else [Kant, 29: 970]; the matter of a representation is *composition*, its form is *nexus* (connection); (2) that which is said to be the result of the act of representation but is more properly called its *parástase*. *See parástase*.
- representation of soma**: signals appearing in the logical division of *soma*. A signal by definition (*see signal*) is said to 'carry information.' A 'representation of *soma*' therefore does not refer to all appearances of *soma* but rather only those associated with the Organized Being's faculty of pure consciousness. For example, a 'signaling molecule' involved in gene transcription in the nucleus of a cell is not a 'representation of *soma*' under this definition. A pattern of neural activity, on the other hand, is an example of a representation of *soma*. Representations of *soma* have biological mechanisms but these mechanisms are not themselves the 'representation.'
- representation, Piagetian**: *see* Piagetian representation.
- republic**: governance of a Community: (1) without rulership; (2) in which all expectations of authority are derived from a common set of generally-agreed-to objectives of governance; and (3) which is administered by officials, appointed either directly or indirectly by consent of the citizens, who pledge themselves to faithfully carry out particular *Schuldigkeit* specific to the expectation of authority assigned to their office.
- requiring judgment**: the apodictic *momentum* of Modality in teleological judgment. Under this Modality of judgment a scheme is made-necessary (necessitated) by the Subject. It is the ground for behaviors characterized by Piaget's substitution coordinator function.
- res ipsa**: thing-in-fact; that which is symbolized by the category of totality from the empirical reflective perspective.
- respect** (*Achtung*): a self-produced affective perception of consciousness of the determination of one's will through a rational law without intervention from other influences of sense.
- restaging in rule judgmentation**: a phenomenon observable in adults characterized by a reversion to earlier intellectual schemes of moral duty and rule semantics in the synthesis of judgments of taste during the cycle of judgmentation.
- revolution**: (1) in the wide sense, any process of social adaptation occurring as a response to a Toynbee challenge that essentially alters the empirical character of interpersonal interaction expressions in and alters

- the social dynamics of that Society; (2) in the narrow sense, action taken by people in a Society or a Community that destroys an institution of that Society or Community.
- rhythm:** a system of alternating regulations combined into a single unity of successive actions. A rhythm is a species of cycle.
- right:** *see* civil right.
- ritual:** a highly stylized and relatively rigid and stereotyped habit.
- root concept:** a concept by which combination in judgment forms the relationship to the real and actual in experience (sensation).
- Rücksicht:** the act of taking into consideration an Object as a matter of importance or a matter of respect.
- rule:** (1) an assertion made under a general condition; (2) that which is asserted in definition (1). Def. (1) is the primary definition of the term; def. (2) is used in contexts such as “the rule is x”. In formal logic def. (2) is often called the exponent of the rule, i.e. the relationship of condition to assertion [Kant, 9: 121].
- rule of commission:** the first function of Quality in appetitive power = motoregulatory expression of the manifold of Desires serves a purpose of practical Reason under the second Analogy of Experience.
- rule of commission, moral category of:** the Quality of a moral maxim, precept or law holding that it is congruent with its moral context if the action is effected and incongruent if it is not.
- rule of duty:** a concept in the manifold of concepts having a matter-of-duty as its matter of composition and a formula of obligation as its form of *nexus*. The object of the matter-of-duty is called its duty. A rule of duty is also called an idea of objective moral law.
- rule of exception:** the third function of Quality in appetitive power = validation of the motoregulatory expression of the manifold of Desires is contingent upon and conditioned by the manifold of rules in practical judgment.
- rule of exception, moral category of:** the Quality of a moral maxim, precept or law whereby in some contexts congruence of the rule subsists in an act of commission while in other contexts congruence of the rule subsists in an act of omission.
- rule of omission:** the second function of Quality in appetitive power = motoregulatory expression of the manifold of Desires conflicts with a purpose of practical Reason under the second Analogy of Experience.
- rule of omission, moral category of:** the Quality of a moral maxim, precept or law holding that congruence with its moral context subsists in not taking the action and incongruence subsists in taking it.
- rule of real opposition (first):** in every real opposition (*Realentgegensetzung*) the predicates must both be positive in such a way that in connection each reciprocally cancels the consequence of the other in the same subject.
- rule of real opposition (second):** Everywhere where there is a positive ground and the consequence is nonetheless zero there is a real opposition (*Realentgegensetzung*).
- ruler:** a leader whose leader actions are premised on tenets of a rulership relationship between himself and the follower, and who is at liberty to unilaterally take actions the follower judges to be detrimental to his welfare and counter to his purposes.
- rulership:** the relationship between a ruling leader and one or more followers in which Self-determination of behavior by a follower is grounded in Duties-to-himself conditioned by precepts of self-protection from possible actions the ruler is at liberty to take unilaterally. The follower is said to be subjugated by the ruler.
- rules of justice (*Regeln des Rechts*):** concepts of rules involving one's commitment-to-obligation (*Verpflichtung*).
- ruling:** the result of an act of judgment that establishes the structure of a rule. A ruling is a matter in the manifold of practical rules.
- rupture:** failure of a cycle of equilibrium to be re-established or a new cycle of equilibrium to become established following a disturbance.
- Sache-thing:** an object regarded from the empirical reflective perspective as a thing-in-the-world.
- SAMO:** an acronym for Society-as-metallic-Object. SAMO is a mathematical model of Society in which analogies with the mathematical properties of metals in solid form are employed to construct theories of societal dynamics.
- satisfaction (*Wohlgefallen*):** a subjective sense of complacency, as a context of well-being, carrying the connotation, “oh, this is not bad.”
- schema (*Schema*):** a rule governing the form of a synthesis in the manifoldness and order of the parts.
- schema of actuality:** the condition that the determination of a phenomenal object requires in the synthesis of sensibility contributions from both the synthesis of apprehension and the synthesis of reproduction in imagination; the schema of actuality is the second transcendental schema of Modality.
- schema of aggregation:** the first transcendental schema of Quantity in the time-determination of objects.
- schema of association:** the second transcendental schema of Relation for the association of sensible composition in a determined time order.
- schema of change:** the second transcendental schema of Quantity pertaining to change in the composition of extensive magnitudes.
- schema of coalition:** the third transcendental schema of Quality for the composition of appearances. Also called the schema of perception.
- schema of co-determination:** the third transcendental schema of Relation which links conceptual representations to a singular intuition at a moment in time.
- schema of integration:** the third transcendental schema of Quantity pertaining to the integration of extensive magnitudes in time.
- schema of kinematical form:** the second transcendental schema of Quality for the composition of that which is non-sensational in empirical intuitions.
- schema of necessity:** the transcendental schema of

- Modality of possibility coherent at every moment in time with the sum-total of the actual in time.
- schema of non-contradiction:** the condition that contradictory characteristics cannot exist in the same object at the same moment in time. Kant sometimes called this the schema of possibility; also known as the transcendental schema of possibility.
- schema of perception:** *see* schema of coalition.
- schema of object persistence:** the first transcendental schema of Relation of persistence of the real in time.
- schema of possibility:** *see* schema of non-contradiction.
- schema of sensation persistence:** the first transcendental schema of Quality for composition of the phenomenally real. Also called the schema of sensation.
- schematic:** the *parästase* of an outcome of uniting a schema with a schematism.
- schematic of appetite:** the practical schematic of judgmentation. It is represented by the 2LAR of appetitive power. The formula of its synthesis is the schematism of practical judgment + the schema of appetite.
- schematic of combination:** the theoretical schematic of judgmentation. It is represented by the 2LAR of combination. The formula of its synthesis is the schematism of determining judgment + the transcendental schema of imagination.
- schematic of transcendental topic:** the judicial schematic of judgmentation. It is represented by the 2LAR of transcendental topic. The formula of its synthesis is the schematism of reflective judgment + the natural schema of judgmentation.
- schematism:** the procedure of synthesizing a schema.
- scheme:** (1) that which can be repeated and generalized in an act or action; (2) Quantity in *Lust*-organization as the combination of the physiological idea and adaptation performance.
- scheme, logical:** the structuring function for the action of thinking in constructing the manifold of concepts.
- scheme-building:** the specifying concept of corporal education in the applied metaphysics of public instructional education. The concept has two contexts: (1) for the learner-as-a-free-person: learning by doing; here the learner exercises his sensorimotor schemes as an integral part of acquiring new knowledge; (2) for the learner-as-member- of-a-Community: learning by active participation in group and team-organized activities.
- scheme implication:** the singular *momentum* of Quantity in teleological reflective judgment which composes a local meaning implication.
- school:** a systematic institute for which the primary function is instructional education.
- school, private:** a school for which the primary function is private instructional education.
- school, public:** a school for which the primary function is public instructional education.
- schooling:** the Object that understands all activities of social interaction by which one person is assisted by another person in his efforts at accomplishing his purposes of educational Self-development.
- Schuldigkeit:** duty or obligation with a connotation of being responsible for carrying it out and culpable for neglecting it.
- science:** a doctrine constituting a system in accordance with a principle of a disciplined whole of knowledge.
- science, social-natural:** a natural science whose topic concerns the mental Nature of being a human being insofar as the topical phenomena of the science co-involve two or more human beings.
- scope of a concept (Umfang):** the sum-total of all objects of representations contained under a concept.
- secondary quantity:** an intelligible object in Facet B of Slepian's division of science that has no immediate connection with any object of Facet A. Secondary quantities are defined objects of pure mathematics used in the construction of mathematical models of Nature.
- seeming (Schein):** the idea of subcontrarity in the 2LAR of the sensorimotor idea; specifically, it is the Quality of the data of the senses and is that condition of state seen as a moving power for the inducement of reflective judgment. From the logical reflective perspective seeming can be described as the causality for presentations of the aesthetic Idea to affect the process of determining judgment.
- selbstverständlich:** the property of seeming self-evident according to a judgment of taste.
- Self:** the part of a real disjunction in Nature judged by a human being that constitutes the Object of his cognitions of his own *Existenz*. The term is the contrary opposite of the concept of not-Self. All objectively valid contexts of the idea of Self are contexts of accidents and never a context of a substance.
- self:** the context of the identity or logical essence of an object.
- Self-composing person:** the Object of the idea that a person is the cause of himself as a person and at the same time the effect of himself as an essential living being and a unique individual. The defining characteristic of a Self-composing person is movement and occupation of mind, either through sensation or through ideas. The idea subsists in the logical division of psyche and references the functional invariant of adaptation. Its principle is the principle of self-composing accommodation within a general organization, hence composition of himself as a person by affinity. The formula of the principle is homogeneity + specification → continuity. The term Self-moving person is synonymous with the term Self-composing person.
- Self-consciousness:** *see* empirical apperception.
- self-contempt:** a feeling of *Unlust* judged aesthetically apodictic by which a person "feels bad about himself." Self-contempt originates from the spontaneity of the person and not through receptivity of the senses, but the feeling requires receptive stimulation to be consciously presented in the cycle of judgmentation. The feeling is the affective opposite of self-regard.
- self-contentment (Selbstzufriedenheit):** a negative satisfaction with one's *Existenz* in which one is conscious of needing nothing. Self-contentment is not the same as happiness because self-contentment does

- not denote enjoyment but rather denotes what we commonly call "peace of mind." Absolute self-contentment is the matter of the form of *summum bonum*, and thus stands as the matter of *nexus* for the entirety of all actions.
- Self-disposition, right of:** the real capacity of a person to make himself the person he chooses to be.
- Self-Existenz:** the infinite (subcontrary) function of the judicial Idea by which that in perception that remains after abstraction of the *materia* of Self-contradiction composes the limitations in judgmentation that define the appearances of the Self.
- Self-experience:** the universal function of the judicial Idea by which integration of perceptions accompanying sensorimotor acts composes the boundary limitations of the perception of the Self.
- self-love:** determination of a choice on the subjective ground of happiness.
- self-regard** (*Selbstsucht*): a feeling of *Lust* judged as aesthetically apodictic by which a person "feels good about himself." Self-regard originates from the spontaneity of the person and not through receptivity of the senses, but the feeling requires receptive stimulation to be consciously presented in the cycle of judgmentation. The feeling is the affective opposite of self-contempt.
- Self-regulation:** regulation of the Self by the Self.
- Self-respect:** the first and pure *a priori* interest of practical Reason to act for the practical perfection of the structure of the manifold of rules in absolute coherence with the formula of the categorical imperative.
- self-respect** (*Achtung*): the representation of a value prejudicial to self-love in the determination of appetitive power. Self-respect reflects the first pure and *a priori* interest of practical Reason, which is to act for the practical perfection of its structure of practical rules. Self-respect is an affective perception taking its transcendental place from spontaneity and never from receptivity. As an affective perception prejudicial to self-love, consciousness of self-respect has only a negative criterion; this is to say that one becomes conscious of *lack* of self-respect. When one "feels good about himself" this feeling denotes *Selbstsucht* (self-regard) rather than self-respect. Self-regard is a type of satisfaction related to the feeling of *Lust*, whereas consciousness of self-respect is related to the feeling of *Unlust*.
- selfish interest:** an interest-object for which the concept is immediately conditioned by a concept of Duty-to-Self.
- Semantic:** a represented unified manifold in sensibility of a complete phoronomic context. Its object is an appearance of *soma* for which there is a reciprocal signification represented in cognition in *nous*.
- semantic message:** the *parástase* of a message that can be associated with emotivity and ratio-expression by a meaning implication.
- semantic representing:** the synthesis of an intuition that presents a semantic message.
- Semantic set:** a subset of a meanings implication set regulated and delimited by a specific practical maxim in the manifold of rules.
- semantics:** the study of meaning in any and all its manifestations. See also, **soma-semantics**.
- semantics, Critical:** the transcendental Logic of combining cognitions and affective perceptions with expression to produce real meanings. Critical semantics is the organized doctrine of an organized phenomenon found in all empirical appearances where Critical life is said to subsist.
- semiotic function:** demonstration of the ability to represent something by means of a signifier that is differentiated and which serves only a representational purpose.
- sensation** (*Empfindung, sensatio*): the matter of a perception and that in perception which is subjective in its representation.
- sense:** 1) the capacity to present sensations; 2) the capacity for intuition in the presence of an object.
- sense-datum:** a particular obscure representation given by receptivity and regarded problematically as a merely possible matter of sensation or feeling or as *materia circa quam* for the synthesis of the pure forms of space and time in sensibility. The idea of sense-data represents an accident of receptivity as the reciprocal noetic representation corresponding to somatic signals.
- sense of belief:** the subjectively universal aesthetic *momentum* of Quantity in aesthetic reflective judgment. This *momentum* marks a moment in time with the transcendental schema of integration.
- sensible:** that in respect of an object of sense which is presentable as a sensuous appearance.
- sensible cycle:** a recurring succession of accidents of *Self-Existenz* that can be represented in sensibility and therefore be anticipated.
- sensibility:** (1) the sensuous representation of an effect, the cause of which is attributed to the capacity of receptivity and/or to the synthesis of re-production in imagination; (2) the conjoint processes of apprehension and apperception.
- sensorimotor acts:** the particular function of the judicial Idea by which limitations in judgmentation of *Self-Existenz* are made possible through specific acts of motoregulatory expression.
- sensorimotor faculty:** the organization of *nous, soma,* and *psyche* by which an Organized Being possesses the capacity to be animate and sentient.
- sensorimotor idea:** the applied metaphysic of *psyche*. Regarded in the theoretical Standpoint it is called the *theoretical-sensorimotor idea* and pertains to psychic form in a 3LAR structure. Regarded in the judicial Standpoint it is called the *judicial-sensorimotor idea* and pertains to psychic matter in a 3LAR structure.
- sensorimotor meaning:** the idea of the determining factor in the 2LAR of the sensorimotor idea; specifically, the Modality of the transcendental sensorimotor idea. It is the idea of the necessity for regarding the Self as the determining factor in representations of sense.
- sensorimotor possibility:** the problematic function in the 2LAR of the synthesis of Meaning. The functional idea of sensorimotor possibility is: representations of sensibility and the motor faculties of the Organized

- Being are such that the former can be joined to specific capacities for action in the latter, and the *materia in qua* of this conjunction acts as a reflexive ‘predicate’ of a possible meaning implication as an action.
- sensorimotor scheme:** a scheme of the sensorimotor system of an Organized Being.
- sensorimotor system:** the systematic unity of motoregulatory expression and sensory impression.
- sensorimotor unity:** the singular function of the judicial Idea according to which there is for every noetic representation of perception a corresponding somatic representation of signaling that conveys the same information represented in perception.
- sensory impression:** (1) the co-determined capacities of *soma* and *nous* for the Organized Being to act as patient through its receptivity for representations under the Relation of community between *soma* and *nous*; (2) changes in representations of *nous* corresponding to changes in the appearances of *soma*.
- sensory modality:** a somatic representation associated with a biological sensory system and characterized by the type of physical stimuli that produce signaling activity by the specific nerve endings or biological transducers regarded as part of this modality; the five primary classical modalities are vision, hearing, touch, taste, and smell and their related sub-modalities.
- sensuous:** sensibility with *materia in qua* of outer sense or of feelings through immediate receptivity.
- sensuous circumstance:** *see* circumstance, sensuous.
- sensus communis:** the empirical property of human judgments of taste exhibited by the capacity for people to be able to sufficiently communicate their affective perceptions to others in such a way that others can recognize by inference of analogy some-thing they recognize in their own affectivity as an analog to what the communicator is attempting to communicate.
- sensus interior** (interior sense): the receptivity of a wholly subjective representation wherein the receptivity for being affected is registered in *nous* by the agency of *nous* acting upon the power of receptivity.
- sensus internus** (internal sense): the receptivity of effects registered in *soma* that are stimulated by *nous*.
- series of concepts:** the structure of a succession of combinations in the manifold of concepts by which a concept is made a mark of some lower concept.
- set** (mathematical): the Quantity in a representation. Under the Critical metaphysics proper a mathematical set is the form of composition of a mathematical object. Its ground is the acroam of the Axioms of Intuition.
- sign** (Kantian): that in the determination of Modality for a concept that makes possible the judgment of the expedience of that concept during the act of reflexion.
- sign** (Piagetian): in Piaget’s theory, an arbitrary, publicly shared representation serving as a signifier of something with meaning or manifestations beyond its own self.
- signal:** any physical phenomenon exhibiting variations that is said to carry information.
- signal, biological:** a spatio-temporal somatic event insofar as, and only insofar as, that event is understood to constitute a somatic signal.
- signal, somatic:** a delimited spatio-temporal trajectory in the system of activity field neighborhoods in *soma*.
- signaling:** the structuring of the metaphysical *nexus* of coexistence in subjective time as a latent in a succession of appearances of somatic activity fields.
- signaling ability:** the ability to exhibit a change in the appearance of a somatic object such that the change is understood as being a manifestation of a biological signal.
- signaling action:** a change in accidents of appearance understood as a physical phenomenon in which temporal variations are reciprocally connected in understanding with concepts of semantic objects.
- signaling faculty:** the totality of an organization of objects said to generate signals insofar as the context of the signaling action is limited to specific signals. It stands in a Relation of community in semantic *nous-soma* reciprocity, and the organized system is necessary for the possibility of biological signals. The structure of a signaling faculty is understood by the categories of understanding as just described, i.e.: (a) totality of the object *nexus*; (b) limitation in the context of a specific signal; (c) community in semantic *nous-soma* reciprocity; (d) necessity, i.e., regarded as being necessary for the possibility of signals.
- signaling power:** the actualized moving power of signaling ability exhibiting the capacity to construct structures of self-organizing transformations constituting the performance of: (1) acts of aggregation assimilating somatic activities into the form of a specific somatic topology; (2) acts accreting or dissipating somatic activity such that locally path connected trajectories are formed in a somatic topological space; (3) acts of constitutive place-coordinators that effect a union of topological and order structuring through coordination of activity fields such that a homeomorphism is possible between somatic and noetic state spaces; and (4) acts constituting systematic global coordination of somatic spatio-temporal activities that effect a somatic marking of empirical apperception.
- significance:** the form of or manner by which perception is subsumed in a meaning implication by the act of synthesizing a transcendental meaning. ‘The significance’ is the matter in the composition of intent.
- significant** (Piagetian): *see* signifier.
- signification:** the synthesis of that composition of the sensational matter of objective partial representations with aesthetic feeling as matter of desire which makes possible the production of other representations.
- signification, perceptual:** that contained in a Piagetian perception which is part of a sensorimotor scheme serving as a sign.
- signification, representational:** that contained in a Piagetian representation which differentiates between signifiers and the things they signify.
- signifier:** synonym for a Piagetian ‘significant’; a Piagetian symbol or sign that serves as a representational substitute for something else, typically a Piagetian object.

signify: to represent in an intuition a Kantian sign.

simple substance: a substance which contains no parts that are more elementary.

singular judgment: the logical momentum of Quantity in judgments in which the subject concept has no sphere.

sink node: the node in a network at which an arc terminates.

Sitten: *see* morals.

Sittengesetz: *See* moral law.

Sittlichkeit: (1) *see* moralize-ability; (2) moral customs.

situation: the combination of circumstances at any given moment in time.

skill: ability to practice a craft.

skill, fungible: *see* fungible skill.

skills of civil liberty: the function of tangible empirical education in the personal dimension of the learner.

The function is: inclusion in the curriculum of lesson matters developing the learner's sense of self-respect by development and practice of basic skills that he can recognize as being pertinent to his ability to achieve Welfare success in life.

skills of enterprise: the function of tangible empirical education in the social dimension of the learner. The function is: inclusion in the curriculum of lesson-matters perfecting learner self-actualization by practice in applying new skills in enterprise activities within social situations.

Slepian dimension: Either of the two divisions of concepts in regard to metaphysical *nexus* corresponding to Objects of Facet A and Objects of Facet B.

Slepian quantity: *see* principal quantity, secondary quantity.

social: of or having to do with human beings living together in a situation requiring that they have dealings with one another.

social art laboratory: the function of corporal rational education in the social dimension of the learner: inclusion in the curriculum of physical exercises that are designed to teach the learner how to employ the physical capacities of his body in building sensorimotor schemes by which he can master interpersonal relationship skills involving his ability to accommodate his social intercourse expressions to divers mini-Communities and assimilate the normal habitual social intercourse expressions of divers mini-Communities he can reasonably be anticipated to encounter in life.

social benefit: a state of affairs in which both a leader and a follower are satisfied by the outcome of their joint cooperative actions.

social character: the totality of an individual's habits of prudence, balanced living, interpersonal social style, commitment to Obligations, sense of justice, personal integrity, convictions of value in his practical tenets, and personal courage.

social chemistry: the mathematical theory of social molecules.

social compact: any agreement between individuals pertaining to their association with each other in a state of Community.

social compact, condition of: that the association will defend and protect with its whole common force the person and goods of each associate in such a way that each associate can unite himself with all the other associates while still obeying himself alone.

social compact, terms of: that each associate is to put his person and all his power in common with those of the other associates under the supreme direction of the general will, and that each associate, in his corporate capacity, will regard every other associate as an indivisible part of their whole body politic. *See also*, general will.

Social Contract: the mathematical Object that grounds every applied metaphysic of social-natural science that provides a bridge between that science and the fundamental principles of mental physics and the metaphysics proper of Critical epistemology. The Idea of the Social Contract is represented by a 4LAR structure of sixteen regulative principles.

social contract: a specific social compact entered into by all members of an association by which each member pledges himself to specific terms under a specific condition.

social death: the disintegration of a Society into divers mini-Communities such that these coexist in a mutual state-of-nature relationship. It is a state of *Existenz* in social relationships, between individuals or groups, said to exist when their competitive interactions demonstrate lack of domestic tranquility in regard to their mutual social situations.

social-economic utility: degree of value satisficing in a generalized system of social economy represented in the context of a corporate person.

social-economic utility optimization: minimization of the degree of uncivic social interactions as measured by the degree of global non-equilibrium in the cyclic dynamics occurring within the Community represented by a corporate person. This is the animating principle of tangible power of the corporate person.

social economy, generalized system of: a system of self-regulating transformations contained in a corporate person actualized by means of social interactions employing personal tangible powers.

social education: a phenomenon of educating experience in which the learner and the teacher are different persons.

social environment: the entirety of all social situations in which a particular Organized Being is living at a given moment in time.

social experiments function: the experimental heuristics function in the social division of instruction. *See* experimental heuristics function.

social field bond: a field bond modeling the indirect effect of the social environment on the person through means other than immediate social interactions or the effect the expressed actions of the person have on the state of his social environment.

social isomerism: a Self-excitation functional that produces an accommodation in the person's manifold of concepts or manifold of rules as a consequence of an act of semantic representing.

- social leverage:** the general phenomenon of indirect effects on a local social interaction due to social field effects originating elsewhere in the social environment.
- social life:** the capacity of a Society to produce, by means of cooperative social interactions among its members, a general state of domestic tranquility.
- social Molecule:** the representation by an embedding field network of the social environments of a population of human beings.
- social-molecule:** the representation by embedding field network of the social environment of a single individual and his personal society.
- social-natural economics-in-general:** the social-natural empirical science of economics-in-general.
- social-natural environment** (abbreviated as SNE): a mathematical model of an entirety of social environments according to a doctrine of social-chemistry.
- social-natural political science:** the social-natural empirical science of government.
- social-natural science:** a natural science whose topic concerns the mental Nature of being a human being insofar as the topical phenomena co-involve two or more human beings.
- social-natural sociology:** the social-natural empirical science of social-physics.
- social physics:** the dynamics of Society-building in an embedding field graph of a social environment.
- social situation:** the combination of circumstances having to do with human beings living together in a situation requiring that they have dealings with one another.
- socializing *Triebfedern*:** motives that incline an individual to accept limitations of his personal liberty of action on the grounds that by doing so he benefits himself in ways that serve his categorical Relations of Self-respect by consequential conditions dependent upon his acceptance of these limitations.
- Society:** the Object understood as a higher concept of divers individual concepts of society retaining what is contained in common among these divers concepts and manifested by a mathematical field construct.
- society:** the mathematical object of a mathematical concept formed by an individual and: (1) suitable for one or more of his purposes; (2) having its principal quantities represent appearances of individuals; (3) having no ontological significance whatsoever; and (4) in logical essence, the concept is a concept of relationships and associations.
- soma:** the sensible object of the idea of body regarded as a Kantian substance. Accidents of soma are divisible into classifications as corporeal matter and signals. A cell is an example of the former, electro-chemical brain activity is an example of the latter. Somatic signals fall under the requirement of *nous-soma* reciprocity. It is never objectively valid to regard *soma* as a *thing*. See also **signal** and **information**.
- soma-phonological coordinator function:** the synthetic capacity of *psyche* to coordinate activity fields by bringing to them a unity of *nexus* of meaning.
- soma-semantics:** the study of what is necessary for the possibility that biological appearances could pertain to meaning implications.
- soma-syntactical generator function:** the synthetic capacity of *psyche* to generate coordinations among activity fields such that the structuring of somatic messages is made possible.
- soma-syntax:** the relationship of space-time activity fields insofar as these are regarded as producing meaningful signals.
- somatic:** pertaining to *soma*.
- somatic activity:** any quantitative measure of metabolic rate in an organized system of biological cells.
- somatic code:** the *homo noumenon* aspect of *psyche* represented as the organization of psychic capacities to coordinate somatic appearances with noetic representations such that the Nature of information carried in somatic appearances is explained; sometimes improperly called the neural code.
- somatic *Kraft*:** the power of *soma* to produce or suffer effects. Somatic *Kraft* is the idea of Quantity in the adaptive *psyche*.
- somatic message:** a message for which the appearances are somatic appearances.
- somatic morpheme:** an aggregation of activity field appearances in soma constituted as a topological neighborhood system structure in objective time for which a semantic representation in *nous* has been signified.
- somatic neighborhood:** a singular set of somatic phones.
- somatic organization:** the somatic structure of adaptation in *nous-soma* reciprocity. Somatic organization is the idea of Relation in the adaptive *psyche*.
- somatic phone:** a determined activity field neighborhood set representing an appearance of *soma*.
- somatic phoneme:** the appearance of a meaning differential in *soma*.
- somatic place:** a place in the appearance of *soma* with which a determinable somatic activity is associated.
- somatic sentence:** a grouping of somatic symbols in a complete semantic structure in equilibrium.
- somatic signal:** see **signal**, **somatic**.
- somatic system of neighborhoods:** a set of somatic neighborhoods associated with a somatic place such that this set satisfies the defining conditions in point set topology theory for a mathematical system of neighborhoods for that place.
- somatic topology:** an assignment of somatic neighborhood systems for each somatic place.
- somatic universe:** the set of all somatic places in the appearances of *soma*.
- soul** (*Seele*): that which is said to be animated by spirit. In the context of an Organized Being (a human being), soul is the notion of mind-body reciprocity. This technical term is unreal in any supernatural context. Kant uses this word to denote the human being as an intelligible object inner sense. Like Aristotle, Kant allows no real division to be made between body and soul nor between body and mind.
- source node:** the node in a network from which an arc emerges.
- Sovereign, formula of:** the Sovereign is the entirety of

- the membership in a communal association in which the members have bound themselves to each other through a social contract.
- sovereignty:** the idea of the supreme civil right to govern a collective body politic, whether that body politic is understood in the context of a political unit such as a state or nation or in the context of any other type of Enterprise.
- space:** the pure *a priori* form of the intuition of outer sense. There are three contexts in which the term is used. (1) From the theoretical Standpoint an intuition of space is regarded as the form given to sensational matter in an intuition. This is space viewed in terms of end results (outcomes) of a process of synthesis. (2) Again from the theoretical Standpoint, the pure intuition of space regarded as a *faculty* of synthesis is the faculty of rules for the construction of a topology. (3) The third context of space, taken in the judicial Standpoint, is the aforementioned *process* of synthesis. This process of synthesis, which is called a capacity for intuitions of outer sense, must be regarded from the judicial Standpoint as the capacity for organizing perceptions in such a way that it becomes possible to conceptualize objects in the manner in which we come to understand them. As a *capacity* space is dynamical and cannot be regarded in terms of pre-set “forms” (templates) or “frameworks” by which sensations are molded. The *Gestaltung* of a spatial form is grounded in *materia circa quam* of sensibility, this *materia* not itself becoming part of the sensation in any intuition. The theoretical description (idea) of space is a topological description. In terms of logical *momenta* the idea of space is {universal, infinite, disjunctive, apodictic}. The categories of this idea are {totality, limitation, community, necessity}.
- space (physical) [also called objective space]:** a *noumenon* usually understood in terms of the ideas of a mathematical construct of a metric space and described by the mathematics of geometry. In Einstein’s general theory of relativity space is the merely practical idea of a rule prescribing the form of mathematical geometry (space-time) to be used in the description of physical laws. Einstein’s space has no ontological moment or implication of any sort. Rather, its philosophical root lies in epistemology. Objective space is a mathematical object and has meaningful context only through the outer relationships of objects; objective space is not and cannot be regarded as a thing nor can it be regarded as containing any phenomenal matter independent of the Organized Being. The transcendental matter of objective space is that in kinesthetic feedback of motoregulatory expression that goes into the *materia circa quam* of the topological synthesis of the intuition of space.
- specifying concept:** a concept that delimits context and scope in the application of inference of analogy during the deduction of a general idea. The delimitations are made on the basis of restrictions imposed by the Critical logical functions of judgments and by the categories of understanding.
- specifying concept of corporal education:** *see* scheme-building.
- specifying concept of intellect education:** *see* intelligence-building.
- specifying concept of persuasion education:** *see* equilibrium pursuit.
- specifying concept of tangible education:** specifying concept for tangible education is the Idea of the Social Contract in the form Society makes its social contract.
- speculation:** conceptualization by means of employing the capacity of productive imagination. Concepts of speculation are called creative speculations if Modality in the determinant judgment is determined by the category of possibility & impossibility. Concepts of speculation for which the determinant judgment is made with the category of necessity & contingency are called predictive speculations.
- speculative Reason:** the logical division of Reason pertaining to ratio-expression and determining the employment of the process of determining judgment. Also sometimes called theoretical Reason.
- sphere of an appetite:** the logical structure of the manifold of rules in which the specific conditions of the lawfulness of an appetite is contained.
- sphere of a concept:** the sum-total of all representations contained under a concept.
- spirit (Geist):** the inner principle of animation for a living being. In the context of an Organized Being (that is, in the context of being-a-human-being), spirit is the notion of *psyche* as the faculty of animating principles. This technical term is unreal in any supernatural context.
- spontaneity:** the capacity of an Organized Being for acting as an agent in affecting itself or its environment through the production of representations.
- spontaneity of concepts:** the capacity of an Organized Being for producing intuitions immediately from concepts.
- standard gauge of pure Reason:** a condition under which expedience or inexpedience for the categorical imperative is presented in the process of judgmentation.
- Standpoint:** one of the three subjective perspectives for evaluating philosophical concepts with regard to the three higher capacities of the phenomenon of mind. Standpoints are perspectives of Critical epistemology, and thus are ‘higher perspectives.’ The theoretical Standpoint evaluates with regard to the power of understanding (faculty of knowledge) and is the Standpoint for ontology properly so-called. Its concern is with empirical objects of Nature. The practical Standpoint evaluates with regard to practical Reason and the appetitive power of the Organized Being, and is the Standpoint for the Organized Being’s power to act spontaneously as an agent. Its concern is with intelligible objects inasmuch as these objects are causes as grounds necessary for the possibility of experience. The judicial Standpoint evaluates with regard to the power of judgmentation in general and the feeling of *Lust* and *Unlust*, and is the Standpoint for the Organized Being’s power of self-organization in harmonizing objective and subjective knowledge, i.e. for organizing experience. In relationship to the higher perspectives of ideas with respect to the *modi*

- of time, the Standpoints align with persistence, succession, and coexistence, respectively.
- state:** 1) in the transcendental reflective perspective, a coalition of representations which, along with the representation of the effect of a stimulus, is sufficient to uniquely determine empirical consciousness; 2) in the empirical reflective perspective, the coexistence of the changeable with the fixed, i.e. coexistence of *kinesis* and the persistent-in-Nature; 3) the determination of a substance in time.
- state of nature:** the overall state of human relationships in which people live in a general condition of social anarchy.
- state of satisfaction-dissatisfaction:** the idea of the determinable in the 2LAR of the sensorimotor idea; specifically, the determinable of the data of the senses with regard to the subjective sense of overall well-being or ill-being.
- stimulus:** from the practical Standpoint, a cause of a sensuous appetite.
- stock:** an accumulation of economic goods.
- stock-of-goods:** a person's store of general economic goods as objects usable for satisfying his occasional human wants and needs. A person's stock-of-goods is divided and classified into consumption stocks, fixed capital stocks and circulating stocks.
- stock-of-time:** (1) that part of a person's intangible wealth-assets that subsists in the use he can make of the time he has for his *Existenz* as a living human being but which can never be exchange in kind or obtained from any other person; (2) that potential tangible good whose amount possessed by an individual is only measurable *ex post facto* by means of that principal quantity of Critical mathematics defined as the calendar duration of his lifetime.
- structure:** a system of self-regulating transformations such that no new element engendered by their operation breaks the boundaries of the system and that the transformations of the system do not involve elements outside it; the system may have sub-systems differentiated within the whole of the system and have transformations from one sub-system to another.
- structuring:** 1) the act of putting into effect the operation of one or more of the self-regulating transformations in a structure; 2) in logical-judicial perspective the identification function in the synthesis in objectivity.
- student:** a person engaged in systematic educational Self-development whose educational activities are self-directed and focused upon a specific topical subject-matter he intentionally seeks to understand or master.
- subcontrarity:** the Quality of synthesizing a union of two contraries, specifically the synthesis of opposition (*Widerstreit*) regarded as agreement (*Einstimmung*). Subcontrarity can thus be regarded as the idea of a conditional agreement in which the condition is a sufficient ground for the negation of contradiction.
- sub-Division (Subdivision; Untereintheilung):** A Classification of a member of a disjunction by a disjunctive inference of Reason. A sub-Division produces members of the member that is sub-divided.
- See also, co-Division.*
- subject:** the object of a subject concept.
- Subject:** a term denoting an objective reference to a transcendental Subject.
- subject concept:** the determinable concept in a determinant judgment.
- subjective object:** a *noumenon* corresponding to the concept of a classification of a distinct species of experience in general distinguishable in affective perception.
- subjective purposiveness:** purposiveness grounded in the representation of an affective perception.
- subjective truth:** Relation in aesthetical perfection as the congruence of a cognition with the laws of sensibility; also called aesthetical truth. Subjective truth refers to congruence of knowledge with the subject's mode of thinking.
- subjectively particular:** expedient or inexpedient for the dispositions of the Subject.
- subjectively singular:** expedient for equilibrium in the free play of imagination and understanding without involving harmony with the power of reasoning.
- subjectively sufficient ground:** a sufficient ground according to rules of determination in reflective judgment.
- subjectively universal:** expedient for a state of harmony or disharmony among all three powers of objective representation (imagination, understanding, and reasoning).
- sublimity (Erhabenheit):** the subjectively negative *momentum* of Quality in aesthetical reflective judgment. Sublimity is the feeling of satisfaction (when joined to *Lust*) or dissatisfaction (when joined to *Unlust*) grounded in materially intellectual *Lust* or *Unlust*. It serves as an activation function and marks a moment in time with the second transcendental schema of Quality (schema of kinematical form).
- subordinate concept:** a mark of a lower concept that is not immediately connected to that lower concept but rather has its connection made through one or more intermediate concepts. It is a mark of a mark. Also called a *remote mark*.
- subordinated:** a concept is subordinated to another concept when it is placed in a determinant judgment as standing under the latter concept. The higher concept is either the coordinate or the subordinate concept, the lower is the subordinated.
- subordination of means to end:** the hypothetical *momentum* of Relation in the categories of freedom.
- subsist:** to fix the *Dasein* of an object in a context for its real *Existenz*. The phrase "A subsists in B" means that the *Dasein* of A is understood in or by the context B in the structure of the manifold of concepts so far as there are meaning implications for A.
- subsistence:** the determinable in internal Relation as the *Dasein* of an object with respect to the notion of an accident. This Kantian term differs from the modern philosophical definition of "subsistence" associated with the work of the psychologist and philosopher Alexius von Meinong. Subsistence is the *materia in qua* for meaning implications that determine *Existenz* for the object in Nature. Put another way, subsistence

- is the notion of the *Existenz* of a substance. *See also*, inherence.
- substance:** the notion of a transcendental object persistent in time; synonymous with Kantian substance.
- substance and accident** (subsistence and inherence): the pure *a priori* notion of an Object; *see* Table of *Realdefinitions* of the Categories.
- substantial thing:** a thing for which its concept includes the notion of substance & accident in every context in which the object is predicated as a thing.
- substitution coordinator:** the constitutive function by which schemes are accommodated to assimilate other Piagetian objects as aliments of the scheme; also called the permutation coordinator, the permutator, and coordinator C.
- structuring:** in the logical-judicial perspective the differentiation function in the synthesis in objectivity.
- succession** (*Folge*): the *modus* of time involving continuity in the *Existenz* of an object between moments in time.
- sufficient:** requiring nothing in addition in order to always distinguish one determination from all others.
- sufficient condition:** a proposition *A* is a sufficient condition of a proposition *B* if *B* must be true when *A* is true.
- sufficient mark:** a mark of an object is sufficient if the object can always be recognized by the recognition of the mark. Otherwise the mark is insufficient.
- summum bonum:** the Ideal of a perfect realization of the conditions demanded under the categorical imperative of pure practical Reason. *Summum bonum* is the Ideal of unconditioned coherence in a practical context and is the standard gauge of practical perfection.
- supersensible:** having no sensible representation by the human senses.
- symbol (Kantian):** an intuition so far as it serves only as a means of representation through concepts. A symbol is given a meaning through the presentation of an object.
- symbol (Piagetian):** in Piaget's theory, a private, internal, endogenous representation that signifies something else.
- symbolizing** (semantic): the making of a material *nexus* of activity fields that grounds the notion that somatic activities carry information.
- syncretism:** the tendency in cognition to coalesce as much in sensibility as is possible in the intuition of an object under the schema of the notion of unity in Quantity and the schema of the notion of substance-and-accident in Relation. Syncretism is the complementary tendency to juxtaposition.
- synesthesia:** a rare neural condition, first documented by Francis Galton in 1880, in which otherwise normal people experience the blending of two or more senses. For example, the synesthete might experience a bitter taste while touching an object with his hands.
- syntaxing:** the *a priori* ability to construct somatic sentences.
- synthesis:** the act of combining diverse representations. Synthesis is an act of the spontaneity of the power of representation and, therefore, constitutes an act of understanding.
- synthesis in continuity:** the synthesis of organic unity of reflective judgment and adaptive *psyche*. In terms of the four heads of representation, the synthesis in continuity is represented by the functions of objectivity (Quantity), the aesthetic Idea (Quality), the judicial Idea (Relation), and Meaning (Modality). The fundamental principle for the synthesis in continuity is the general law of continuity (*in mundo non datur saltus, hiatus, casus, fatum*).
- synthesis of apperception:** the synthesis of the unity in the state of consciousness.
- synthesis of appetition:** reasoning insofar as it pertains to the regulation of actions.
- synthesis of apprehension:** the synthesis of data of the senses to produce representations of sensibility as intuition and affective perception.
- synthesis of comprehension:** a synthesis of apprehension in which concentration is involved and in which the *materia ex qua* of intuition has its source from concepts.
- synthesis of form:** the assertoric idea of Modality in transcendental topic from the judicial Standpoint. Synthesis of form positions *materia* in sensibility in the place of determination of form.
- synthesis of matter:** the problematic idea of Modality in transcendental topic from the judicial Standpoint. Synthesis of matter positions *materia* in sensibility in the place of the determinable for perception.
- synthetic aggregation:** presentation of a manifold of comparates in sensibility. It is the singular function of Quantity in the 2LAR of the presentment of Reality and belongs to the power of imagination.
- synthetic composition:** the making of a determinant judgment through synthetic representation.
- synthetic integration:** combining analytic opposites to produce a synthetic union (a unity) of the two.
- synthetic representation:** the act of making a new representation such that the made representation is regarded as the product of synthesizing two or more other representations in a unity of representation.
- system:** (1) in Critical epistemology, the unity of various knowledge under one Idea; the object that contains this unity is called 'the system'; (2) from the practical Standpoint of Critical ontology, a set of interdependent relationships constituting an object with stable properties, independently of the possible variations of its elements.
- systematic:** having the character of a system.
- talent:** a superior ability in comparison with similar abilities of others.
- tangible education:** Relation in the 2LAR of the applied metaphysic of public instructional education.
- tangible power:** *see* power of a person.
- taste** (*Geschmak*): the aesthetical capacity for judgmentation of an object or mode of representation through a subjective satisfaction or dissatisfaction in which there is no objective interest. Taste is a selection of that which is generally engaging according to the laws of sensibility.

- teacher:** the person who, through communication or some other action, enables a learner to acquire a learning.
- tectly processive:** the transition region octant of the D-PIPOS circumplex between the central Driver personality style and the central Analytic personality style.
- tectly processive axis:** the vector axis in the D-PIPOS circumplex model that defines the center of the tectly processive overlap octant.
- teleological reflective judgment:** the judgment of *nexus* in reflective judgment. Teleological judgments form connections of desiration for the manifold of Desires under the principle of logical formal expedience in Nature.
- teleological reflective judgment, Quality in:** the idea of Quality in teleological judgment is the judgment of well-being and ill-being in formal expedience.
- teleological reflective judgment, Quantity in:** the idea of Quantity in teleological judgment is composition of acts of motoregulatory expression.
- tenet (Satz):** a practical fundamental principle that contains a general determination of will that has multiple practical rules under it. When a tenet is recognized as a proposition having the logical Quantity of the particular it is called a maxim. When a tenet is recognized as having the logical Quantity of the universal it is a law.
- tenet of means:** a theoretical categorical imperative stating that a person ought to always act so that he takes humanity, both in his own person and at the same time in the person of every other human being, always as an end and never merely as a means alone.
- tenet of moral legislation:** a theoretical categorical imperative stating that a person ought to act in such a way that the maxim of his will always can hold good at the same time as a principle of universal legislation.
- tension:** an object referred to by a feeling of *Lust* or *Unlust* subsisting in the motivational dynamic with 2LAR structure {expression of interest, affirmation of reevaluation, enforcement of law, groping for equilibration}.
- Theilung:** division, i.e. a dividing what is contained in an Object into distinct higher marks that contain the Object under them. *See* Division. [9: 146]
- Theology, Rational:** one of the branches of Critical metaphysics proper; Kant inherited this term from the rationalist philosophy of Wolff, which was the dominant philosophy in Germany prior to Kant.
- theology, religious:** a doctrine of God or gods.
- theoretical:** pertaining to thinking and reasoning.
- theoretical objective validity:** *see* objective validity.
- theoretical Standpoint:** *see* Standpoint.
- theoretically categorical imperative:** an action concept placed in the manifold of concepts by which a person objectively understands his moral tenets. It reflects a practical hypothetical imperative.
- thing (Ding):** an object when regarded in terms of the possibility of actual or necessary *Existenz* independent of the Organized Being who represents that object in concepts. Representation and thing are regarded as being ontologically distinct. The highest non-transcendent concept of a thing is the idea of a *noumenon*. *See also*, substantial thing, un-thing.
- thinghood:** the character of a structure within the manifold of concepts that signifies the object of appearance can be regarded in thinking as being a thing. The condition of thinghood requires structuring of the manifold under the categories of reality and unity. The rational standard of thinghood subsists in the Idea of *ens originarium*.
- thing-in-itself (Ding an sich):** a thing thought in terms of a concept containing the negation of the Relation of community between the thing and the Organized Being who thinks the thing and yet regarded in terms of it having a determined inner *Existenz*. The idea of a thing-in-itself is a transcendent, not a transcendental, concept. From the judicial Standpoint a thing-regarded-as-it-is-in-itself (*Ding an sich selbst*) is a thing-as-we-cannot-know-it.
- thinglike:** that which is signified in the structure of the manifold of concepts by the category of unity. In conceptual composition the category of unity alone suffices to determine an object and is a necessary but not sufficient condition for the object to be regarded in thinking as possessing the character of thinghood.
- thinking:** (1) operationally, cognition through concepts; (2) functionally, the process of equilibration insofar as it pertains to mutual interactions among the processes of apprehension & apperception, imagination, determining judgment, and reflective judgment.
- thinking Nature:** The aspect of the Organized Being model pertaining to the theory of cognition and perception insofar as cognition and perception are phenomena of *Self-Existenz*.
- time:** the formal ordering structure given to empirical intuition in regard to the pure form of inner sense; properly called *subjective* time to distinguish it from objective time. Subjective time is objectively continuous, which merely means that succession in perception allows no break or gap. The conceptual representation (human understanding) of subjective time requires time to be represented as a multi-dimensional timescape. Such a representation is called subjective space-time. *See also* *space*.
- time, objective:** the empirical Object of the noumenal idea of that-by-which two otherwise identical events at the same place in objective space can be distinguished. *See also*, logical order.
- time-content:** the transcendental schemata of Quality in time-determination.
- time-determination (Zeitbestimmung):** the act of determining the presentation in inner sense of an intuition in regard to the synthesis of time, the synthesis of perception ('filling time'), ordering in time, and embodiment of time ('time-quintessence') according to pure *a priori* rules of schematization by the power of imagination as judged for subjective expedience by aesthetical reflective judgment.
- time-order:** the transcendental schemata of Relation in time-determination.
- time-quintessence (Zeitbegriff):** the transcendental schemata of Modality in time-determination, regarded as the matter of the form of perfect coherence in

- sensibility in the *nexus* of subjective time.
- time-series:** the transcendental schemata of Quantity in time-determination.
- tirocinium fori:** training for public life under the mentor-ship of an experienced teacher. *tirocinium:* the state of being new to a profession, public life, etc.; apprenticeship; youthful inexperience. *foris:* away from home; among strangers; in one's public life; among the people.
- titulum:** a legal heading under which an action, procedure, etc. is legally sanctioned.
- Tocqueville governance:** a mixed-form of civil governance subsisting in a linked system of distributed and non-hierarchical specialized sub-systems and institutions of governance all bound by a set of common general objectives of governance that provides a general orientation for *Schuldigkeit* for all of its offices, officers and agents. Also called an American Republic.
- topology:** (1) in mental physics, the doctrine of material place-space; (2) in mathematics, (a) the study of those properties of geometrical figures that are invariant under continuous deformation; (b) the collection of open subsets in a topological space.
- topological space:** a universal set X of elements x with an assignment of neighborhood systems for every $x \in X$.
- totality:** see Table of *Realdefinitions* of the Categories.
- Toynbee challenge:** a situation or event provoking feelings of *Unlust* in a large enough fraction of the population of a Society such that: (1) a corporate state of non-equilibrium is set up in its corporate person; and (2) individuals and groups within the Society react to the provocation by expressing actions by which the Society undergoes adaptation dynamics that result in either: (1) successful social accommodation negating this particular corporate disturbance; or (2) repeated and unsuccessful attempts at corporate reequilibration that ultimately lead to a breakdown of the Society.
- Toynbee civilization:** a species of Toynbee society distinguished from a Toynbee primitive society. Toynbee found no permanent and fundamental difference by which a civilization can be distinguished from a primitive society, and hence a Toynbee civilization is an object of convention only.
- Toynbee proletariat:** (1) in Toynbee's history terminology, any social element or group which is in some way *in* but not *of* a given Toynbee society at any period in that society's history; (2) in social-natural contexts, any group of former citizens who have morally seceded from their former Community or Society and reverted to outlaw status with respect to those still belonging to their former association.
- Toynbee society:** a community of nations interacting with one another and in which are found common cultural features upon which are based a convention of definition naming them as composing a cultural unit.
- Toynbee universal state:** a single national community incorporating an entire Toynbee society in one political unit. Emergence of a Toynbee universal state is the mark of the last stage that precedes the fall of that civilization. An example is the Roman empire, which was the universal state in the last stage of Hellenic civilization.
- trajectory:** a sequence of points in an activity space or subspace.
- tranquility:** a state of mind that results from being sufficiently satisfied in relationship to one's general state of life and desiring nothing more or different in this relationship.
- transcendent:** surpassing the possibility of experience.
- transcendental:** necessary for the possibility of experience.
- transcendental affirmation:** the signifying (by the category of reality) of being-in-time for *materia in qua* of intuition.
- transcendental anticipation:** anticipation in the form of knowledge *a priori* that is necessary for the possibility of making perceptions through the synthesis of reproduction. Transcendental anticipation is the function that goes with the act of abstraction in the synthesis of sensibility.
- transcendental apperception:** the sense of awareness of an Organized Being of its own *Dasein* with no accompanying consciousness of its own *Existenz*; transcendental apperception can be described as the Organized Being's 'sense of aliveness'; the theoretical representation of transcendental apperception is called 'the faculty of pure consciousness.'
- transcendental denial:** the signifying (by the category of negation) of non-being-in-time for *materia in qua* of intuition.
- transcendental Ideal:** the practical object of the regulation by Reason of thinking which, in regard to the *nexus* in Reality, serves as the practical *a priori* standard for the perfection of knowledge (theoretical Standpoint) and of happiness (judicial Standpoint). Seen from the practical Standpoint the transcendental Ideal is called the *summum bonum*.
- transcendental Ideas:** the pure and *a priori* regulative principles of metaphysics proper for the regulation by Reason of the Organized Being's powers of judgmentation and understanding; the transcendental Ideas are: the psychological Idea, the cosmological Idea, the theological Idea, and the principles of Rational Physics, although Kant tended to call only the first three of these by the name 'transcendental Ideas.' see Summary of the Transcendental Ideas section.
- transcendental illusion:** an idea of a *noumenon* as a thing-in-itself lacking in objective validity because it transcends any possibility of actual experience.
- transcendental interest:** the principle of a capacity of *nous* which contains the condition under which alone that capacity is exercised. Pure Reason as the faculty of principles determines the interests of all powers of mind including its own [KANT 5: 119-120]. The supreme transcendental interest is congruence with the formula of the categorical imperative. All particular transcendental interests are principles of regulation in the spontaneity of the Organized Being.
- transcendental Logic:** the science of the laws of understanding and reasoning dealing with the origin, scope, and objective validity of pure *a priori* cognitive

- knowledge.
- transcendental meaning:** the composition of the teleological reflective judgment of a meaning implication by which a concept is given a symbolic meaning for its object.
- transcendental metaphysics:** the metaphysics of Critical epistemology and epistemological ontology.
- transcendental object:** an object whose actual *Dasein* is necessary for the possibility of experience.
- transcendental place:** a term referring to the transcendental origin of a representation as being through receptivity of the senses or spontaneity in understanding and judgmentation. The idea of a transcendental place is properly understood as an idea belonging to aesthetical perfection in the synthesis of sensibility because it is a functional idea of the dynamics of the synthesis of a conscious state of mind.
- transcendental reflexion:** the action through which one makes comparison-in-general (*Vergleichung*) of representations with the cognitive powers of mind and through which it is determined if the representations are to be likened to one another as belonging to one's capacity for understanding or one's sensuous intuition. The term refers to doctrine of method and not to any particular capacity of mind.
- transcendental philosophy:** that part of the metaphysics of Nature dealing with understanding and Reason in a system of ideas and first principles that refer to objects in general.
- transcendental schema:** one of the twelve imaginative time-determinations that condition the conceptual representation of objects and the form of the manifold of concepts.
- transcendental Subject:** the *noumenon* for which the Self is the appearance. The transcendental Subject regarded as an Object is understood as an Organized Being. The *idea* of the Self as transcendental Subject is the absolute reference point and standard gauge in thinking for all other ideas of the *Dasein* of other transcendental objects. This idea is also the absolute norm for certainty in holding-to-be-true.
- transcendental topic:** the structure of the dynamics of determining transcendental place in the aesthetical perfection of sensibility. Analytically, transcendental topic is understood in terms of the contrary opposite poles of representation in general, i.e. as identity & difference, agreement & opposition, the internal & the external, and determinable & determination. This is the 2LAR structure of representation in general. Judicially considered, transcendental topic is the objective of judgments serving aesthetical perfection in reflective judgment. From the judicial Standpoint transcendental topic is the determination of the transcendental place of affective perception in regard to acts of teleological judgment in seeking to realize aesthetical perfection. (See the synopsis of 2LAR structures; transcendental topic from the theoretical Standpoint is given by the general 2LAR of representation).
- transeunt:** having an outside effect. The term is contrary to immanent.
- transeunt interest:** the representation of formal expedience judged aesthetically as subsisting in the joining of the aesthetic manifold to appetitive power by which the interest values the *Existenz* of the object of desire as an end. Transeunt interest is the hypothetical *momentum* of value in aesthetical reflective judgment from the transcendental-judicial perspective.
- transformation:** an action in which one representation is changed into another representation.
- transgression:** any deed contrary to duty.
- transitive Relation:** the form of connection in which the concept of the connection is simultaneously the concept of an internal Relation and an external Relation.
- trichotomy:** a threefold Classification involving: (a) a higher concept as a condition; (b) a lower concept as the conditioned, i.e., a conditional; and (c) context concepts for the derivation of (b) from (a).
- Triebfeder:** see mainspring.
- truth:** the congruence of a cognition with its object.
- Truth:** the empty concept of a noumenon described as absolute and unconditioned truth transcending an Organized Being's power of knowledge and applying to things in themselves.
- type-of-motive:** The *nexus* of judgmentation in motivating acts determining how representations are to be synthesized in producing appetites in practical Reason. Type-of-motive is the Modality function in the motivational dynamic. Its problematic function is groping for equilibration. Its assertoric function is determination of *elater animi*. Its apodictic function is regulation of motivation.
- type I interaction:** a Piagetian interaction in which coordinations are missing.
- type II interactions:** a Piagetian interaction in which coordinations are included.
- type α compensation:** compensation behavior that consists of canceling a disturbance to equilibrium. It is constitutive of a primitive form of classification and underlies the behavioral phenomenon of ignorance.
- type β compensation:** the compensation behavior that transforms disturbances into variations by forming reciprocal relationships. Type β compensation behavior leads to a primitive form of seriation, i.e. produces an order structure containing at least two contrary partial orders, e.g. $A < B$ and $B > A$. The contrary of a partial order in such a structure is called its reverse partial order.
- type γ compensation:** compensation behavior consisting of the synthesis of types α and β compensations. Type γ compensation anticipates possible variations and transforms disturbances in reciprocal relationships into mere variations. This permits cancellation of variations and leads to the ability to construct reversible schemes.
- topic:** the exhibition of a tenet of practical judgment in a concept.
- Überlegung:** 1) reflexion; 2) consideration. Kant's usage of this term is context-dependent and depends on whether one is talking about the act of synthesis in sensibility *per se* (reflexion proper) or the act of

synthesis in the context of judgmentation in general (consideration).

unbelief: 1) in the wide sense, unquestioned holding-to-be-false on the basis of a merely subjective sufficient reason and without consciousness of doubt; 2) in the narrow (cognitive) sense, a subjectively inalterable assertion of falsity; 3) in logical-judicial perspective the negative function of Quality in the synthesis of Meaning.

unbinding (semantic): to make an activity field association by means of competition among activities.

uncivic: pertaining to conduct or behavior by an individual that is contrary or contradictory to civic action.

uncivic conduct: individual conduct that is hostile to the interests of another person in the Community.

uncivic social interaction: a social transaction in which a person transgresses a civic Duty, to the fulfillment of which he is pledged by the terms of a social contract.

uncivil convention: a form of association where no pretense of having mutual relationship serve the social-natural purpose of a civil convention is made.

unconditioned: 1) having no higher connection in the series *a parte priori* in the manifold of concepts; 2) that which is represented in the manifold of concepts as unconditioned.

understand: 1) to conceive by means of concepts; 2) to synthesize a structure of concepts by means of a process of judgmentation.

understanding (*Verstand*): 1) the capacity for making a cognizant structure of rules by means of representations; 2) the state of empirical knowledge determined by such a structure of rules. Kant provided various specific examples of characteristic marks of the unity of knowledge wrought through this structure, e.g. the unity of apperception in regard to the synthesis of imagination. Understanding in the sense of explanation 1 speaks to the *Dasein* of the phenomenon, whereas understanding in the sense of explanation 2 speaks to the *Existenz* of the phenomenon. Viewed as an object from the theoretical Standpoint, the matter of understanding subsists in the action of making judgments, its form is constituted by the lawful structure of the manifold of concepts as this is determined through acts of judging according to global rules for structuring the system of Nature.

unity: the form of composition in the manifold of concepts that constitutes the representation of an object. There are two forms by which a unity can be represented in the manifold of concepts. When the subject-concept has no sphere, it is a unity in a series *a parte priori* of combinations in determinant judgments. Such a concept terminates the series of combinations *a parte posteriori*, its object is an *individual*, and the representation in Quantity is one of identification. When the concept has a sphere of lower concepts, such that all these lower concepts are also either entirely contained in or entirely excluded from the sphere of another and still higher concept combined *a parte priori* with the object-concept, then the object is a unity-of-a-whole, i.e. its concept is a genus for lower concepts. In this case the

representation of Quantity is one of integration of parts to compose a whole. Note that these usages of the term “unity” are distinct from the category of unity (*see* unity, notion of).

unity, notion of (*Einheit*): one of the categories of Quantity in Kant’s primitive notions of understanding; *see* Table of *Realdefinitions* of the Categories.

unity of faculties: the idea of identification in the 2LAR of the sensorimotor idea; specifically, the Quantity of the transcendental sensorimotor idea. It is the idea of Self-organization in terms of the logical coordinates of mind and body.

unity of motivation: the problematic function of the judicial Idea by which the accommodation of perception in reflective judgment is made the noetic counterpart to the reciprocal co-determination of somatic action.

unity of purpose: the over-arching practical implication necessitating a unity of meaning implications in an action from moment to moment in time. The unity of purpose in divers presentations of desiration is that which can be found in common among them in practical judgment through a synthesis of practical reflexion and practical abstraction.

universal judgment: the logical momentum of Quantity in judgments in which the sphere of the subject concept is either entirely contained in the sphere of the predicate concept or entirely excluded from the sphere of the predicate concept.

unjust: anything that breaches or contradicts the condition of a social contract.

unjust law: a legislated law in a Society’s legal code that is incongruent with the Society’s social contract.

Unlust (pronounced ‘un-loost’): *Lust per se* in its negative or repulsive character of an adaptation towards abolishing the actual *Existenz* of some condition of desiration that is judged as inexpedient for equilibrium. *see also*, *Lust per se* and *Unlust*.

unreal: lacking objective validity or lacking congruence between the object and its concept in some particular context. This term is always relative to context and so it is never correct to try to use this term to express an absolute. The idea of “absolutely unreal” is transcendent and self-contradictory in any ontological usage. The phrase “absolutely unreal” is correctly understood as a phrase synonymous with “objectively false.”

Unsache-thing: an event; a “happening.” The *Unsache*-thing is an object regarded in the empirical reflective perspective as a change-in-Nature. Whereas a *Sache*-thing is regarded as a thing-in-the-world (substantial thing), the *Unsache*-thing is not regarded as “a thing in the world” but rather merely “a natural happening or occurrence.” It is an “unsubstantial thing.”

unselfish interest: an interest-object for which the concept is not immediately conditioned by a concept of a Duty-to-Self. Unselfish interests are interest-objects for which the concept of the object is conditioned by an episyllogism standing under a grounding concept of reciprocal Duty.

un-thing (*Unding*): an object regarded as a non-thing. The cognition of an un-thing is a judgment that it is

- not possible for the object to exist (have *Dasein*) as a transcendental object-in-the-world because no real unity of appearances is possible that does not contradict in the representation of the *Existenz* of the object. Thus, an un-thing is an object for which no real meaning *as a thing* is possible. A four-sided triangle is an example of an un-thing. The logical *momentum* of Quality for an un-thing is not the negative but, rather, the infinite (the concept of the un-thing is set outside the spheres of all concepts of objects that can possibly be given real unity in appearances as things, e.g. “un-thing is not-a-thing”).
- unwealth:** lack of what is practically needed to attain a state of satisfaction.
- Urtheil:** 1) when used in epistemological contexts, a representative judgment; 2) when used in the context of formal logic, a judgment regarded as a proposition. *See* judgment, proposition.
- utility:** having the character of being usable as or for a wealth-asset.
- valid:** well grounded in transcendental principles.
- validation (practical):** a determination of appetitive power permitting motoregulatory expression of all or parts of the manifold of Desires. Strictly speaking, validation is not a positive act of practical Reason. The act of Reason would be called invalidation, i.e. the veto of an act of teleological judgment preventing motoregulatory expression. Validation of the motivational dynamic merely implies the absence of a conflict between the motivational dynamic and the requirements of the categorical imperative of pure practical Reason.
- validation (practical notion of):** the affirmative *momentum* of Quality in the categories of freedom.
- validity:** satisfying the condition of being valid.
- valuable:** the ability to value a representation.
- valuation:** the practical validation of actions as being in formal compliance with the condition of the categorical imperative of pure practical Reason.
- value:** the form of an affective perception of a desire presented in an aesthetic Relation of sense of interest and understood from the judicial Standpoint. A value is referenced to the somatic *Kraft* of *psyche* through the synthesis of objectivity in judicial continuity. It is referenced to appetitive power mediately through the synthesis of desiration in an act of teleological reflective judgment.
- value, absolute:** a practical notion for which the Ideal is a primitive value from which all other values obtain what is specifically valuable about them.
- value axiom of corporal social education:** corporal social education is effected through physical activities designed to provoke and orient the learner's development of a social value system congruent with the social contract of his Society.
- value in attending:** the singular function of the act of affective perception that identifies a manifold of sense data in sensibility as an object of inner sense.
- value in reasoning:** the universal function of the act of affective perception in integrating the manifold of sense data into the cycle of thought for the Self-regulation of the overall process of judgmentation.
- value, intrinsic:** a term introduced by Dewey in practical contexts for which the Critical *Realerklärung* is: a Critical value having for its form of Relation the *momentum* of immanent sense of interest empirically vested in anticipation of satisfaction made actual by an action. Here the object of satisfaction is the action as an Object.
- value, instrumental:** a term introduced by Dewey in practical contexts for which the Critical *Realerklärung* is: a Critical value having for its form of Relation the *momentum* of transeunt sense of interest empirically vested in anticipation of satisfaction made actual by means of an action. Here the object of satisfaction is the outcome of the action.
- value in understanding:** the particular function of the act of affective perception that differentiates a part of the manifold of sense data by associating it with objectivity and the power of determining judgmentation in thinking.
- value per se:** the unity of the value structure regarded as the substratum upon which all particular values are viewed as limitations.
- value, practical:** the unity of a complete system of transcendental affirmations, negations, and limitations determining the value of an act.
- value-satisfaction:** (1) in the context of an Organized Being (a human being), the experience of a satisfaction resulting from an act of valuation in appetitive power; (2) in the context of a corporate person, what is measured by the degree of global non-equilibrium in the cyclic dynamics of social interactions within the corporate person. This is a measure of social-economic utility Progress that is available to be achieved.
- value structure:** the practical manifold of rules insofar as this structure is viewed in a context with the presentations of reflective judgment. A value structure is a system of self-organizing transformations through adaptation, in relationship to which values constitute conditions for the assertion of rules.
- variation:** in Piagetian terminology, a variation is a difference that does not constitute a disturbance.
- Venn diagram:** a diagram representing the contents (intension) of a concept. Venn diagrams were introduced in 1881 as a topological model of Boole's algebra of logic. *See also* Euler diagram.
- Verhältniß:** relationship. The term was used by Kant in distinction from *Relation* and is generally non-technical.
- verifact:** a Margenau construct from which predictions are made and verified. *see also*, construct (Margenau).
- Verknüpfung:** connection, *nexus*.
- Vermögen:** capacity regarded as the potential power to act. When this capacity is realized by acting it is a *Kraft*.
- Vernunftmäßigkeit:** moderation of Reason. A rule of *Vernunftmäßigkeit* is a subjective regulation of judgmentation under which the perfection of the global *nexus* of the manifold of concepts is carried out. Inferences of induction and analogy are examples of rules of moderation of Reason. The first principle of

- Vernunftmäßigkeit* is connection of all concepts of objects with the transcendental idea of context.
- Verpflichtung:** commitment-to-obligation.
- versatility:** a measure of the degree to which an individual demonstrates an ability to modify his interpersonal behavior style to better conform to the habitual interpersonal styles of other people.
- Verstandes-Actus:** any or all of the processes in the three-fold synthesis of sensibility (comparison, reflexion, and abstraction).
- virtue:** the individual's constant disposition (unwavering attention) to carry out his duties [Kant, 27: 492].
- virtue, civic:** virtue in the context of citizenship.
- Volks-society:** an Ideal of pure Reason subsisting as an *Unsache*-thing of life-reasoning in the progression from natural society to free society to ideal society.
- Vorstellung:** representation.
- Vorstellungsfähigkeit:** *see* faculty of representation.
- wage earner:** a person who exchanges his labor services for wages paid to him by another person (called his employer).
- wages:** any form of economic stock-of-goods received by an individual in exchange for his labor services.
- want:** representation *in concreto* of a condition for adjusting accommodation of perception through behavior grounded in the causality of freedom according to particular standards of perfection *a priori*. Want is Quantity in the motivational dynamic. Its logically singular function is expression of interest.
- war:** any violent conflict between two or more Societies involving the application of deadly force against specific persons or groups of persons who another corporate person regards as an enemy.
- wealth:** *see* wealth-in-general. Its logically particular function is differentiation of Desires. Its logically universal function is organization of equilibration.
- wealth-asset:** any good for which its use negates unwealth.
- wealth-asset, economic:** a wealth-asset the use of which further perfects a person's tangible power.
- wealth-asset, education:** a wealth-asset the use of which further perfects a person's intellectual power.
- wealth-asset, health:** a wealth-asset the use of which further perfects a person's physical power.
- wealth-asset, political:** a wealth-asset the use of which further perfects a person's persuasive power.
- wealth-in-general:** that which is not unwealth.
- Weaver's model:** a mathematical form of depiction of an Organized Being or a social molecule of Organized Beings emphasizing the semantics aspect of Self-determination.
- well-being (das Wohl):** affective sensation signifying a reference to a state of pleasantness.
- welfare:** the state of being or doing well in life. The condition of being or doing well, however, can only be negatively judged in terms of the diminution and negation of *Unlust* because there is no real notion of a highest state of wellness, that notion being an infinite notion.
- Widerstreit:** real-opposition-in-Quality; *see also*, opposition.
- will:** the Modality of the power of choice in which the determination of appetitive power is logically apodictic and transcendently necessitated in regard to the manifold of practical rules. The *momentum* is necessitated determination of an appetite conforming to a practical tenet in the manifold of rules. Will is a capacity to beget objects according to the Organized Being's representation of these objects, and to determine appetitive power to act accordingly.
- Willkürskraft:** the power of choice.
- Willkürsvermögen:** the capacity for choice.
- wish:** the Modality of the power of choice in which the determination of appetitive power is logically problematical and transcendently possible. The Modality of wish refers to an act of appetitive power responding to a need of Reason without prior practical knowledge of what will satisfy this need.
- Wohlgefallen (complacentia):** *see* satisfaction.
- world:** all-that-exists; the universe. The context of the idea of world is one of composition, i.e. the world is regarded as the mathematical entirety of all appearances (under Kant's definition of the term "mathematics"). Thus the idea of world stands as matter in combination with the idea of Nature as form. *See also*, Nature.
- world, mental:** Nature as it pertains to *nous* and *psyche* in the Organized Being model; when used in the narrow sense, Nature as it pertains to *nous*.
- world, physical:** also called 'corporeal world'; Nature as it pertains to *soma* and environment in the Organized Being model.
- zweckmäßig:** expedient or practically functional.
- Zweckmäßigkeit:** expedience; the property of representations to suit or be fit for a purpose.
- Zweckverbindung:** purposive combination. A *Zweckverbindung* is a combination in metaphysical *nexus* made necessary under the principle of conformity to law in the process of determining judgment.

Quantity:

The category of **unity** (oneness) is:

- from the logical perspective, the notion of the scheme for representing extensive magnitude in a singular judgment;
- from the transcendental perspective, the notion of association in the determination of concepts as the *materia ex qua* of the synthesis of reproduction concordant with an aesthetic Idea insofar as this association pertains to identity in the extensive magnitude of the sphere of a concept;
- from the hypothetical perspective, the notion of the common context in the *Existenz* of all appearances;
- from the empirical perspective, the notion of a determined object.

The category of **plurality** (manyness) is:

- from the logical perspective, the notion of the scheme for representing extensive magnitude in a particular judgment;
- from the transcendental perspective, the notion of association in the determination of concepts as the *materia ex qua* of the synthesis of reproduction concordant with an aesthetic Idea insofar as this association pertains to difference in the extensive magnitude of the sphere of a concept;
- from the hypothetical perspective, the notion of sub-contexts in the form of every context;
- from the empirical perspective, the notion of determined appearances.

The category of **totality** (allness) is:

- from the logical perspective, the notion of the scheme for representing extensive magnitude in a universal judgment;
- from the transcendental perspective, the notion of association in the determination of concepts as the *materia ex qua* of the synthesis of reproduction concordant with an aesthetic Idea insofar as this association pertains to the completion of the extensive magnitude of the sphere of a concept;
- from the hypothetical perspective, the notion of a complete context as the integration of all sub-contexts into one context in the given whole of all appearances;
- from the empirical perspective, the notion of a real Object symbolizing a *res ipsa* ('thing in fact') under the principle of the Ideal of an *entis realissimi*.

Quality:

The category of **reality** is:

- from the logical perspective, the notion of the scheme for determining the intensive magnitude in an affirmative judgment;
- from the transcendental perspective, the notion of the form of compatibility in the determination of the *materia in qua* of intuition as agreement in the synthesis of comprehension and apprehension;
- from the hypothetical perspective, the notion of the sensible context of the appearance in an intuition;
- from the empirical perspective, the notion of making a transcendental affirmation of the quality of 'being something.'

The category of **negation** is:

- from the logical perspective, the notion of the scheme for determining the intensive magnitude in a negative judgment;
- from the transcendental perspective, the notion of the form of compatibility in the determination of the *materia in qua* of intuition as opposition in the synthesis of comprehension and apprehension;

- from the hypothetical perspective, the notion of the intelligible context in the concept of an appearance;
- from the empirical perspective, the notion of making a transcendental denial of the quality of 'being something.'

The category of **limitation** is

- from the logical perspective, the notion of the scheme for determining the intensive magnitude in an infinite judgment;
- from the transcendental perspective, the notion of the form of compatibility in the determination of the *materia in qua* of intuition as distinction in the synthesis of comprehension and apprehension;
- from the hypothetical perspective, the notion of the real context in a cognition of an appearance;
- from the empirical perspective, the notion of the divided Object in Reality and symbolizing in this Object an *ens priorem* under the principle of the Ideal of an *ens originarium*.

Relation:

The category of **substance and accident** is:

- from the logical perspective, the notion of the scheme for determining the objective form of a categorical judgment;
- from the transcendental perspective, the notion of the *materia circa quam* of transcendental anticipation in the determination of the connection of the concept in inner sense as immanent in the synthesis of reproduction;
- from the hypothetical perspective, the notion of the object as the formal condition of every context;
- from the empirical perspective, the notion of subsistence and inherence at the boundary of experience signifying the *Existenz* in Reality of a *Sache*-thing.

The category of **causality and dependency** is:

- from the logical perspective, the notion of the scheme for determining the objective connection as antecedent and consequent in a hypothetical judgment;²¹
- from the transcendental perspective, the notion of the *materia circa quam* of transcendental anticipation in the determination of the connection of the concept in inner sense as transeunt in the synthesis of reproduction;
- from the hypothetical perspective, the notion of a series of conditions in the appearance of contexts;
- from the empirical perspective, the notion at the boundary of experience signifying the *Existenz* in Reality of an *Unsache*-thing.

The category of **community** is:

- from the logical perspective, the notion of the scheme for determining the objective form of a disjunctive proposition;
- from the transcendental perspective, the notion of the *materia circa quam* of transcendental anticipation in the determination of the connection of the concept in inner sense as reciprocal in the synthesis of reproduction;
- from the hypothetical perspective, the notion of the World as the formal context of all objects;
- from the empirical perspective, the notion at the boundary of experience signifying *Existenz* in Reality of a state of Nature in the concept of an Object as an *ens superiorem* under the Ideal of *ens summum*.

Modality:

The category of **possibility and impossibility** is:

- from the logical perspective, the notion of the scheme for determining a problematic proposition solely through the power of spontaneity under the inducement of an aesthetic Idea in the synthesis of comprehension;
- from the transcendental perspective, the notion of the determination of a sign of possible expedience or inexpedience for a purpose in the determined concept that can be made part of the symbolic meaning vested in an intuition in the synthesis of apperception;
- from the hypothetical perspective, the notion of a possible (or impossible) context;
- from the empirical perspective, the notion that predicates the manner of a merely conceptual coherence of the concept in the context of Nature.

The category of ***Dasein and Nichtsein*** (actuality & non-being) is:

- from the logical perspective, the notion of the scheme for determining an assertoric proposition through the combined powers of receptivity and spontaneity under the inducement of an aesthetic Idea in the synthesis of apprehension;
- from the transcendental perspective, the notion of the determination of a sign of actual expedience or inexpedience for a purpose in the determined concept that can be made part of the symbolic meaning vested in an intuition in the synthesis of apperception;
- from the hypothetical perspective, the notion of an actual context (or non-context) of real experience;
- from the empirical perspective, the notion that predicates the manner of phenomenal coherence of an object in the context of experience.

The category of **necessity and contingency** is:

- from the logical perspective, the notion of the scheme for determining the marks of the conditions of experience in an apodictic proposition;
- from the transcendental perspective, the notion of the determination of a sign of necessary expedience or inexpedience for a purpose in the determined concept that can be made part of the symbolic meaning vested in an intuition in the synthesis of apperception;
- from the hypothetical perspective, the notion of a context made necessary (or made not necessary) by the condition that the context of every object must be true;
- from the empirical perspective, the notion that predicates the manner of systematic coherence in Reality under the principle of the Ideal of an *ens entium*.

The categories of understanding are constitutive functions for the synthesizing of determinant judgments. Each determinant judgment consists of one category drawn from each of the four divisions of Quantity, Quality, Relation, and Modality.

Acroam of appearances: every appearance of an object is represented in sensible intuition.

Acroam of apprehension: the synthesis of apprehension is necessary for the possibility of experience.

Acroam of co-existent representation: for all mental representations in an Organized Being there are reciprocal signals in its nervous and endocrine systems and vice versa, and these representations and signals are co-existent in time and reciprocally determining in a Relation of community.

Acroam of formal undecidability: Concepts beyond the horizon of possible experience are neither true nor false and the concept has no objective validity.

Acroam of ideas: the representation of a particular idea (concept of a noumenal object) necessarily requires the representation of a manifold of concepts.

Acroam of objective validity: an object of reason has objective validity only if the construction of its idea strictly follows the application of the categories of understanding to the production of concepts of a possible experience throughout the process of judgmentation.

Acroam of reciprocity in apprehension and imagination: the synthesis of apprehension and the synthesis of reproduction work in a relationship of complete reciprocity with each other.

Acroam of re-cognition: the synthesis of re-cognition in a concept is necessary for the possibility of experience.

Acroam of representation: the idea of representation-in-general is equivalent to the analytic division of a whole into two coordinate ideas: 1) the matter of composition; and 2) the *nexus* of form.

Acroam of reproduction: the synthesis of reproduction in imagination is necessary for the possibility of experience.

Acroam of transcendental apperception (Principle of the unity of consciousness): all perceptions belong to the single consciousness of the Subject and therefore must be capable of being combined in a necessary unity of the manifold of representations.

Acroam of transcendental consciousness: the logical representation of the faculty of consciousness is a synthetic principle *a priori* of a capacity of mind that is necessary for the possibility of the logical form of all cognitions, and this representation is the logical representation of transcendental apperception.

Copernican hypothesis: objects conform to our representation of knowledge rather than our knowledge conforming to objects.

Law of anticipation: synonymous with Law of expectation of similar occasions.

Law of association: concepts combined in the manifold of concepts are reproduced as *materia ex qua* of sensibility in the synthesis of reproduction. The law of association is a quantitative *modus* of the principle of interaction in the processes of judgment and is understood under the general idea of integration of concepts in a whole concept.

Law of the causality of freedom (Margenau's Law): The mathematical form of expression for the causality of freedom is such that this form can always be transformed by the reciprocity of *psyche* into another form in which it is expressible in terms of the notion of causality & dependency.

Law of the compatibility of ideas: concepts can be combined in the manifold of concepts only if the intuition of the combination is formally expedient for a purpose of pure Reason. The law of compatibility is a quantitative *modus* of the principle of interaction in the processes of judgment and is understood under the general idea of identification of concepts.

Law of continuity: the fundamental law of the synthesis of continuity. This law is expressed through four fundamental principles. In terms of the four titles of representation in general these principles are: (1) a leap is not given in the sensible world (*in mundo non datur saltus*); (2) a gap is not given in the sensible world (*in mundo non datur hiatus*); (3) chance is not given in the sensible world (*in mundo non datur casus*); (4) fate is not given in the sensible world (*in mundo non datur fatum*).

Law of expectation of similar occasions: the concept of a consequent proposition must be presented in intuition as an anticipation whenever the concept of the antecedent proposition is presented in intuition. This law of anticipation is a quantitative *modus* of the principle of interaction in the processes of judgment and is understood under the general idea of differentiation (among possible experiences).

Lust principle: orientation in acting is the determination (in an act) of an action judged expedient for the negation of the intensive magnitude of *Lust per se*.

Principle of affinity of concepts: the transition from general concepts to specific concepts of varieties in the manifold of concepts maintains continuity in Nature.

Principle of compatibility: the positive principle in the second psychological Idea regarded as a regulation for material truth in the synthesis of comprehension. The principle is: When the *materia ex qua* being presented in the synthesis of apprehension through the power of receptivity is re-cognized in a concept *B* that contradicts the scope of the subject concept *A*, then concept *B* must enter the synthesis of comprehension as a negative

magnitude.

Principle of the condition of state: there is a one-to-one correspondence between biological and apprehensive states.

Principle of Conformity to Law: all objects of Nature conform necessarily to the *a priori* laws which are the conditions of the possibility of experience.

Principle of the connection of conditions in a series (the cosmological principle): Reason regulates thinking such that if the conditioned is given, the *Dasein* of the whole sum of its conditions and, consequently, the absolutely unconditioned, is also to be practically presumed.

Principle of contradiction: of every two contradictorily opposed predicates, only one can apply to the object of a concept.

Principle of contradiction and identity: everything of which the contradictory opposite is false is true, and everything of which the contradictory opposite is true is false.

Principle of the disjunctive synthesis of the parts of a system: all objects are thought as limitations of one Object, the name of which is Reality.

Principle of the excluded middle: the inference from the negation of one contradictory opposite to the affirmation of the other is valid, and the inference from the positing of one contradictory opposite to the negation of the other is valid.

Principle of final purpose: the transcendental interest of the faculty of Reason. The principle is: The practical presupposition of a final purpose as the unconditioned condition of all empirical purposes is a necessary presupposition of pure Reason.

Principle of formal expedience of Nature: the transcendental interest of the capacity for the feeling of *Lust* and *Unlust*. The principle is: All acts of reflective judgment legislate for formal unity in Nature according to the expedience of representations for the categorical imperative of pure practical Reason.

Principle of *genera*: sameness of kind is necessarily presupposed in the manifold of a possible experience.

Principle of generalization: what belongs to many things of a kind belongs to the remaining ones.

Principle of happiness: the disposition to act on the basis of the matter of Desire (to make an appetite from this matter) is a pure purpose of practical Reason.

Principle of interaction in the processes of judgment: the reproduction by imagination of a concept as a comparate is grounded in the formal expedience of the concept for a purpose of pure Reason and induced by the

sensorimotor Quality of seeming through an aesthetic Idea. This is a principle of *psyche* in the sensorimotor idea and is: 1) an emergent property in the Relation of reflective and determining judgments; 2) a physiological idea in terms of Quantity; 3) the Quality of seeming; and 4) a modal idea of sensorimotor meaning.

principle of lawfulness: the transcendental interest of understanding. The principle is: Understanding legislates all laws of appearances according to the categories of understanding under the transcendental ground of unity of apperception [A: 127].

Principle of real unity of the empirical Self: the division of the representation of the Self in terms of mind and body is merely a logical division.

Principle of reflection: empirically determined concepts can be found for all natural things.

Principle of specification: 1) difference in kind is necessarily presupposed in a manifold of possible experience and; 2) things of one kind which we know to agree in much also agree in the remainder as we know it in some of this kind but do not perceive it in the others.

Principle of sufficient reason: every inference requires a ground but if one false consequence flows from the cognition of the ground then the ground is also false.

Principle of thorough-going determination: of all possible predicates of things insofar as they are compared with their contradictory opposites, one of these predicates must apply to the thing.

Principle of transcendental anticipation: the unconditioned unity of all relationships is grounded in the *a priori* anticipation of the form of connection of perceptions in time according to the *modi* of persistence, succession, and coexistence.

Principle of the unity of consciousness: see acroam of transcendental apperception.

Transcendental Ideas: for the summary of the Critical acroams expressed by the transcendental Ideas of Rational Physics, Psychology, Cosmology, and Theology see Summary of the Transcendental Ideas.

The acroams and principles listed in this section are theorems of Critical metaphysics grounded in regulation of mental processes by transcendental Ideas under the Copernican hypothesis.

I. Rational Physics

The General Idea – Unity in the synthesis of appearances.

Quantity (Axioms of Intuition)

Theoretical Standpoint – As regards their intuition, all appearances are extensive magnitudes.

Judicial Standpoint – All intuitions are extensive magnitudes.

Practical Standpoint – The extensive magnitude in an intuition is the aggregation of effects in sense of those practical acts of appetitive expression that are validated under the manifold of rules.

Quality (Anticipations of Perception)

Theoretical Standpoint – In all appearances the sensation, and the real which corresponds to it in an object, has intensive magnitude.

Judicial Standpoint (feeling of closure in the structure of sensibility) – The intensive magnitude (degree) of sensation presents the complete condition for marking sensibility at a moment in time.

Practical Standpoint – The degree of perception is a consequence of the regulation of sensibility through validation of acts of reflective judgment.

Relation (Analogies of Experience)

Theoretical Standpoint – As regards to their *Dasein*, all appearances stand *a priori* under rules of the determination of their relationship to each other in one time.

Judicial Standpoint – Experience is possible only through the representation of a necessary connection of perceptions.

Practical Standpoint – The rule of determination of relationships in perception is the enforcement of continuity in *Self-Existenz* by acts of validation in practical Reason.

First Analogy (Principle of Persistence)

Theoretical Standpoint – All appearances contain the persistent (substance) as the object itself, and the changeable as its mere determination (the way in which the object exists).

Judicial Standpoint – Motoregulatory expression persists through a determination of the appetitive power of Reason.

Practical Standpoint – All non-autonomic actions contain an appetite as the persistent in the changeable appearances of the action.

Second Analogy (Principle of Generation)

Theoretical Standpoint – Everything that happens (begins to be) presupposes something that it follows in accordance with a rule.

Judicial Standpoint – All actions of an Organized Being follow a principle of acting to extinguish the intensive magnitude of *Lust per se*.

Practical Standpoint – Every non-autonomic action is connected in a series in subordination to the practical unconditioned rule of acting to negate the degree of *Lust per se*.

Third Analogy (Principle of Community)

Theoretical Standpoint – All substances insofar as they are coexistent stand in thorough-going community.

Judicial Standpoint – Motivation is cause of an effect in appetite, and appetite is at the same time cause of an effect in motivation.

Practical Standpoint – All actions of equilibration involving multiple differentiable schemes are conditioned and co-determined by structures of coordinations in the manifold of practical rules.

Modality (Postulates of Empirical Thinking in General)

First Postulate (Postulate of possibility)

Theoretical Standpoint – What agrees with the formal conditions of experience is possible.

Judicial Standpoint – The representations in sensibility and the motor faculties of the Organized Being are such that the former can be joined to specific capacities for actions in the latter.

Practical Standpoint – Those acts that cannot be validated under the conditions of the manifold of rules are impossible.

Second Postulate (Postulate of actuality)

Theoretical Standpoint – What coheres with the material conditions of experience (sensation) is actual.

Judicial Standpoint – That which coheres with the material conditions of meanings (somatic motoregulatory expression) is actual.

Practical Standpoint – The act of reflective judgment that coheres with the conditions of the manifold of rules becomes an action.

Third Postulate (Postulate of necessity)

Theoretical Standpoint – That whose context with the actual is determined in accordance with the general condition of experience is necessary (exists).

Judicial Standpoint – Necessity takes its *Realerklärung* from regulation by practical Reason which enforces coherence in Meaning.

Practical Standpoint – That whose context with the actual is determined in accordance with general conditions of valuation is made necessary (necessitated).

II. Rational Psychology

The General Idea – Absolute unity of the thinking Subject.

Quantity (Principle of unconditioned unity in constitution)

Theoretical Standpoint – Unconditioned unity in the multiplicity in time.

Judicial Standpoint – Unconditioned functional unity of affective and objective perception in sensibility.

Practical Standpoint – Unconditioned unity of the rules of action in the multiplicity in subjective time.

Quality (Principle of unconditioned subjective unity)

Theoretical Standpoint – Unconditioned unity of Quality in experience (knowledge can have no objective validity unless all objects of experience are regarded as appearances).

Judicial Standpoint – Unconditioned unity in compatibility (the division between objective and affective perception is a merely logical division; affective and objective perception in combination make up the complete state of conscious representation).

Practical Standpoint – Unconditioned unity of value (compatibility of desires and the rule structure).

Relation (Principle of unconditioned unity in relationships)

Theoretical Standpoint – Unconditioned unity of all relationships.

Judicial Standpoint – Unconditioned unity of all relationships is grounded in the *a priori* anticipation of the form of connection of perceptions in time according to the *modi* of persistence, succession, and coexistence.

Practical Standpoint – Unconditioned unity of all three-way relationships of interest, valuation, and cognition.

Modality (Principle of unconditioned unity of apperception)

Theoretical Standpoint – Unconditioned unity of *Dasein* in space (that which exists is unitary).

Judicial Standpoint – Unconditioned unity in apperception of all perceptions in the interrelationships of meaning.

Practical Standpoint – Unconditioned unity in the apperception of coherence in the Ideal of *summum bonum*.

III. Rational Cosmology

The General Idea – Absolute completion in the series of conditions.

Quantity

Theoretical Standpoint – Absolute completeness of the composition of the given whole of

all appearances (everything is lawfully determinable).

Judicial Standpoint – Absolutely complete equilibrium in judgmentation through the suppression or equilibration of innovations.

Practical Standpoint – Absolute completeness in the composition of all wants.

Quality

Theoretical Standpoint – Absolute completeness in the division of a given whole in an appearance (everything has a matter of origin; nothing comes from nothing).

Judicial Standpoint – Absolute completeness in a common ground of beliefs in all reflective judgments.

Practical Standpoint – Absolute value in the division of a given whole of *Existenz*.

Relation

Theoretical Standpoint – Absolute completeness in the origin (beginning) of an appearance generally (everything has an original cause).

Judicial Standpoint – The causality of freedom is the absolute beginning of all appearances.

Practical Standpoint – The origin of appearances through conformity with an equilibrated structure of practical rules (there is a reason for everything).

Modality (acrom of satisficing Reason)

Theoretical Standpoint – Absolute completeness as regards the dependence of the *Dasein* of what is changeable in appearance (nothing happens by fate).

Judicial Standpoint – The *I* of transcendental apperception is the unconditioned condition for thinking the *Dasein* of any object.

Practical Standpoint – Reason continues acting to equilibrate until empirical consciousness of equilibrium is achieved; absolute completeness of the changeable in appearances is sought through apperception of *Existenz* in relationship to the transcendental Ideal of the *summum bonum* (practical Reason continues acting to equilibrate through ratio-expression until it achieves empirical consciousness of a state of equilibrium).

IV. Rational Theology

The General Idea – Absolute unity of the condition of all objects of thinking in general.

Quantity (*entis realissimi*)

Theoretical Standpoint – Synthesis of all possible predicates in one Object.

Judicial Standpoint – Synthesis of all possible aesthetic predicates of expedience for happiness.

Practical Standpoint – Principle of synthesis of all practical perfections in one Object,

namely *universal law* subsisting in a manifold of rules.

Ideal for understanding: A real object is (has) one-ness (unity; *einheit*).

Quality (*ens originarium*)

Theoretical Standpoint – The Quality of thing-hood requires that the representation of a thing contain a fundamental notion of the real in appearance standing in agreement with the notion of the oneness of a thing.

Judicial Standpoint – Happiness is the original Quality in the affective state of being from which all desires are derivative as limitations.

Practical Standpoint – The regulative principle of good choice under an original Ideal of absolute goodness (choices seek perfection in the Ideal of *summum bonum*).

Ideal for understanding: The *Existenz* of every real object is predicated from grounds.

Relation (*ens summum*)

Theoretical Standpoint – The representation of a thing in Reality must contain a notion of substance and accident and be connected in a series of conditioned to condition.

Judicial Standpoint – Aesthetic context in the presentation of Reality is connection of desire in a manifold of Desires.

Practical Standpoint – Structuring the context of actions in the manifold of rules in Relation to a transcendental Ideal of *summum bonum* (no action is without purpose).

Ideal for understanding: All real things have a context within All-of-Reality.

Modality (*ens entium*)

Theoretical Standpoint – The reality vested in all things through their concepts is a held-to-be-necessary reality.

Judicial Standpoint – Perfection of the judicial Ideal of happiness is the coherence of satisfaction, expedience, desire, and the binding of these in the Ideal.

Practical Standpoint – Coherence of all actions with the Ideal of *summum bonum* (the law of the categorical imperative is absolute).

Ideal for understanding: All real things are necessarily coherent in All-of-Reality.

Summum bonum: The Ideal of a perfect realization of the conditions demanded under the categorical imperative of pure practical Reason.

Ideal for understanding:

entis realissimi – a real object is (has) one-ness (unity; *einheit*)

ens originarium – the *Existenz* of an object is predicated from grounds

ens summum – all real things have a context within All-of-Reality

ens entium – all real things are necessarily coherent in Reality

Synopsis of *Momenta* of Practical Judgment

Quantity

Instinct

- from the logical-practical perspective, the practical notion of a practical end in itself
- from the transcendental-practical perspective, the notion of somatic disequilibrium as a trigger for appetition with respect to *Lust per se*
- from the hypothetical-practical perspective, the notion of a practical rule
- from the empirical-practical perspective, the notion of a problematical congruence of an action with the Ideal of universal law

Appetite of Inclination

- from the logical-practical perspective, the practical notion of appetitions through stimuli
- from the transcendental-practical perspective, the practical notion of both somatic and noetic grounds of satisfaction with respect to *Lust per se*
- from the hypothetical-practical perspective, the notion of the structure of a maxim
- from the empirical-practical perspective, the practical notion of assertoric congruence of an action with the Ideal of universal law

Intellectual Appetite

- from the logical-practical perspective, the practical notion of appetition through motives
- from the transcendental-practical perspective, the practical notion of solely noetic grounds of satisfaction with respect to *Lust per se*
- from the hypothetical-practical perspective, the notion of the structure of an hypothetical imperative
- from the empirical-practical perspective, the practical notion of an apodictic congruence of an action with the Ideal of universal law

Quality

Validation

- from the logical-practical perspective, identification of a presentation of reflective judgment as a value
- from the transcendental-practical perspective, a transcendental affirmation of value
- from the hypothetical-practical perspective, the justification of an act
- from the empirical-practical perspective, the notion that an act is a good choice in serving the categorical imperative

Invalidation

- from the logical-practical perspective, differentiating a presentation of reflective judgment by marking it as disvalued in a particular circumstance
- from the transcendental-practical perspective, the transcendental affirmation of a disvalue
- from the hypothetical-practical perspective, negation of an action through the veto power of pure practical Reason
- from the empirical-practical perspective, the notion that an act is a bad choice in serving the categorical imperative

Reevaluation

- from the logical-practical perspective, the practical notion of contradiction placing value in an adaptation of a vetoed action for the purpose of conflict resolution (practical subcontrarity)
- from the transcendental-practical perspective, the notion of a practical act of intelligent limitation of an action
- from the hypothetical-practical perspective, the notion of a cause for ratio-expression

- accompanied by the veto of an act of motoregulatory expression
- from the empirical-practical perspective, the notion of an act as containing the ground for a purpose in an act of ratio-expression

Relation

Maintenance of Purpose

- from the logical-practical perspective, the practical notion of expression of appetite through rhythmic action expression
- from the transcendental-practical perspective, the practical notion of unity of purpose subsisting in the Relation of the action to the categorical imperative
- from the hypothetical-practical perspective, the practical notion of assimilating the acts of reflective judgment in a rule structure
- from the empirical-practical perspective, the practical notion of a final purpose

Subordination of Means to Ends

- from the logical-practical perspective, the practical notion of expression of appetite through regulations of action expression
- from the transcendental-practical perspective, the practical notion of unity of purpose in the seriation of appetites
- from the hypothetical-practical perspective, the practical notion of progressive organization of the manifold of rules
- from the empirical-practical perspective, the practical notion of a series of efficient causes

Coordination of Rules in a Means

- from the logical-practical perspective, the practical notion of expression of appetite through groupings of rules
- from the transcendental-practical perspective, the practical notion of unity of purpose through reciprocal determinations of appetites
- from the hypothetical-practical perspective, the practical notion of a tenet organization
- from the empirical-practical perspective, the practical notion of a determined equilibrium

Modality

Bonitas problematica

- from the logical-practical perspective, the notion that the act of practical judgment is grounded in the unexpected inexpedience of an actual consequence of an action
- from the transcendental-practical perspective, merely problematic judgment of the relationship of Desire with respect to the structure of the manifold of rules
- from the hypothetical-practical perspective, apperception of the absence of connection between the action and the transcendental Ideal of the *summum bonum*
- from the empirical-practical perspective, the practical notion of the possibility of the coherence of satisfaction, expedience, and desire

Bonitas pragmatica

- from the logical-practical perspective, the notion that the act of practical judgment is grounded in an inexpedience of anticipation prior to actual expression of the action
- from the transcendental-practical perspective, assertoric judgment of coherence or incoherence of Desire with respect to the structure of maxim in the manifold of rules
- from the hypothetical-practical perspective, apperception of a need to establish the connection of rule in the manifold of rules
- from the empirical-practical perspective, the practical notion of the actuality of the coherence or incoherence of satisfaction, expedience, and desire in the structure of the manifold of rules

Synopsis of *Momenta* of Practical Judgment

Bonitas moralis

- from the logical-practical perspective, the notion that the act of practical judgment is grounded in conflict originating in the manifold of rules itself
- from the transcendental-practical perspective, apodictic judgment of a made-necessary coherence or incoherence of Desire with respect to universal practical law
- from the hypothetical-practical perspective, apperception of a necessitated accommodation of the structure of the manifold of rules
- from the empirical-practical perspective, the notion of making a necessary coherence among satisfaction, expedience, and desire by means of the structure of the manifold of rules

Synopsis of *Momenta* of Reflective Judgment

Aesthetical Reflective Judgment

Quantity

the subjectively singular

- from the transcendental-judicial perspective, the sense of culmination in perception.
- from the empirical-judicial perspective, the private satisfaction in mere sensation (feeling).

the subjectively particular

- from the transcendental-judicial perspective, the sense of continuity in apprehension.
- from the empirical-judicial perspective, the presentation of a particular satisfaction combined with an object of desire.

the subjectively universal

- from the transcendental-judicial perspective, the sense of belief or unbelief (harmony).
- from the empirical-judicial perspective, the presentation of a general satisfaction in the state of *Existenz*.

Quality

pleasure

- from the transcendental-judicial perspective, the matter of composition in a reflective judgment presenting a subjectively affirmative feeling of material sensuous *Lust per se*. (When the feeling is *Unlust*, it is called displeasure).
- from the empirical-judicial perspective, the presentation of a transcendental affirmation of expedience for happiness (in the case of *Lust*) or ill-being (in the case of *Unlust*).

sublimity

- from the transcendental-judicial perspective, the matter of composition in a reflective judgment presenting a subjectively negative feeling of material intellectual *Lust per se*.
- from the empirical-judicial perspective, the presentation of a transcendental denial of expedience for happiness, denoting a lack.

beauty

- from the transcendental-judicial perspective, the matter of composition in a reflective judgment presenting a feeling of a state of equilibrium.
- from the empirical-judicial perspective, the presentation of a feeling of real satisfaction or dissatisfaction through the negation of *Lust per se*.

Relation

the subjectively categorical

- from the transcendental-judicial perspective, the sense of immanent interest as value vested in an object.
- from the empirical-judicial perspective, a *Sache*-desire symbolized by anticipation of the *Existenz* of a *Sache*-thing.

the subjectively hypothetical

- from the transcendental-judicial perspective, the sense of transeunt interest as value vested in the form of the manifold of sensibility in succession in time.
- from the empirical-judicial perspective, an *Unsache*-desire symbolized by an action anticipated to realize a satisfaction in an aesthetic context.

the subjectively disjunctive

- from the transcendental-judicial perspective, the sense of reciprocal interest as value vested in the form of the manifold of sensibility formally expedient in coexistence with the Subject's affective state.
- from the empirical-judicial perspective, Ideal-desire as a state of being expedient to a general

state of happiness symbolized in an idea of a tenet of Reason.

Modality

the subjectively problematic

- from the transcendental-judicial perspective, the feeling of tendency.
- from the empirical-judicial perspective, the feeling of hope/hopelessness symbolized by an object of desire judged possibly expedient for the aesthetical perfection of happiness.

the subjectively assertoric

- from the transcendental-judicial perspective, the feeling of presentment as the focus (*Lust*) or ignorance (*Unlust*) in apperception of an actual perception.
- from the empirical-judicial perspective, the feeling of liking/disliking for a symbolized object of desire judged actually expedient for happiness.

the subjectively apodictic

- from the transcendental-judicial perspective, a feeling of accord or discord with the general conditions of equilibrium.
- from the empirical-judicial perspective, the feeling of rightness/wrongness for a symbolized object of desire judged necessarily expedient for the aesthetical perfection of happiness.

Teleological Reflective Judgment

Quantity

scheme implication

- judgment reflecting the synthesis of the intentionally systematic in transcendental topic with the composition of a motoregulatory act in the natural schema of judgmentation
- from the hypothetical-judicial perspective, the teleologically singular extensive function of implication having a local meaning implication vested in the composition of a scheme in regulating the process of the constitution of empirical meanings

contextual implication

- judgment reflecting the synthesis of the intentionally contextual in transcendental topic with the generation of a topological neighborhood of space in the natural schema of judgmentation
- from the hypothetical-judicial perspective, the teleologically particular extensive function of implication for judging the meaning of sensibility as presenting an intentionally contextual representation of a plurality of contexts represented in an intuition in regulating the process of the constitution of empirical meanings

objective implication

- judgment reflecting the synthesis of the intentionally organized in transcendental topic with the presentation of a syncretic Obs.OS in the natural schema of judgmentation
- from the hypothetical-judicial perspective, the teleologically universal judgment of the meaning of sensibility for presenting a syncretic Obs.OS in regulating the process of the constitution of empirical meanings

Quality

real tendency

- judgment reflecting the synthesis of demand for agreement in transcendental topic with the natural schema of well-being
- from the hypothetical-judicial perspective, the synthesis of agreement in well-being for the coalescence in an empirical meaning of an action expedient for satisfaction of the feeling of *Lust* through type- β compensation behavior

real repugnancy

- judgment reflecting the synthesis of demand for *Widerstreit* in transcendental topic with the natural schema of ill-being
- from the hypothetical-judicial perspective, the synthesis of opposition in ill-being for the

coalescence in an empirical meaning of an action expedient for the abolition of the feeling of *Unlust* through type- α compensation behavior

implication of real significance

- judgment reflecting the synthesis of demand for equilibration in transcendental topic with the natural schema of happiness
- from the hypothetical-judicial perspective, the synthesis of a demand for equilibration through coalescence of presentations of sensibility for an Object that symbolizes a meaning for a concept through type- γ compensation behavior

Relation

reflective subjection

- judgment reflecting the synthesis of internal agent-patient Relation in transcendental topic with the natural schema of inference of ideation
- from the hypothetical-judicial perspective, categorical desiration as a judgment setting the focus of attention of the Organized Being

reflective expectation

- judgment reflecting the synthesis of external agent-patient Relation in transcendental topic with the natural schema of inference of induction
- from the hypothetical-judicial perspective, hypothetical desiration as a judgment of a rule of expectation

reflective transferal

- judgment reflecting the synthesis of interior agent-patient Relation in transcendental topic with the natural schema of inference of analogy
- from the hypothetical-judicial perspective, disjunctive desiration as a judgment determining an orientation of the synthesis of imagination

Modality

presupposing judgment

- judgment reflecting the synthesis of matter in transcendental topic with the natural schema of indifference
- from the hypothetical-judicial perspective, the phoronomic preference of problematical desiration by means of the repetition coordinator function when teleological reflective judgment is in free play with the synthesis of apprehension

demanding judgment

- judgment reflecting the synthesis of form in transcendental topic with the natural schema of attentiveness
- from the hypothetical-judicial perspective, the dynamic preference of assertoric desiration (demand for a specific action scheme) by means of the identification coordinator function when teleological reflective judgment is in free play with the synthesis of imagination

requiring judgment

- judgment reflecting the synthesis of presentation of belief in transcendental topic with the natural schema of coherence in context
- from the hypothetical-judicial perspective, apodictic desiration in generalizing assimilation by means of the substitution coordinator function when teleological reflective judgment is in free play with the full powers of judgmentation in general