

Critical Acroams and Principles

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 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 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 compare 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 the appendix on the Summary of the Transcendental Ideas.