

Glossary of Technical Terms

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.

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.

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 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.

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 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: 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: *see appendix of 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.

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 1LAR 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*.

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.

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-psychic-somatic activity is neither vetoed nor results in an act of ratio-expression by pure practical Reason is a ground of objectivity.

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: the equilibrating of assimilation and accommodation; also, the equilibrium so achieved. Adaptation is one of the two functional invariants of the

Organized Being (the other being organization).

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 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.

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 aggregation: presentation of a rule of re-collection 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: a principle of *nous-soma* reciprocity. *Psyche* is the faculty of animating principles in the Organized Being.

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 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 noetic organization: equilibration is the activity leading to closure of the cycle of affective interaction in a state of equilibrium.

animating principle of somatic organization: motivation is the accommodation of perception and motoregulatory expression is its assimilation.

animation: the reciprocal co-determination of *nous* and *soma* by *psyche*.

antecedent proposition (*antecedens*): the aggregate concept of a proposition which stands as the determining concept (condition) in the form of a hypothetical proposition.

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.

anticipation: knowledge through which I can recognize and determine *a priori* what belongs to empirical cognition.

***a parte posteriori*:** in the direction of an episyllogism, as from ground to grounded or condition to conditioned.

***a parte priori*:** in the direction of a prosyllogism, 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*.”

apodictically certain: combined with consciousness of necessity.

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.

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*): regarded from the practical Standpoint, the self-determination of the power of a Subject through the representation of something in the future as an effect of this self-determination. Regarded from the judicial Standpoint, the representation of an appetite has Desire for its matter; the determination under the manifold of rules (emotivity), constitutes the judicial form of an appetite. From the theoretical Standpoint appetite is 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*): 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. The three functions of Modality in the idea of appetitive power are *wish*, *choice*, and *will*.

applied metaphysic: a system of rational principles limited by and applied to the object of a science.

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.

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.”

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 a 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.

attribute (*consectaria, rationata*): a necessary mark (of an object) that is conditioned by other higher necessary marks.

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 aesthetic 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 presentation 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 presentation of Reality.

This *momentum* belongs to the aesthetic Idea. It is the presenting of a subjectively problematical sense of expedience.

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 aesthetic 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.

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).

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.

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).

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.

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.

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.

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 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. For the *Realdefinition* of each category see the appendix on the categories of understanding. The categories are primitive momenta of Critical Ontology.

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.

causality and dependence: the pure *a priori* notion of the connection of concepts in a real and necessary time-ordering for appearances; see the appendix on the categories for its *Realdefinition*.

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 (as its ground).

cause: the notion of the agency of a substance in containing the ground of the actuality of a determination of a change; 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 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 transcendently the *momentum* of actuality. 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).

circumstance (*circumstanz*): the outer connection in which an occurrence happens.

circumstance, sensuous: a circumstance involving sense-data.

clarity in appearance: the making of a clear representation.

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.

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.

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*): an objective perception generally involving representations of both an intuition and one or more concepts. A cognition always requires representation of an intuition; an intuition without a participating concept is a cognition in the narrow sense.

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: 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.

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.

community: the pure *a priori* notion of connection of concepts as reciprocally determined objects coexisting in time; see the appendix on the categories for its *Realdefinition*.

compare: one of two things which are compared.

Comparison: the *Verstandes-Actus* of comparison. *Comparison* is comparison in the context of a relationship between representation and the unity of consciousness.

comparison (*Comparison*): 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).

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.

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.

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*.

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.

connection (*Verknüpfung, nexus*): *see nexus*.

conscience: an instinct belonging to the class of *appetitus 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.

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.

constitutive function: an innate and primitive Piagetian function from which constituted functions are constructed; *see also* coordinator function.

constituted function: a Piagetian function that has been constructed either by means of constitutive functions or from other constituted functions.

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.

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.

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.

conviction: subjectively complete holding-to-be-true based on an objectively sufficient ground.

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: objects conform to our knowledge (*Erkenntnis*; cognitions).

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.

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.

critique of pure reason: the systematic doctrine of understanding, reasoning, and the power of judgment.

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.

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.

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.

abile: literally, the givable. A merely problematic (possible) datum is *abile*. 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, *abile* also has something of the flavor of implying a substratum as a "stockroom". For the case of representations, this "stockroom" metaphor refers to the capacity of the Organized Being to make the representation.

datum: literally, the given. A datum of representation is regarded as an accident of information. A *abile* 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.

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.

Descartes’ dictum: I think, therefore I am.

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

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 expedient in an act of reflective judgment.

desire (*Begehren*): the matter of a reflective judgment consisting of a combination of affective perceptions associated through an 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.

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.

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 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, the idea of which is the idea of internal Relation in the faculty of pure consciousness, by which the manifold of concepts is determined.

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.

differentiation: the form of the composition in which an aggregate is viewed as an aggregate of coordinate

parts.

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.

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."

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.

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.

drive: The practical determination of the moving power of actions. Drive is Quality in the motivational dynamic.

drive state: The *nexus* of reasoning in motivating act. Drive state is Relation in the motivational dynamic.

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: a necessitated and objectively practical act in accordance with a moral law excluding every appetite of inclination from being a ground of determination of the act.

dynamical combination: connection (*nexus*).

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.

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

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.

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 judgment 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.

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.

Entgegensetzung: real-opposition-in-Relation; see also, opposition.

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.

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.

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.

episylogism: the direction in a series of combinations of determinant judgments descending from a higher to a lower concept.

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*.

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 fundamental idea of all grounding predicates (necessary marks) of a thing that in total constitute the concept of the thing in its complete determination as an object. Logical essence is the analytical concept of the condition under which the 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.

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.

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.

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.

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.

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 an 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 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*.

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.

faith: holding-to-be-true on a subjectively sufficient ground with consciousness of doubt.

falsity: 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.

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 aesthetic 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.

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.

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.

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 play of imagination and understanding: the interplay of the processes of imagination and judgment by which expedient perceptions are produced in sensibility.

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 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.

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 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.

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).

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*.

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 separate 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*): the Object of practical Reason by which an object 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 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.

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

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.

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.

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.

higher concept: of two concepts combined in the manifold of concepts, the higher concept is the one that contains the other within its sphere.

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.

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.

hypothesis: a speculative judgment made in connection with a ground of explanation and cognitions of actual experience.

hypothetical imperative: a constructed imperative recognized as a maxim about maxims (precept of Reason). 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.

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 concept made up entirely of 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.

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 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: an Object that exhibits in its representation *in concreto* the most perfect instantiation of an idea.

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 viewed as a singular object.

identification coordinator: the constitutive function for cognitive assimilation by which elementary classifications are formed; also called coordinator I.

ignorance: lack of knowledge.

ignorance: the consciously deliberate act of ignoring something.

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 also* categorical imperative, hypothetical imperative.

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.

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.

induction: *see* inference of induction.

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-cognized 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 in-forming 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.

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.

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.

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*.

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.

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*.

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 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.

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) the act of subsuming a particular under a general rule; 2) 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.

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, 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 (*Beurtheilung*): 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 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 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.

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.

Kantian substance: see substance.

kinaesthetic feedback: receptivity for data of the senses represented as kinesthetic sensation.

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 (*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 (*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 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: see definition (2) of power.

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.

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 of anticipation: see appendix of *Critical acroams and principles*.

Law of association: see appendix of *Critical acroams and principles*. 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 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: see appendix of *Critical acroams and principles*.

Law of continuity: see appendix of *Critical acroams and principles*.

Law of expectation of similar occasions: see appendix

of *critical acroams and principles*.

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, pure: a synonym for absolute law.

law, practical (*praktische Gesetz*): a tenet constituting a constructed and universal rule determining a structure of maxims.

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.

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: *Lust per se* in its positive or attractive character of an adaptation towards making actual the *Existenz* of some condition of desirability 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 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*.

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.

manifold: a combination of distinct parts structured and regarded as constituting a single whole.

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.

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 sensibilibus* 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.

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 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: 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: coherence in the context of life. Meaning is

the Modality function of the synthesis in continuity. It specifically is the continuity function of judgmentation in general. It is an organizing function for activity serving 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 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.

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.

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.

metaphysical connection: Modality.

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).

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.

Mißfallen (displacencia): see dissatisfaction.

mobile scheme: 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.

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.

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.

motivation: 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. The practical *Realerklärung* of motivation is: motivation is the accommodation of perceptions.

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 the representation of the *Existenz* of the potential power to organize and regulate the 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.

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* in 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*.

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.

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 metaphysics of natural science.

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."

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.

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.

need (*Bedürfnis*): something subjectively necessary for the satisfaction of some end or purpose.

need (*Mangel*): the feeling of a need (*Bedürfnis*).

negation: the act of making a negative judgment.

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.

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-contrariness in the synthesis of Meaning.

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* do not have representations that lack all immediate connection to phenomena (Such a representation is a transcendent idea of a *Ding an sich selbst*); a *noumenon* has representation that is 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-regarded-as-it-is-in-itself come together at an Object.

nous: the supersensible object of the idea of mind regarded as a Kantian substance. It is never objectively valid to regard *nous* as a **thing**.

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 (*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 (*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 the schema of the organization of knowledge.

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 is the function of 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.

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 the act that originates in the manifold of rules of practical Reason.

observable: that which can be identified in experience through receptivity in sensibility.

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.

obscure representation: a representation not made conscious.

observable: 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.

occurrence (eventus, Gegebenheit): a single act with its result.

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

ontology: the system of all concepts and principles related to understanding objects in general and regarded

as the science of the properties of all things in general.

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.

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.

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.

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).

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].

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.

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-be-binding under the categorical imperative.

orientation: the function of integration in the synthesis of Meaning.

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

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.

patience: the capacity of an Organized Being to be both agent and patient in the same act of determination. Patience 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.

perception: 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.

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, 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.

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

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 divided into objective perspectives, called reflective perspectives, and subjective perspectives, called Standpoints. 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. In the text 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.

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.

phenomenon: a sensible object of experience represented by concepts; an object of understanding.

philosophy: knowledge through concepts.

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.

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.

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).

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.

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.

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 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 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 compareate desiderations 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.

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.

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.

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.

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 appendix of Critical acroams and principles*. 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 appendix of Critical acroams and principles*.

principle of Conformity to Law: *see appendix of Critical acroams and principles*.

principle of continuity of forms: another name for the principle of affinity of concepts.

principle of contradiction and identity: *see appendix of Critical acroams and principles*.

principle of the excluded middle: *see appendix of Critical acroams and principles*.

principle of formal expedience of Nature: *see appendix of Critical acroams and principles*.

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 appendix of Critical acroams and principles*. 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 generalized locomotion: the First Analogy of Experience regarded from the judicial Standpoint.

principle of generation: the Second Analogy of Experience.

principle of happiness: *see appendix of Critical acroams and principles*.

principle of homogeneity of forms: another name for the principle of *genera*.

principle of interaction in the processes of judgment: *see appendix of Critical acroams and principles*.

principle of lawfulness: *see appendix of Critical acroams and principles*.

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 reflection: empirically determined concepts can be found for all natural things. 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 appendix of Critical acroams and principles.* This is the principle for the coordination of diverse appearances in a determined concept.

principle of sufficient reason: *see appendix of Critical acroams and principles.* See also, *modus ponens, modus tollens.*

principle of thorough-going determination: *see appendix of Critical acroams and principles.*

principle of transcendental anticipation: *see appendix of Critical acroams and principles.*

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 acroam of transcendental apperception.*

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.

process (*processus*): the development or course of an action, event, etc.

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.

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.

propensity (*Hang*): sensuous appetite regarded under the Modality of possibility. A propensity is a sensuous predisposition to act based upon an object of Desire.

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.

prosyllogism: the direction in a series of combinations of determinant judgments ascending from a lower to a higher concept.

psyche: the organized structure of animating principles in *nous-soma* reciprocity.

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.

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.

quantity: 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.

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 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 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* the appendix on the categories for its *Realdefinition*.

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.

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 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.

recognize: to be aware with a concept of an object.

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.

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 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 judgment; reflective judgment finds the general under which particulars are to be subsumed.

reflective subjection: the categorical *momentum* of Relation in teleological reflective judgment. Reflective subjection 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. Reflexion in sensibility is the act of constructing a congruence structure with respect to formal expedience in intuition. *See also*, compatibility.

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.

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.

remote mark: *see* subordinate concept.

repetition coordinator: the constitutive function which

consists of repeating an action; also called coordinator W.

representation (*Vorstellung; repräsentatio*): 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.

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.

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.

rhythm: a system of alternating regulations combined into a single unity of successive actions. A rhythm is a species of cycle.

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).

rule: 1) an assertion made under a general condition; 2) that which is asserted in definition (1). (1) is the primary definition of the term; (2) is used in contexts such as “the rule is x”. In formal logic (2) is often called the exponent of the rule, i.e. the relationship of the condition to the 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 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 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 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*).

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.

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.

schematism: the procedure of synthesizing a schema.

scheme: 1) that which can be repeated and generalized in an act or an 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 implication: the singular *momentum* of Quantity in teleological reflective judgment which composes a local meaning implication.

science: a doctrine constituting a system in accordance with the principle of a disciplined whole of knowledge.

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.

Self: the part of a real disjunction of Nature that constitutes the Object of an Organized Being's cognitions of its own *Existenz*; contrary to not-Self.

Self-consciousness: see empirical apperception.

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-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-regulation: regulation of the Self by the Self.

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*.

Self-respect: The notion of a first and pure *a priori* interest of practical Reason in absolute coherence in the formula of the categorical imperative.

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 aesthetical 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: 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.

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 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 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: 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*.

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 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.

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.

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.

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.

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**.

somatic: pertaining to *soma*.

somatic Kraft: the power of *soma* to produce or suffer effects. Somatic *Kraft* is the idea of Quantity in the adaptive *psyche*.

somatic organization: the somatic structure of adaptation in *nous-soma* reciprocity. Somatic organization is the idea of Relation in the adaptive *psyche*.

soul: 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.

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.

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.

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 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.

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.

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.

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 the appendix on the categories for its *Realdefinition*.

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.

substructuring: 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.

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.

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 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.

taste: the aesthetical capacity for judgmentation of an object or mode of representation through a satisfaction or dissatisfaction in which there is no objective interest.

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.

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.

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: cognition through concepts.

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.

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.'

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 place: the origin of a representation in sensibility, either as arising from receptivity or spontaneity.

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.

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.

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. Type-of-motive is Modality in the motivational dynamic.

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: the compensation behavior that

consists of cancellation of a disturbance. Type α compensation behavior constitutes a primitive form of classification.

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.

typic: the exhibition of a tenet of practical judgment in a concept.

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.

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).

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 the appendix on the categories for its *Realdefinition*.

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 diverse presentations of desirability 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.

Unlust: *Lust per se* in its negative or repulsive character of an adaptation towards abolishing the actual *Existenz* of some condition of desirability 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."

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”).
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.

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 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 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 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.
Verhältnis: 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.
Verstandes-Actus: any or all of the processes in the three-fold synthesis of sensibility (comparison, reflexion, and abstraction).
Vorstellung: representation.

want: representation *in concreto* of a condition for adjusting accommodation of perception through behavior grounded in the causality of freedom according to particular standards *a priori*. Want is Quantity in the motivational dynamic.

well-being (*das Wohl*): affective sensation signifying a reference to a state of pleasantness.

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. 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.

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 without prior practical knowledge of what will satisfy this need.

Wohlgefallen (*complacencia*): *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.

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.