

Summary of the Transcendental Ideas

I. Rational Physics

The General Idea – Unity in the synthesis of appearances.

Quantity (Axioms of Intuition)

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

Judicial Standpoint – All intuitions are extensive magnitudes.

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

Quality (Anticipations of Perception)

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

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

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

Relation (Analogies of Experience)

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

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

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

First Analogy

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

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

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

Second Analogy

Theoretical Standpoint – Everything that happens (begins to be) presupposes something

that it follows in accordance with a rule.

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

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

Third Analogy

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

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

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

Modality (Postulates of Empirical Thinking in General)

First Postulate

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

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

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

Second Postulate

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

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

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

Third Postulate

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

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

Practical Standpoint – That whose context with the actual is determined in accordance

with general conditions of valuation is made necessary (necessitated).

II. Rational Psychology

The General Idea – Absolute unity of the thinking Subject.

Quantity

Theoretical Standpoint – Unconditioned unity in the multiplicity in time.

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

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

Quality

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

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

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

Relation

Theoretical Standpoint – Unconditioned unity of all relationships.

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

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

Modality

Theoretical Standpoint – Unconditioned unity of *Dasein* in space.

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

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

III. Rational Cosmology

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

Quantity

Theoretical Standpoint – Absolute completeness of the composition of the given whole of all appearances.

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

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

Quality

Theoretical Standpoint – Absolute completeness in the division of a given whole in an appearance.

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

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

Relation

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

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

Practical Standpoint – The origin of appearances through conformity with an equilibrated structure of practical rules.

Modality

Theoretical Standpoint – Absolute completeness as regards the dependence of the *Dasein* of what is changeable in appearance.

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

Practical Standpoint – Absolute completeness of the changeable in appearances is sought through apperception of *Existenz* in relationship to the transcendental Ideal of the *summum bonum*.

IV. Rational Theology

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

Quantity (*entis realissimi*)

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

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

Practical Standpoint – synthesis of all practical perfections in one Object, namely *universal law* subsisting in a manifold of rules.

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

Quality (*ens originarium*)

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

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

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

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

Relation (*ens summum*)

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

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

Practical Standpoint – Structuring the context of actions in the manifold of rules in Relation to a transcendental Ideal of *summum bonum*.

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

Modality (*ens entium*)

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

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

Practical Standpoint – Coherence of all actions with the Ideal of *summum bonum*.

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

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

Ideal for understanding:

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

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

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

ens entium – all real things are necessarily coherent in Reality