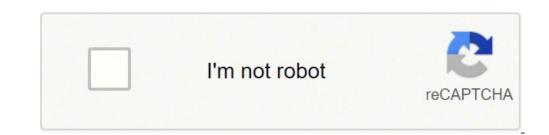
Kant understanding the self





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Immanuel kant view about understanding the self.

(This is an extract © by Peter SjĶstedtt-s dissertation of the First Class Master on Kant and Schelling at "Full These Here) Empirical Opens at a combining the collector of intuition, that is to bring it under an openness ... [1] This observation introduces the reader the idea that the determination of the inner sense by understanding is made by an original, combining. We will see that this combination uses a kind of memory that is therefore before the inner sense, since it cannot be derived from such. The inner sense will be so determined as an intuition of a collector of objects (almost to be an intuition of a collector of objects). Only inner sense represents the form of intuitions, [2] I.e., in time. However, the inner sense alone, therefore, cannot be aware of succession. Understanding is therefore, cannot be aware of the moments in succession. - being aware of the moment alone, and then the next, without connection, is not to be aware of the succession, but of the succession (time) therefore requires an understanding of this complex. To be aware of the connected moments, rather than the moments of themselves, would therefore be an understanding of the inner sense. In other words, the collector must be combined for the determination of the inner sense the transcendental synthesis of the imagination (or the specious synthesis). [3] The imagination is the word Kant uses for this kind of memory: "Inagination is the representations (i.e. representations are not combined a hind - do not contain the link to other representations of themselves). [5] Specise synthesis is transcendental because, first, it is as mentioned a priori, secondly, it is a condition of knowledge. [6] Kant also calls the productive imagination. The latter is only the memory of the association or the memory; It does not produce the possibility of knowledge, but only reproduces what has already been known. [7] Since the latter does not belong to transcendental philosophy, from now on he referred to the first when I use the word â eximagination. Â »Now the understanding of the inner sense through the Specise synthesis is a unity of consciousness," which is a determinationinner sense, through which such a collector of intuition is given empirically for such a combination. $\tilde{A}^{"}$ (8) Kant needs to define this understanding as a subjective unit in to distinguish it from an objective unit in to distinguish it from an objective unit of consciousness. It is subjective unit in to distinguish it from an objective unit of consciousness. It is subjective unit in to distinguish it from an objective unit in to distinguish it from an objective unit of consciousness. It is subjective unit in the distinguish it from an objective unit in the distinguish it for distinguish it for the not the a priori forms of intuition which are universal), which it synthesizes as its self-determination, are contingent on the empirical circumstances of each person. Unity is not that which is universal for every self and therefore not objective, [9] but one which is particular for every self and therefore subjective. of the Self; [10] The determination that is the Speciosa synthesis is therefore called empirical appetite is the daily self-consciousness which is contingent on the empirical appetite is the ranscendental synthesis of imagination, is universal to all. Its content (of objects) is subjective. Everyone has imagination, but everyone does it differently. The determination of the inner meaning is therefore an act of understanding (synthesis speciosa) which is an empirical opening. This is the ordinary self-consciousness that is subjective to each person and therefore treated in psychology. It is a cognition of the self as appearance (as inner sense), [11] not a cognition of the self as it would be in itself - its intuition is appearance (which would not be sensitive). [12] As Kant states, it is ~ the determination of my existence can occur only in correspondence with the form of inner sense [species of synthesis], according to the particular way in which the collector that I combine is indicated in the inner intuition, and therefore I have No cognition of the self as an aspect, it is not the aspect itself (as is the indeterminate self of inner meaning). This explanation of Empirical Appreciation has, however, posed two more questions: what is the objective unit of self-consciousness that attracts in distinction to the first question is, to be concise, mere appraisal; We will discover that his explosion answers the latter question, concluding with the necessary exposition of intellectual intuition. Pure Appercetion and the â⁻⁻⁻" as transcendental and therefore universal to all selves. The servene ego of empirical appertion is not transcendental but empirical - therefore subjective. Consequently, the objective unity of self-consciousness must be transcendent, not determined a posteriori, but a priori (thus pure compared to the empirical). So what is the condition for an object, the pure forms of sensitive intuition already explained? First, these intuitions must be united under one concept.[14] But this is not possible without this multiplicity of intuitions are not united. This unit cannot be synthesized by specious synthesis because, as has been said, the imagination is "the ability to represent an object even without its presence". That is, specious synthesis, which must be pure (it is not possible to determine empirical perception): "the pure synthesis of the intellect is a priori the foundation of empirical synthesis".[18] This pure synthesis Kant calls synthesis intellectualis.[19] The transcendental unity of the apperce is that unit through which all the multiple given in an intuition is united in a concept of the object. It is called objective for this reason, and must be distinguished from the subjective unity of consciousness.[20] The transcendental unity of perception, or pure perception, is therefore that a priori unity which establishes the possibility of objects. But we will find that it also conditions it in a more fundamental way. Pure appearance is a formal condition of objects. But we will find that it also conditions it in a more fundamental way. objectivity constitutes the intuition of an object (space/time), the formal condition combines these intuitions for the possibility that they can be summarized in a concept (category). This unity must precede a synthesis of the imagination[21] in us, for it must be assumed that all intuitions, which could be synthesized as such, belong to me. Without this last possible thought, which places the identity of the ego through all intuitions, a subsequent synthesis would simply produce representations which, though the cognition of the objects themselves, if I did so "I would have a self as colourful and diversified as I have representations of which I am aware". [22] Empirical appraisal, in which I am aware." first, for the possibility of objects, second, for the identity of the self through the representation in general. Therefore, the possibility for objects is also the possibility for self-consciousness, however, is not equal to the identical self (necessarily presupposition). This identity is only a capacity, not a necessary consciousness that accompanies every object. [23] to be aware of the identity of the sà © in every representation is expressed by think (this or that object). I therefore believe that it is an analytical because, as mentioned, an object contains the necessary identity of the self for its possibility. This possible analysis is self-consciousness as an awareness of the identity of the self during my representations. This I think is also called the analytical unity of consciousness, the latter is the self. The analysis I think presupposes pure apperception synthesis. The united subjective representations of the empirical attachment can be accompanied by the Creed that would determine the identical equivalence of the latter is necessarily subjective, the self-consciousness of the first is objectively possible. Pure apperception is an intellectual synthesis of sensitive insights (intellectual synthesis.) This means that its synthesis can only be thought, it cannot be intuited. If it were, then there would be a contradictory infinite regress for which one should assume the thought of identity again for this intuitive identity to be possible as an object for me, ad infinitum. In other words, my intuitions must assume my self for the possibility of their cognition, so I can never guess the ego which is the condition for any intuition that is cognited. Hence the identity that is pure apperception is strictly formal, that is, it cannot be cognized, only thought, because it cannot be intuited sensibly. This has essential implications for our self-consciousness, as we will see. I can have an understanding of the self (pure apperception) which is the condition of the empirical self. Therefore we can think that the self is not necessarily an aspect, but its condition. But now we cannot have further knowledge of this pure openness because intuition, which would be necessary, could not be reasonable (this would be a contradiction as explained above - the I would be both the condition and the conditioning). Our human intuition can be reasonable and therefore our self-connaissance can only be of ourselves as appearance, although we cannot know (know) what this existence is. So, I think I'm, but I don't know what. I have the knowledge of my self as it appears to me, but not as I am; and I am certain to be I can cognite. Or as Kant Kant It: in the transcendental synthesis of the collector of representations in general [Sintesi Intellectualis], on the contrary, then in the synthesis of the collector of representations in general [Sintesi Intellectualis], on the contrary, then in the synthesis of the collector of representations in general [Sintesi Intellectualis], on the contrary, then in the synthesis of the collector of representations in general [Sintesi Intellectualis], on the contrary, then in the synthesis of the collector of representations in general [Sintesi Intellectualis], on the contrary is a synthesis of the collector of representations in general [Sintesi Intellectualis], on the contrary is a synthesis of the con myself [through thinking] not as appearing to myself [as in empirical opening], nor as I am in myself myself, but only I am. This representation is a thought, not intuitive. Now from our self-knowledge, in addition to the action of thought which brings the collector of every possible intuition, through which this collector is required, is also required, my existence is not, indeed, appearance (not to mention the simple illusion), but the determination of my existence can be It occurs only in correspondence with the form of inner sense, according to the particular way in which the collector that I combine is given in the inner intuition, and therefore I have no cognition of myself as I am, but only as they appear to me. Self-consciousness is thus far from being a cognition of oneself. Â." (B157-58, pp. 259-60.) Intellectual intuition We cannot cognize in pure appraisal because, as explained, the necessary reasonable intuition corresponding to my thought of this self should belong to me, and so I have posed another self (me) which is not intuited, but thought. However, if, theoretically, the thought (intellectuality) of my self (pure perception) could also represent immediately (i.e., I, intuition), then, is the only way I could cognicate my own pure perception. A¢ a⁻⁻⁻ [the self can] cognize itself for itself its intuition (which is not intellectual and capable of being given through the understanding itself), not as it would be cognizing if its intuition (which is not intellectual and capable of being given through the understanding itself), not as it would be cognize itself simply as itself for itself to humans because you sense things in space and time, and these forms are transcendly ideal not really - that is, things for us are mediated by space and time. Things cannot be administered immediately, as they would do things in intellectual intuition, because spaces and time are assigned a priori a or "not then given in the immediate intuition of the things themselves" (a posteriori). [26]. In other words, because we humans have experience in space and time, intellectual intuition is a contradiction, because there may be beings who do not have experience in space and time, and for whom intellectual intuition could therefore be valid. A ¢ a divine understanding that you have intuited at the same time, or products ... A »] intellectual intellectual intellectual lt's not a contradiction because transcendental idealism is simply a human condition. Intellectual intuition, not dualism as in transcendental idealism. If I thought something, that thought would be the something; it would not be a thought whose object was separate. If I were to intuit my self intellectually, that intuition/thought would be my self. It is therefore absurd to hypothesize the possibility of intellectually intuitions, the existence of which contradicts the intellectual intuition of the first (because of the mutual exclusivity of sensitive intuition and intellectual intuition). Intellectual intuition. In the following section we will examine how he argues this and how he can escape the limits of self-knowledge set by Kant. [1] Critique of Pure Reason: B153, p. 257. [3] Also known as a figurative summary (see B151, p. 256). [5] Cf. B129-132, p. 245-6. [6] If we could not be possible; it would be a mere heterogeneity of objects without combination. Knowledge would therefore be impossible. Cf. B140-2, p. 251-2. [7] As Kant says, "[it] does not help to explain the possibility of a priori cognition, and for this reason it does not help to explain the possibility of a priori cognition. must be universal to all Selves (all experiencing objects). This definition will be explained in detail in the following section on pure appearance [11]. More precisely, the knowledge of the self as an aspect of the multiplicity of objects. [12] But intellectual. Here we have the beginning of the need to place intellectual intuition as a possible non-sensitive (i.e. non-human) faculty. Its full explanation will be set out below. [14] See A76/B102 et seq. for how concepts interact with sensitive intuition. [15] That is, as united before the specific concept. A"This unit, which a priori precedes all concepts of combination, is not the first category [concept] of unitA A" The category therefore already presupposes combinationÂ" (B131, p. 246). [17] In addition to the fact that he would not be able to memorize an objects, making it making (see B141-2, pp. 251-2). [26] See the above explanation of transcendental aesthetics. [27] B145, p. 253. 253.

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