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The Problem of the Imagination for Subjectivity: Kant and Heidegger on the Issue of Displacement

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THE PROBLEM OF THE IMAGINATION FOR SUBJECTIVITY:
KANT AND HEIDEGGER ON THE ISSUE
OF DISPLACEMENT

by

Richard Findler

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

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Finally, I dedicate my dissertation to my wife, Jean. Without her moral and editorial assistance, both of which are equiprimordially, this dissertation would be hundreds of pages shorter, and I would not be here at the moment.

VITA

The author, Richard Samuel Findler, is the son of Samuel H. Findler and Sydell R. Rehbein. He was born November 14, 1954 in Asbury Park, New Jersey. He is married to Jean Findler and has one daughter, Leah.

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ABBREVIATIONS OF WORKS CITED IN TEXT

All bibliographical information appears at the end of the work. Works frequently cited are identified by the following abbreviations:

- APP Anthropology from a Pragmatic Point of View, Immanuel Kant.
- BP Basic Problems of Phenomenology, Martin Heidegger.
- BT Being and Time, Martin Heidegger.
- CPR Critique of Pure Reason, Immanuel Kant.
- KPM Kant and the Problem of Metaphysics, Martin Heidegger.
- KrV Kritik der reinen Vernunft, Immanuel Kant.
- MFL Metaphysical Foundations of Logic, Martin Heidegger.
- SP Speech and Phenomenon, Jacques Derrida.
- SZ Sein und Zeit, Martin Heidegger.
- WG Vom Wesen des Grundes, Martin Heidegger.

INTRODUCTION

The general purpose of my dissertation is to investigate how we come to understand ourselves once the conception of subjectivity has been displaced from its foundational position in metaphysics. I call this problem the displacement of subjectivity, and I examine the problem of the displacement of subjectivity by enacting a reading of Heidegger's readings of Kant. I choose this approach to the problem because Heidegger was one of the first thinkers to investigate the problem of displacement.¹ Further, Heidegger enacted his investigation into the issue of the self through a critical retrieval of Kant, who was one of the first thinkers to institute radically the conception of subjectivity as the ground of metaphysics. Thus an investigation of Heidegger's readings of Kant will show how the conception of subjectivity is displaced, and how the

¹ Heidegger does not use the term displacement. However, Heidegger brings the idea of the metaphysics of subjectivity into question and raises the issue of self-understanding within his own thought. Displacement is a term I use to encapsulate the problem of the transposed understanding of the self, once that self-understanding lies outside the framework of the metaphysics of subjectivity.

displacement results in a different understanding of the self.

I develop my approach to the problem of the displacement of subjectivity in four parts. In the first chapter, I reintroduce and clarify the problem of displacement in the following way: first I specify the problem; second I situate my dissertation within my understanding of contemporary thought; third I describe the phenomenon of displacement through the phenomenon of decentering; and fourth I discuss three modes of reading the history of philosophy and justify why I choose certain ways of reading over other ways of reading the history of philosophy.

In the second chapter I begin my examination of Kant. In order to understand how the displacement of subjectivity takes place within the Kantian project, we must first understand Kant's new conception of metaphysics. Once we understand the Kantian project, we can begin to gain an understanding of the Kantian conception of the imagination. I concentrate on the imagination because, as we come to see, the imagination is the factor that displaces subjectivity. In order to come to the point where we can understand the displacing effect of the imagination within subjectivity, we must first understand the role of the imagination. The examination of the imagination in this chapter focuses on its empirical and anthropological function, as the

imagination appears in Anthropology from a Pragmatic Point of View.

In the third chapter I examine Kant's conception of the imagination within the Critique of Pure Reason. I concentrate on the Kantian conception of the imagination because I am examining Heidegger's retrieval of the imagination in Kant and the Problem of Metaphysics. My particular focus is on Kant's presentation of the epistemic and ontological functions of the imagination.

The investigation of the Kantian conception of the imagination in the second and third chapters has three purposes. First I examine Kant's understanding of the empirical employment of the imagination. This investigation takes place at the end of chapter two. The study of the imagination in the APP serves to establish a contrast between the empirical and transcendental employment of the imagination. Further, the examination of the imagination in the APP serves as a clue to Kant's consistency regarding the imagination in the CPR. Second I investigate the imagination in the first edition deduction of the CPR. This investigation occurs in the first part of chapter three. I must point out that the two deductions written by Kant share the same metaphysical deduction, and thus Kant changes only the transcendental deductions. In this section, the examination of the metaphysical deduction of the categories applies to the two transcendental deductions. After

examining the metaphysical deduction, I give the argument of the A Deduction.² Third I examine the place of the imagination in the second edition deduction. I have two purposes for examining the imagination in the B edition of the CPR. On the one hand, I want to see the differences between the two deductions. On the other hand, I want to show how the imagination does not lose its place of priority in Kant's ontology. On this point I am in disagreement with Heidegger's reading of the B edition. The two deductions are different, but I do not see a recoil in the Kantian conception of the imagination. The deductions are different for other reasons. Specifically, I argue that the deductions are different in terms of their directionality. I understand the A Deduction as phenomenological description of the validity of the categories, while I understand the B Deduction as a strict transcendental deduction with no empirical admixture. This will become clear when I address the issue in the third chapter.

At this point I must make a disclaimer. I am not going to investigate the entire corpus of Kant's examination of the imagination in the CPR, because I am going to omit a discussion of Kant's conception of "The Schematism of the Pure Concepts of Understanding." I omit a discussion of the schematism for three reasons. The first reason involves my

² I will refer to the first edition of the CPR as the A edition and the second edition of the CPR as the B edition.

approach to the solution of the differences between the deductions. Kant did not change his idea of schematism in either edition of the CPR. This fact alone proves nothing about the role of the imagination in the two deductions. At best, the fact that the schematism remains unchanged provides a challenge to Heidegger's claim in KPM regarding the Kantian recoil from the imagination. However, the analysis of the schematism reveals nothing about the role of the imagination in the deductions themselves. The second reason I omit a discussion of the schematism arises from Heidegger's analysis of the imagination in KPM. Heidegger's study of the schematism occurs in the second section of KPM. In this section, Heidegger shows how Kant carries out the laying of the foundations of metaphysics. The second section of KPM precedes Heidegger's understanding of the imagination in its primordially. Heidegger presents the primordial character of the imagination in the third section of KPM. My concern is with Heidegger's understanding of the imagination in its primordial character and with Heidegger's retrieval of the imagination in its temporal character. The third reason I omit a discussion of the schematism concerns the direction I take in my dissertation. If my paper were on an understanding of Temporalität, Kant's and Heidegger's conception of schemata as transcendental time determinations and horizontal, temporal interpretations would be important factors. A discussion of the schemata would take us in the

direction of Heidegger's discussion of metontology, but the topic of metontology lies outside the boundaries of my dissertation.

In the fourth chapter I examine Kant's understanding of the imagination through two double readings. A double reading of a text is either a reading that exposes unthought of possibilities within a text and/or a reading that sees how the text disrupts the intentions within the text. I examine the first type of double reading in KPM, and I perform the second type of double reading upon the Kantian analysis of the imagination. In accordance with my dissertation, I investigate the effect these readings have upon the conception of subjectivity.

Heidegger carries out the first type of double reading upon Kant in his examination and retrieval of the imagination. Explicitly we see Heidegger's double reading in two places in KPM. The first occurs in Heidegger's examination of the primordial character of imagination, and the second occurs in his retrieval of the imagination in terms of the conception of fundamental ontology. These two readings take place in sections three and four of KPM, and I concentrate on these two sections. We will see how the retrieval of the imagination moves us from the conception of ourselves as subjects to a conception of ourselves as Dasein.

I perform the second double reading. Where Heidegger pulls the imagination into his own project, I want to see how the Kantian conception of the imagination is disruptive to the Kantian project. In other words, if Kant's purpose is to establish subjectivity as the ground of the emergence of entities, i.e., as being, and if we understand being as presence, then I want to show how another reading of Kant defers the desire for presence in the metaphysical project. I show that the imagination resists incorporation into the framework of the metaphysics of presence, and that presence has within it an irretrievable absence. At this point, I discuss the disruptive effect of the imagination upon subjectivity and how the disruption affects our thinking of the self.

CHAPTER I

THE CLOSURE OF THE METAPHYSICS OF SUBJECTIVITY

A. INTRODUCTION

The purpose of my dissertation is to show how Heidegger's reading of Kant brings to a close the metaphysics of subjectivity, while at the same time to call forth the need to rethink the meaning of who we are. I have given the name displacement to this play of closing and rethinking. This assertion requires some preliminary explanation. If we understand ourselves as human entities, then this mode of understanding must have within it both a sense of what an entity is and a sense of how this entity differentiates him/herself from other non-human entities. I call this type of understanding an understanding of the being of entities. We name the type of thinking that thinks the being of entities metaphysical thinking, and we call the discipline that investigates the being of entities metaphysics. An understanding of being allows us to understand what, that and how an entity is. In other words, an understanding of being is an understanding that allows

entities to come to be recognized as entities. In this sense, being has an a priori character, since being is always already there in any understanding of entities. Thus being is earlier than, or prior to, entities for us and allows us to understand entities as entities. We can designate being as presence, since the understanding of being allows us to understand how entities come to be present as entities. As an understanding of the being of entities, metaphysics can also be called ontology.

Metaphysics has the peculiar character of thinking the being of entities in terms of a particular entity, viz., the highest and most complete entity. Ordinarily, metaphysicians have conceived of this entity in terms of an unique and all-powerful god. However, within the metaphysics of subjectivity we understand the being of entities from the perspective of subjectivity. In other words, the metaphysics of subjectivity takes the subject as the phenomenon that lets entities show themselves, or lets entities come to presence, i.e., subjectivity is being and the self-conscious subject is the highest entity. As an understanding of being in terms of the highest entity, metaphysics can also be called theology. When we gather the two parts of metaphysics into a whole, we can designate metaphysics as onto-theology, i.e., as an understanding of the totality of entities in terms of the highest entity.

The designation of metaphysics as onto-theology is not a neutral description of metaphysics. Instead, the designation of metaphysics as onto-theology names a problem, and the problem lies in the reduction of being to an entity, albeit the highest entity. Metaphysical thought accounts for its understanding of being always in terms of an entity. However, an understanding of an entity presupposes an understanding of being. Thus the being of the entity that comes to represent being is never questioned, i.e., being itself is never investigated. Instead, we come to understand both entities as a whole and being in terms of the highest entity. However, the being of the foundational entity, i.e., the being of the ground, remains unthought. Metaphysical thought forgets the difference between being and entities and leaves the difference unthought, which presents a problem for metaphysics. The possibility of onto-theology lies in the forgetfulness of being.³

The metaphysics of subjectivity is onto-theological. Unlike the metaphysics prior to Descartes, the metaphysics of subjectivity has a peculiar character. Within the

³ In the essay "The Principle of Identity," Heidegger shows that metaphysical thought accounts for itself in a circular manner. He says that metaphysics is "theo-logic because it is onto-logic" and "onto-logic because it is theo-logic." As such, metaphysics can never account for its ground, since it remains within this circle. If metaphysics could explain the circle of onto-theology, then metaphysics would transgress its own boundaries and cease to be metaphysics. Martin Heidegger, Identity and Difference, trans. Joan Stambaugh (New York: Harper and Row, 1969), p.60.

metaphysics of subjectivity, the understanding of being and the essential understanding of ourselves as self-consciousness go hand in hand. Within the metaphysics of subjectivity, we come to understand ourselves as being instead of understanding ourselves in relationship to being.

The result of understanding being in terms of self-consciousness raises the following problem: if an understanding of being gives us an understanding of entities as entities, and if the subject is an entity, then we come to understand being in terms of an entity. Thus the self-conscious subject shows itself to be the foundational entity, or ground, within the metaphysics of subjectivity. However, the understanding of being in terms of an entity conflates the difference between being and entities and leaves the difference unthought. Thus the metaphysics of subjectivity remains entrenched within the problem of onto-theology. Being remains concealed within the metaphysics of subjectivity, and the ontological difference is not investigated. If the ontological difference remains unthought within the metaphysics of subjectivity, then the self-conscious subject does not show itself to be a primordial phenomenon, i.e., does not show itself to be the ground of metaphysics, because the ground has something unthought within it. In other words, the notion of ground comes into question.

The loss of the ground has at least two consequences. First, the loss of the ground results in the recognition that we do not understand being. Second, the loss of the ground as the loss of the understanding of being means that we lack the understanding of who we are. Now I can raise the problem. If we understand the basic structures of metaphysics in terms of self-consciousness, and if this understanding of being comes radically into question, i.e., undergoes displacement, then how do we understand the conception of human being when the foundation is undermined?

I contend that Heidegger performed this act of displacement. Heidegger brought the conception of subjectivity as a self-grounding and self-constituting phenomenon into question, and thus Heidegger undermined the metaphysics of subjectivity. In order to see how Heidegger undermined the metaphysics of subjectivity, I am going to examine Heidegger's own analyses of the place where subjectivity received the first expression of its full force, viz., within Kantian metaphysics. Particularly, I am investigating the places where Kant shows subjectivity to be the ground of metaphysics and the places where Heidegger exposes the abyss within Kant's thinking of the ground. Where Kant's thinking attempts to reinstitute the activity of metaphysics, Heidegger's thinking decenters the very basis of metaphysics. But then the question arises: how do

we understand ourselves when the ground for that understanding has been removed?

Within the brief introduction of the problem of displacement just given, I have raised the following issues: the current situation of contemporary thought, the phenomenon of decentering, and the problem of interpreting the history philosophy. I will now expand on these issues and set the stage for the dissertation more explicitly than I have done up to this point.

B. THE LOCUS OF CONTEMPORARY THOUGHT:

THE CLOSURE OF METAPHYSICS

Philosophy is not conducted in a void. Every philosophical undertaking has its own locus that arises out of a current situation, and the task of the philosopher is to respond to the given situation. For the response to be possible, the philosopher must have an understanding of the current state of affairs. Thus the question arises: how do I assess the current philosophical situation?

I introduce my assessment of the philosophical situation through Nietzsche. In the Twilight of the Idols, Nietzsche discusses what he calls the "history of an error."⁴ This Nietzschean outline of the history of an error traces the various interpretations of the concept of the

⁴ Friedrich Nietzsche, Twilight of the Idols, in The Portable Nietzsche, trans. Walter Kaufmann (New York: Viking Press, 1968), pp. 485-486.

"true world" from Greek philosophy up to the present day. In this historical outline, Nietzsche reveals that the conception of the "true world" has changed six times.

One possible explanation for the changing conception of truth is that we possess more knowledge than the previous generations possessed. This explanation would be rooted in the idea that humankind progresses from primitive to civilized conditions, and thus humankind sees matters more clearly as we progress out of our ignorant condition.

However, another explanation is possible. I can understand and explain the changes in the true world as displacements. If we linger a moment on Nietzsche's reflection, we can see a different idea at work than the idea of progress. If we give thought to the idea of the true world changing, then we must realize that we are confronted with a contradiction. The contradiction arises from the fact that according to the definition of the word "truth," what is true should not change. Truth should abide. However, what the history reveals is that truth does not abide, i.e. truth changes. As a matter of fact, the very conception of the true world undergoes changes or displacements. Within Nietzsche's interpretation, the conception of the true world, synonymously called being, has been degenerating, i.e., losing power. If we consider being as presence, and if being is equated with truth, then Nietzsche presents being as becoming absent. Being is not there. The true is not

true. What should be constant changes. Thus the concept of the true world is a myth, meaning in Nietzsche's sense, an error. According to Nietzsche, the current stage of this history is the recognition of the abolition of the true world.

If the true world shows itself as an untruth, then the question arises: "What world has remained?"⁵ The quickest and the most thoughtless answer to the question is that the world of mere appearance remains once the true world is abolished. In the Republic, Plato called the world of mere appearance the world of shadows. However, Nietzsche discards this answer, because he recognizes that the true world and the apparent world are correlates of each other. The true and the apparent are not simply oppositional concepts; they are also appositional concepts: one concept explains the other concept. Thus without the true world, the world of appearance must fall away as well. For Nietzsche, the recognition of the dissolution of the true/apparent world is characterized as "mid-day," the time of the least shadows, and as an "end of the longest error."⁶ With the advent of midday, Nietzsche announces the end, or closure, of metaphysical thought. The end of metaphysical thinking calls forth a thinking that no longer accepts the

⁵ Twilight, p.486.

⁶ Twilight, p.486.

appositional oppositions as constituting philosophical thought.⁷

If each conception of the true world, or being, operates as an interpretive model for entities within the world, then the conception of the human entity must change in each of those errors/eras, and the conception of the human entity does change in each error/era. Nietzsche structures the history of an error in terms of the different conceptions of the human entity that arise in these errors/eras. These different conceptions of the human entity unfold within the six interpretations of the true world as the "virtuous man," the "sinner," the subject, the positivist, the "free spirit" and finally "Zarathustra."⁸ As we can see, Nietzsche refers to the subject as one of the interpretations of the human entity, and thus the subject is only one interpretation among many interpretations of the human entity, depending upon how we conceive of truth and being. Hence the understanding of what it means to be human

⁷ There is an element of Nietzschean irony present within the history of an error. On the one hand, Nietzsche shows that metaphysical thought cannot be consistent according to its own standard of truth. In other words, if truth is an error, then truth ends up being contradictory, i.e., truth ends up being its opposite. On the other hand, the error is what characterizes metaphysics. Thus metaphysics cannot become consistent simply by revising its idea of truth again. After all, the historical revision of truth is precisely the problem Nietzsche is addressing. In essence, the 'correction' of truth entails the abolition of truth and, along with this, the abolition of the philosophy of truth, i.e., metaphysics.

⁸ Twilight, pp. 485-486.

has a history and changes along with the conceptions of being. Thus, in opposition to the metaphysical understanding of the self that tries to understand the self in terms of a fixed essence, Nietzsche shows that our own self-understanding undergoes change, depending upon what interpretation of the true world is operative during a particular error/era. The conception of the self-conscious subject is an error, since it is part of the history of an error.

I understand the contemporary setting of philosophical thought as being at the end of the history of an error. In other words, I understand the current philosophical situation as being within a history that has run its course and come into question. I call the current philosophical situation the closure, or the end, of metaphysics, and I am placing my project within the advent of the closure.

I understand closure as the bringing into question of what has not been questioned previously. In this sense, the closure of metaphysics means neither the eradication of metaphysical thought, the perfection of thought, nor the cessation of thinking. Instead the closure of metaphysical thought is an opening into what has not been thought within the text of metaphysics itself. The thinking of what has not been thought in metaphysics is only possible if metaphysics has reached a place where its appositional oppositions come into question.

In "The End of Philosophy and the Task of Thinking," Heidegger defines "end" in the following way:

The old meaning of the word "end" means the same as place: from one end to the other means from one place to another. The end of philosophy is the place, that place in which the whole of philosophy's history is gathered in its most extreme possibility. End as completion means this gathering.

The end as a gathering into completion is the closure of metaphysical thought, where the foundational concepts of philosophy come into question. What is given us to think is the closure and the corresponding space the closure opens up.

I want to examine the closure of the metaphysics of subjectivity. This closure does not eradicate the conception of subjectivity and its corresponding conceptions of mind and objectivity. Empirically speaking, we see that the discourse of the metaphysics of subjectivity operates in philosophy today. Nonetheless, the closure heralded by Nietzsche does bring the conception of subjectivity into question. If we take Heidegger's sense of closure as end, then we can see that the closure of something is a redirecting of thought, where what is to be thought achieves its utmost possibility.

Given our historical situation, certain possibilities are given to us to think. I use the passive voice

⁹ Martin Heidegger, Basic Writings, ed. David Farrell Krell (New York: Harper and Row, 1977), p. 375.

construction quite consciously in this statement. While we can respond to our historical situation, we are not the authors of our historical situation. I cannot create the space where questioning takes place, since I am always already within the space. The way I have chosen to question the metaphysics of subjectivity lies in the fact that the metaphysics of subjectivity has fulfilled itself, and the fulfillment allows for the very basis of the metaphysics of subjectivity to be questioned. Philosophical thought has undergone a displacement. For example, the closure and reopening of the sensible/intelligible opposition in Kant's thought, Marx's inversion of Hegelian thought and Nietzsche's inversion of Platonism are facts given to us to think in our contemporary milieu. Furthermore, we can think beyond these possibilities. For example, we are at the point of thinking the meaning of being and of thinking differance. We can think these latter possibilities as well as the former possibilities because a certain decentering occurs in the focus of any text of metaphysics that brings certain elements of the text into question. Inroads can be made into this thought, but only if we recognize what is there to be thought.

C. DECENTERING

The discussion of the setting of my dissertation has brought me to the issue of decentering. Decentering is a way

to understand the play of displacement. First, I describe decentering in general, and second I specify instances of decentering in order to concretize the general conception. The description of decentering leads me to a discussion of the way I read the history of philosophy.

In a general sense, I understand decentering as a force operative within any text that does not allow the text to be self-contained. Since an understanding of decentering depends on the phenomenon of the text, I must explain the phenomenon of text. Then I can explain the way decentering works within a text. A text is a network of differential effects and forces held together by a unifying thread that interweaves itself throughout this network.¹⁰ The differential play of forces within a text gives rise to meaning. A text can be a book, but a text is not simply a book. A text can also be a political institution, a political issue, the field of metaphysics, the nuclear issue, the conception of the university, a poem, a photograph, a map, or any other place meaning could possibly arise.¹¹ If I may be allowed a comparison, a text is both similar and dissimilar to Heidegger's concept of the world as a referential totality of our involvement with entities,

¹⁰ Jacques Derrida, "Critical Response: II: But beyond...", trans. Peggy Kamuf, (Chicago: University of Chicago Press, Autumn, 1986), 13, p. 168.

¹¹ James Kern and James Newton, "An Interview with Jacques Derrida," The Literary Review, (Edinburgh: Sunlight Press Ltd., 1980), p. 21.

ourselves and other people. On the one hand, a text is similar to the phenomenon of world because a text is a referential totality. The forces operative within the text allow the different elements within the text to refer to each other. On the other hand, a text is dissimilar to the phenomenon of world because a text does not end and begin with Dasein. In other words, a text is not simply the Worin of Dasein's assignments but is the place where we find ourselves assigned.

Generally, a text presents us with an interweaving of forces that are connected by a guiding thread, i.e., the oppositions within any text are not sporadic. On the one hand, when we interpret or read a text we can see the reasons why a text is ordered in a particular way, the reasons one thing is granted priority over another thing, the intentions of an author or participant within a text, the historical period of the text, as well as other factors too numerous to mention in this context. On the other hand, there are elements within the text that disrupt the intentions of the text. A text is like a Koch curve. A Koch curve represents the paradox of infinite length with a finite space, where the possibilities of the length are dependent upon the initial shape of the figure. A text is a finite space with a multitude of interpretations or readings, where the readings are dependent upon the initial text. Where a text represents a center, ground or guiding

force within its confines, there is a play among these forces that gives rise to possibilities not part of the intentions at work in the text. This is what I call decentering, viz., the play of forces that disrupt the text and give rise to other possibilities of thought. A decentering reading shows how the text does not retain its homogeneity. In this context, homogeneity does not refer to logical consistency. I will state overtly that any philosophical text should be free of explicit contradiction, otherwise we would be dealing with nonsense. In a text that is homogeneous, there are forces at play that order and structure the text according to a guiding principle. Decentering, as a force of heterogeneity, disrupts the intentional homogeneity of a text and brings the original project of the text into question.

Since we have the general sense of decentering in view, I can begin to specify how the force of decentering is operative within a text. Decentering can occur in two ways. On the one hand, decentering can result in a recentering of the basic oppositions of the text. This type of decentering occurs in metaphysics, where the decentered principle becomes replaced by a new principle that restructures and recenters the textual oppositions in a different way. On the other hand, decentering can leave the text without a new center, and what is left for us to think becomes something other than what is given to us to think in the metaphysical

project. In fact, a sense of otherness itself that is no longer understood in reference to sameness is given us to think. In order to explain the two different modes of decentering, I will use two examples that relate to the metaphysics of subjectivity. I exemplify the metaphysical sense of decentering by briefly examining Descartes' move from god to the subject as the ground of metaphysics, and I exemplify a non-metaphysical sense of decentering by reexamining Nietzsche's history of an error. My examples must be brief at this juncture and are only inserted for explanatory purposes. Since I consider my own project to be a project of decentering, the full comprehension of how to understand the play of decentering can only be seen as we proceed through my text.

I place the beginning of the metaphysics of subjectivity within Cartesian thought. To see the beginning of modern thought in Descartes is not new, and I see no reason to change this beginning. My reasoning is that Descartes was the first to view the phenomenon of the subject, i.e., the cogito, as the foundation for the understanding of all entities. Only through a clear and distinct representation of the self as a thinking entity can we come to any certainty about entities outside of us. Through understanding the cogito ergo sum as the first principle and ground of certainty, the subject becomes the highest being and makes possible the presence of other

entities. The subject becomes the center of metaphysics, i.e., the subject stands as the hub of onto-theology.

Within the metaphysics of subjectivity, we define the subject as self-consciousness. Through self-consciousness, the subject becomes the ground for the understanding of entities. As self-conscious, I am not simply aware of entities confronting me. Instead, I am aware that I am aware of entities. In other words, I come to an understanding of objects as being objects through self-consciousness.

With Descartes and the advent of the centrality of subjectivity, a decentering move occurred. Where a conception of god as the moving principle or creator of all entities occupied a central position in the thought of metaphysics, now the subject began to occupy a central position. With the displacement of god and the replacement of the subject as the highest entity, both a decentering and a recentering occurred within metaphysical thought itself. Playing with the metaphor of closure, let me say that Descartes began to close, or call to an end, to the foundation of Medieval thought by decentering the concept of god and putting in god's place the conception of the subject. Descartes' decentering move does not eradicate the concept of god. The subject is not creative of entities ex nihilo. However the subject does become creative of foundational representations, or thoughts, that allow for

entities to show themselves.¹² Thus the displacement of one ground gives rise to a replacement with another ground. The displacement/replacement effects a transference from one entity to another entity as the highest entity, while at the same time giving rise to a new sense of being.

What I have just described is the metaphysical meaning of decentering and closure. Within metaphysics, when one ground is displaced, another arises to take its place. Thus a decentering becomes a recentering, and metaphysical thought has a new ground to think. This process of decentering/recentering does not eradicate the previous concepts. However the decentered concepts lose the power they possessed under the previous interpretation, and the recentered concepts are thought along the lines of the newly established ground. For example, Descartes does not eradicate the sensible/intelligible opposition, which is one of the basic oppositions of metaphysical thinking. Instead he rethinks the opposition within a new ground. In this way, Descartes recenters the sensible/intelligible opposition within metaphysics and redirects the opposition according to

¹² I must point out that Descartes uses the cogito to come to the knowledge of a god, because the cogito is not primordial enough to assure itself of its own existence outside of the present moment. In Descartes, the mode of access to certainty through the cogito is in need of more stable ground than the cogito can establish. Kant is the first thinker to see the cogito in its primordial, grounding character.

the new ground. We will reopen this topic when we examine Kant's philosophy and his conception of critique.

Allow me to introduce the force of decentering into the metaphysics of subjectivity through a question: what happens if a force reveals itself within a text of the metaphysics of subjectivity, such that this force brings the very conception of ground itself into question? In other words, what happens if a force removes not only the subject from its function as a ground, but also radically disrupts the conception of ground itself? If this type of decentering could be found, then there could be no recentering. Within the context of decentering that I am adopting, some other entity does not come to take the subject's place. Instead the whole conception of subjectivity, as a foundational entity, comes into question. Along with the conception of subjectivity coming into question, the conception of ground comes into question. Again, decentering does not eradicate phenomena, but decentering does displace the priority of the phenomena. In this instance, the priority of the subject would be displaced. Only nothing arises to takes the subject's place. At this point, the project of metaphysics, understood as onto-theology comes into question.

We see this sense of decentering depicted in Nietzsche's "History of an Error." I have already discussed this example, but now I will present the example in terms of decentering. At the sixth stage of the history, Nietzsche

shows that the true world is at an end. The closure of the true world has taken place, or has at least announced itself. As we saw previously, the closure of the true world carries along with it the closure of the apparent world. In other words, the end of the true world displaces the true/apparent opposition and thus displaces any opposition that comes under the interpretation of the true world. Thus, the opposition between the intelligible/sensible worlds undergoes displacement, since the intelligible/sensible opposition is an interpretation that arises within the Nietzschean History of an Error. In this case, the closure of the opposition does not result in a recentering of the opposition. What is left to think? Nietzsche directs us to the thought that opens at the closure of the real world by saying "INCIPIIT ZARATHUSTRA."¹³ Nietzsche presents us with Zarathustra as the matter of thought, which is a thinking of the overcoming of the "last man" and the passage beyond to the overman.¹⁴ Nietzsche offers to us to rethink who we are, once the metaphysical oppositions lose their power and are put out of play.

I draw the following conclusion from my previous remarks: if the conception of subjectivity involves a specific understanding of selfhood, and if the conception of

¹³ Twilight, p.41.

¹⁴ Friedrich Nietzsche, Thus Spoke Zarathustra; in The Portable Nietzsche, trans. Walter Kaufmann (New York: Viking Press 1968), p.129f.

subjectivity undergoes displacement, then the conception of selfhood must change in the decentered movement.

Furthermore, if the metaphysical oppositions undergo a decentering that displaces the oppositions and does not recenter the metaphysical oppositions, then we must see how selfhood can be understood in a way that does not think in terms of the oppositions.

D. READING THE HISTORY OF PHILOSOPHY

The issue of decentering leads me to the issue of reading the history of philosophy. Since I am placing my dissertation within the closure of the metaphysics of subjectivity, I need to discuss how I am going to confront the history of philosophy in general, and particularly how I am going to confront Kant's thought. There are a multitude of ways to confront the history of philosophy. I will examine three modes of reading the history of philosophy. I call these three modes of historical confrontation the polemical, destructive and deconstructive readings of the history of philosophy. I will briefly examine each mode of confrontation, and then state why I choose the destructive and deconstructive readings as my modes of interpretation.

The polemical confrontation with a thinker's thought is primarily the act of defending or disputing the claims of the thinker. In other words, a polemic is an argumentative style of confrontation. When philosopher's engage each other

polemically, they choose sides and debate an issue. The focus of the polemical style is to engage in a commentary with the thinker's writings, while at the same time arguing for or against the thinker's position. In other words, a polemical reading is not merely a commentary that duplicates the thinker's thought, rather a polemical reading presents a problem that is in need of a solution.¹⁵ Some representative Kant scholars who engage in the polemical style are D. Henrich, H. Allison, J. Bennett, N. K. Smith, H. J. Paton, and P. Guyer.

A paradigmatic example of the polemical style of Kant scholarship is P. Guyer's text, Kant and the Claims of Knowledge. Guyer is a Kant scholar who believes in the patchwork theory first put forward by Hans Vahinger and introduced into American philosophy by Norman Kemp Smith.¹⁶ Guyer's claim is that Kant must base his transcendental idealism on an ontological realism. Guyer reads Kant as an epistemologist, who is trying to establish the conditions of

¹⁵ I contend there is no such thing as objective commentary. A reading of a philosophical text that merely tries to repeat the author's intention already changes the meaning of the text. As I showed earlier in the paper, philosophical thought arises out of a situation. This situation creates a backdrop for any reading and should not be ignored, even though the backdrop is ignored for the most part.

¹⁶ The patchwork theory involves a way of reading Kant. Its main tenet is that Kant wrote the sections of the CPR over consecutive years, and the sections are not homogeneous with each other. In other words, patchwork theorists claim the CPR is not coherent. I do not abide by this reading. My reading of the CPR shows the work to be totally coherent.

how we come to know objects. According to Guyer, Kant analyzes the capacities of the human subject that allow the subject to give rise to knowledge claims. However, Guyer says that Kant had to prove the existence of the external world of objects, so that we could come to know objects and to avoid the pitfalls of a Berkeleyan idealism. So our knowledge of objects depends on the reality, or existence, of those objects external to us. Kant gives this proof, not well according to Guyer, in the section of the CPR entitled "The Refutation of Idealism." Basically, Guyer sees Kant as vacillating between an idealistic and realistic approach to our knowledge of objects, while Guyer maintains that Kant was a 'closet' realist.

Given certain parameters, Guyer's reading is plausible, but disputable. One problematic claim in Guyer's reading concerns his equation of a study of the subject's faculties with epistemology and a study of objects with ontology. This equation makes Guyer miss the fact that Kant is doing ontology in the CPR. Thus Guyer thinks that Kant's real concern is to prove the existence of the external world and not to establish the objectivity of the object.

However, my real problem with Guyer is not with his scholarship, but with the presuppositions he accepts uncritically in order to read Kant the way he does. To defend either the claim of realism or idealism, he must presuppose the basic opposition between the subject and the

object. Further, the presupposition involves the need of an isolated subject who must find a way to get outside of itself. Moreover, both the object, as an external thing, and the subject, as an isolated interior thing, are conceived of in terms of being Vorhanden, i.e., present-at-hand.¹⁷

However, the question of being of the subject and the object is lacking. Guyer does not broach the question of existence, and he accepts merely the sense of existence as present-at-hand. The issue of being is not a part of Guyer's reading of Kant, and his work suffers from that lack.

In what I have just said, I have briefly engaged myself in Guyer's issue. To engage myself in Guyer's issue means to accept the parameters he sets forth for the debate. His parameters require the acceptance of the opposition between idealism and realism, as well as the foundational opposition between the subject and the object. However, what Guyer leaves unexamined is the basis of the oppositions. If I raise the issue of the presuppositions and infrastructures of Guyer's debate, I become excluded from the debate. I would be excluded from the debate because the seeking of the presuppositions of a text and the investigation into the oppositional forces that make up the text require a different discourse than the polemical style. The polemical style remains within the metaphysical oppositions, even if

¹⁷ Martin Heidegger, Being and Time, trans., John Macquarrie and Edward Robinson (New York: Harper and Row, 1962), p. 248.

the polemicist refuses to acknowledge the metaphysical parameters. The polemical style of decentering involves a constant recentering of the oppositions.

The second reading I discuss is the destructive reading of the history of philosophy. This was Heidegger's strategy. Heidegger called his destructive reading a Wiederholung, and I understand Wiederholung as the retrieval of the unthought in a thinker's work. Heidegger saw the unthought as the meaning of being, which he conceived of as the temporal projection, or understanding, of an entity, or the totality of entities, upon their being. I want to discuss the sense of retrieval pertinent to my project, which arises out of Heidegger's reading of Kant in KPM.¹⁸

Heidegger discusses his notion of retrieval in Being and Time. In BT, Heidegger sets the groundwork for the possibility of a retrieval in terms of the Seinsfrage, the question of being. Specifically, Heidegger predicates the possibility of a retrieval upon the oblivion of being, i.e., upon the oblivion of the difference between being and entities. In BT, Heidegger wanted to show how time is the meaning of being and how time had underlain implicitly the history of metaphysics. In other words, since the history of metaphysics had always interpreted being in terms of

¹⁸ I am focusing on Heidegger's reading of Kant in KPM. However, Heidegger has other interpretations of Kant that come after KPM that show a change in both his understanding of Kant and his understanding of retrieval. This change lies beyond the scope of my dissertation.

presence, the history of metaphysics presented being in terms of time. However, the interpretation of being in terms of time had not been explicitly addressed. Heidegger sought to retrieve this possibility by destroying the history of metaphysics. How are we to understand destruction in light of the oblivion of being?

Destruction is not equal to eradication. In his investigation of the history of metaphysics, Heidegger wanted neither to obliterate nor deny the history of metaphysics. Heidegger's reading of the history of metaphysics took place in terms of an Auseinanderstetzung, a confrontation with the thought of the thinker. In a metaphoric sense, Heidegger's reading was an act of violence. In his reading, Heidegger attempted to wrest from the thinker's thought the concealed sense of being operative within the text. In other words, Heidegger tried to divulge the temporal interpretation of being implicitly operative within a text.¹⁹

¹⁹ In Cassirer's issue with Heidegger's reading of Kant, Cassirer is concerned that Heidegger does not see Kant's explicit intention in the critical project. According to Cassirer, Kant's explicit intention is "to deny knowledge in order to make room for faith" (Bxxx). In other words, Kant wanted to define the limits of knowledge, i.e., what we can know of entities, and to establish the bounds of morality, since Kant saw morality as the proper destination of human being, defined in terms of personhood.

To think that Heidegger did not see the importance of morality in the Kantian corpus would be a grave mistake. In KPM and BP, Heidegger sees that the true essence of the human being for Kant does not lie within the limits of self-consciousness. Heidegger states that the true sense of

(continued...)

Heidegger develops his sense of retrieval further in his discussion of the phenomenological method in the Basic Problems of Phenomenology. Both BT and BP are contemporaneous, so the one helps to explain the other. Heidegger breaks the method down into three components: reduction, construction, and destruction. Unlike Husserlian reduction which suspends the natural world and attempts to get to the essential, noetic structures of consciousness and the meaning structures of things, called noema, Heideggerean reduction involves a redirection of sight away from entities within the world to our understanding of the being of entities within the world. Through the reduction, we focus upon an entity's mode of disclosure. This shift of attention also involves a self-understanding, since we are entities who recognize through the reduction that we are entities who ask the question of the meaning of being. Through the act of

¹⁹ (...continued)

selfhood in Kant lies within the conception of moral personhood (KPM, p.163, and BP, p.131). However, Heidegger is also aware that Kant first had to delimit the realm of the sensible in order to get to the realm of the supersensible. Furthermore, the sensible and the supersensible are both understood through temporal determinations, i.e, the changing and the eternal. Thus a temporal understanding of the realms lies at the basis of the separation of the sensible and the supersensible. Heidegger saw that this temporal understanding had to be uncovered prior to an investigation of Kant's work, since it was what remained unsaid in the Kantian project.

Cassirer does not go deeply enough in his own understanding of Kant, and only projects his reading of Kant upon a metaphysical horizon. On the other hand, Heidegger reads Kant from a horizon that cannot simply be given within the confines of metaphysics, since Heidegger's horizon brings into question the metaphysical horizon itself.

the question, we see that we gain access to the understanding of being through ourselves.

However the reduction is in need of a construction. Since our access to being is different from our access to an entity, and since our access to being is primarily concealed from us in our everydayness, Heidegger says that being "must be brought to view in a free projection."²⁰ By the term projection, Heidegger means an understanding of being. In the phenomenological construction, we attempt to understand an entity in terms of its being. In other words, since being is always the being of entities, the reductive view of being must always be directed back toward our projective understanding of entities. There is no such thing as being, since being is not a thing. Heidegger's attempt to construct an understanding of being must be entity-related, either directed toward a particular entity (Dasein), directed towards a type of entity (equipment, objects), or directed toward das Seiende im Ganzen. While the reduction refocuses our attention upon being, the construction attempts to come to an understanding of being.

The third part of the method involves the task of destruction. Reduction and construction are in need of destruction for the following reason: any understanding of being arises out of the particular situation we find

²⁰ Martin Heidegger, Basic Problems of Phenomenology, trans. Albert Hofstadter (Bloomington, IN: Indiana University Press, 1982), p. 22.

ourselves in at the given moment. The way we describe our understanding of being is determined by that situation. The situation is historical, i.e., the situation has arisen out of a history that has comprehended being in many ways. However, the traditional modes of Seinsverständnis have obscured our understanding of being, especially if the traditional reading of being has not recognized the ontological difference. Thus the traditional conceptions of being must undergo a destruction "down to the sources from which they are drawn."²¹ However, the destruction of the traditional concepts of being is not an eradication of the concepts, but rather a retrieval of the possibility of the formation of the concepts themselves. The destruction is a retrieval of the meaning of being out of the oblivion of being perpetrated by the history of metaphysics. Heidegger refers to the phenomenological method as a dismantling, i.e., a retrieval of the meaning of being out of the oblivion of being along with the attempt to make thematic the understanding of being.²² To make this more concrete, Heidegger reads the history of metaphysics in light of the temporal understanding of being. We will see this reading when we look at KPM.

²¹ BP, p.23.

²² I am translating the word "Abbau" as dismantling, while Albert Hofstadter translates Abbau as "de-constructing." Martin Heidegger, Die Grundprobleme der Phänomenologie, in Gesamtausgabe Bd.24 (Frankfurt am Main: Vittorio Klostermann, 1975), p.31, and BP, p.23.

The third reading of the history of philosophy is a Derridean reading, which has come to be called deconstruction. When reading a text deconstructively, a double reading occurs. On the one hand, the reader must be able to produce the structures of the text. As Derrida says, the structures of signification present within a text serve as an "indispensable guardrail" for any critical reading, i.e., the text prevents a critical reading from indiscriminately rambling into any 'unauthorized' areas.²³ On the other hand, the reader must also produce the forces operative within the text that the text itself cannot incorporate. These forces make the structure of the text possible and open the text to something other than what the thinker "would mean."²⁴ As Derrida says, there is a play of differance within a text. This play of differance is "an operation of differing which at the same time both fissures and retards presence, submitting simultaneously to a

²³ Jacques Derrida, Of Grammatology, trans. Gayatri Chakravorty Spivak (Baltimore: John Hopkins University Press, 1976), p.158.

²⁴ On Grammatology, p.158. In this section of On Grammatology, Derrida discusses the place of the writer within his/her own text. He says, the writer "writes in a language and in a logic whose proper system, laws, and life his discourse by definition cannot dominate absolutely." The same statement can be said about the reader. The writer and the reader stand within a text and possess no standpoint outside the text that gives them an absolute vantage point either on the text being read or on the text being written. In other words, "there is nothing outside of the text," and an idealism that could possibly supply its own ground is not possible. (Ibid.)

primordial division and delay."²⁵ This reading shows how being, presence, cannot maintain itself, and thus undermines metaphysical thought. Since I am dealing with the issue of temporality in Kant and Heidegger, my deconstructive reading has to show how the movement of temporality decenters and disrupts being, and hence decenters our self-understanding.

I direct my deconstructive reading at the role Kant assigns to the imagination in the CPR. Here I show how the imagination is disruptive of presence, such that presence cannot maintain itself within the text. In other words, I examine whether objectivity, which is the being or presence of the object, and its ground in the subject attains the unity demanded by the concept of being as presence, or whether a force disrupts the metaphysical desire for presence. In this reading, the issue of decentering comes to the forefront, and I must show how the deconstructive decentering affects our self-understanding.

All of the above is only introductory and is in need of further clarification. What we need to do is see if the force of decentering is operative within the metaphysics of subjectivity. Thus we must turn our attention to Kant.

²⁵ Jacques Derrida, Speech and Phenomena, trans. David Allison (Evanston, IL: Northwestern University Press, 1973), p.88.

CHAPTER II

KANT'S COPERNICAN REVOLUTION

A. INTRODUCTION

The purpose of this chapter is to bring us to the point where we can come to understand the role of the imagination in Kantian metaphysics. We cannot understand the place of the imagination in Kant's metaphysics without first having an overall view of the project in the CPR. Once we have a sense of the project, then we can begin to investigate the imagination.

This chapter has two sections. First I explain Kant's critical project. I do this by interpreting Kant's Copernican revolution within the context of decentering/recentering. Kant sees himself as placing metaphysics upon a newly secured foundation. The re-laying of the metaphysical foundations requires the razing of the old foundations of dogmatic metaphysics, so that the foundations can be rebuilt. The disruption of the ground is only a reinstatement of the ground. Second I begin to investigate the imagination. I introduce the imagination

through an analysis of its empirical employment. Kant presents the empirical sense of the imagination in APP. I concentrate on the areas of the APP pertinent to the Kantian metaphysical project. I also explain why the APP can provide a clue to the understanding of the locus of the imagination in the first and second editions of the transcendental deduction.

B. THE DECENTERING/RECENTERING OF THE METAPHYSICS OF SUBJECTIVITY: THE KANTIAN COPERNICAN REVOLUTION

Kant begins the first and second editions of the CPR with a metaphor. This metaphor both sets the tone of the entire Kantian critical project and portrays the metaphysical play of decentering and recentering. The image that pervades Kant's thought is the image of war, specifically the image of the "battle-field".²⁶ Kant views the current state of metaphysics as a field of confrontation being waged on two fronts. I designate the two fronts in terms of cause and effect. The cause of the war lies in our natural tendency for metaphysics. As entities endowed with reason, Kant says we are weighed down with questions that we can neither ignore nor answer. These unanswerable questions

²⁶ The metaphor of the battlefield appears in both the first and the second edition prefaces of the CPR. The difference between the two appearances of the metaphor is only in terms of the place each occurs in the prefaces. In the A edition, Kant begins the preface with the metaphor and uses the metaphor to explain his project. In the B edition, the metaphor occurs after Kant has begun to discuss his project.

involve our raison d'etre and are concerned with the concepts of the existence of god, freedom and immortality. yet the answers to these questions lie beyond our finite, rational powers of comprehension. Nonetheless we cannot ignore the questions. Our natural metaphysical tendency compels us to respond to these questions.

The need to respond to these metaphysical questions produces an effect, i.e., our natural metaphysical tendency gives rise to a thematic investigation of the metaphysical questions. However, the thematization of the questions has resulted in war because of the groundlessness and discrepancy of answers to the questions. Thus the war is not something extrinsic to human reason, rather the war arises within human reason.

The war receives the paradigm of its battlefield in ancient philosophy, particularly in the philosophy of Plato. Given a particular reading of Platonic philosophy, Plato provided the scene upon which the war would be waged for the next two thousand years. We call this paradigmatic scene the divided line.

In the Republic, Plato presented the image of the divided line to show Glaucon the difference between what is opinable and what is knowable (509c - 511d). The basic division on the divided line is between the sensible and intelligible realms. The sensible world of shadows and things keeps us mired in the world of imagination and

opinion, while the intelligible world of mathematical objects and ideas provides us with the true locus of our knowledge. The intelligible world is the place of truth and knowledge because mathematical objects and ideas are unchanging. Hence we can fix our minds upon these unchanging intelligible entities. Regardless of the fact that Plato presents the divided line in an image, the paradigm of the sensible/intelligible worlds becomes one of the basic paradigms of philosophical thought, and subsequent thinkers recast the paradigm in various ways.²⁷

Kant recasts the sensible/intelligible opposition within his own thought. On the one hand, Kant sees the sensible/intelligible opposition as the battlefield where the war is being waged. On the other hand, Kant wants to

²⁷ A matter worthy of thought is the fact that the divided line is itself an image. Thus the depiction of the intelligible world depends upon an image. In other words, we do not know the intelligible world except in terms of an image. This would lead us to think that Plato placed the divided line on the lowest rung of the ladder, viz., in images. However this is not correct. Plato places neither artistic nor pedagogical images on the divided line. So Plato has depicted an image of the sensible/intelligible worlds, but this type of image is not accounted for on the divided line. Further, the divided line is an image that is not generated from an original thing, since the divided line is the only way we see the sensible/original opposition. Thus we cannot account for the image of the divided line in terms of the opposition between original and copy. This produces a dual undermining of the sensible/intelligible opposition. On the one hand, the opposition is only seen in an image and hence is not intelligible. On the other hand, the divided line cannot account for itself in terms of the oppositions created by the divided line. Plato is already involved in an undermining of the sensible/intelligible opposition presented in the Republic.

reinstate the opposition within metaphysics in a new way. One Kant commentator, Norman Kemp Smith, believes the war is being waged between rationalism and empiricism.²⁸ Smith reads Kant as equating scepticism and empiricism, and Smith derives from this that scepticism is empirical and irrational. This is not what Kant says. Kant understands the struggle as a war being waged between dogmatism and scepticism (Aix). On the one side, dogmatism represents a "despotic" rule, where the dogmatist governs without providing a guideline by which to rule (Aix). Without the guidelines, a capriciousness arises within dogmatism, since the dogmatist cannot necessarily ground his/her right to rule. Without the ground, this capriciousness gives rise to a conflict within dogmatism itself. Different parties arise that wish to rule, and numerous ungrounded principles arise.

The ungrounded play of dogmatism gives rise to

²⁸ Norman Kemp Smith, A Commentary to 'Kant's Critique of Pure Reason', 3rd ed., (Atlantic Highlands, NJ: Humanities Press, 1984), p. 14. Smith has Hume in mind when he describes scepticism, but he is wrong to call scepticism irrational. Scepticism exercises its rational capacity in order to show that judgment must be deferred in all cases where a ground cannot be substantiated. Unlike Smith, Kant sees scepticism as an ongoing force within metaphysics, and scepticism has been present since the inception of metaphysics. For Kant, Hume is only one instance of scepticism, but he is an important instance.

For Smith to be consistent with his own equation of empiricism and scepticism, he would have to include Locke under scepticism. However, Kant does not regard Locke as a sceptic, but as a physiologist who tries to put an end to the war. In reference to Kant's discussion, Locke could be viewed as a dogmatist, who, having failed to provide the necessary ground for his solution to metaphysics, came under the scepticism of Hume.

scepticism. Kant understands the sceptic as a nomadic anarchist, who uses his/her logic against the ungrounded claims of the dogmatist in order to disrupt the pseudo-order of the dogmatist (Aix). If the dogmatist is a creator of the state, the sceptic tries to open the city to the wilderness.²⁹ Kant views the dogmatists as having the upper hand, and yet Kant recognizes that the dogmatists can only maintain their rule through either self-imposed tyranny or sceptical apathy.

Kant wants to end the war and institute peace into metaphysics by creating a constitutional monarchy. Kant wants to reestablish philosophy as the "Queen of all the sciences," but the reinstated queen cannot be dogmatic or the conflict continues (Aviii). Thus Kant must provide a ground for the queen's rule. In order to establish this ground, Kant sets up a "tribunal" that establishes a

²⁹ One way the opposition between the outside and the inside arises within Kant's thought is in terms of the city and the wilderness. Kant views philosophy as primarily being conducted inside the city, while the outside, the wilderness, is foreign to philosophy and needs to be incorporated into the city. For Kant, the wilderness needs to be domesticated or gentrified, and perhaps the Critique of Judgement provides the way the gentrification is to take place.

Kant has a less ambivalent relationship to the city and country, or the inside and the outside, than Plato has. Plato has Socrates stand in different relationships to the city and the country in the dialogues. In the Phaedrus, Socrates gives speeches on beauty outside the city; in the Republic, Socrates philosophizes at the Piraeus, which is both outside and inside Athens; in the Apology, Socrates defends philosophy and is condemned to death within the city. Thus Plato sees the city as a problem to philosophy, even though Plato philosophizes inside and outside the city.

constitution and limits the queen's power (Axii). In this way, the queen becomes law-directed and loses her capricious character. Through the tribunal, Kant establishes an order of justice for the order of truth and puts an end to the war of metaphysics.³⁰

The war has resulted in a decentering of the ground of philosophy. The foundation has been exposed and shown to be in need of repair. By repairing the foundation, Kant recenters the basic paradigm of philosophy. If I reinsert Kant's references in place of the metaphors, then we can see that the queen is reason, the tribunal is a critique that repairs the foundation, and the critique is of pure reason. In other words, the critique investigates the application and limits of reason.

In effect, Kant rethinks the paradigm of the opposition between the sensible and the intelligible worlds. In the CPR, Kant analyzes the limits of what is knowable and redefines the boundaries of the two spheres. As Kant shows in the results of the CPR, the subject matter of the intelligible world is not accessible to human knowledge, since the intelligible world transcends the limits of human reason. However, the sensible world remains open to our scrutiny and becomes the place of knowledge.

³⁰ The metaphor of war that Kant uses in his text is not innocent. Instead an interesting problem arises from Kant's use of the metaphor of war, viz., the idea of justice interceding for truth and of ethics preceding metaphysics.

If we view this analysis within the interpretative horizon of decentering/recentering, then we can see that Kant closes off the possibility of knowing what lies beyond the limits of experience. Where previous philosophers had interpreted the intelligible world as the most knowable sphere, Kant decenters the intelligible world by showing that the intelligible world is unknowable. Kant removes the intelligible world from its place of prominence in metaphysics, by showing that the subject does not have the ability to know anything about god, immortality and the world as a whole. In other words, Kant decenters the intelligible/sensible opposition as the opposition was handed down to him. So there is a closure of the intelligible realm in terms of knowledge, and the proper object of metaphysics becomes the sensible world.

However, Kant does not eradicate the intelligible world. Kant shows that we do not have knowledge of intelligible things, but he reopens the intelligible world by placing the intelligible within a new interpretation. Kant redirects the focus of the intelligible world toward the sensible world. According to Kant, the subject has the ability to know sensible things but does not have the ability to know intelligible things. However, we can know sensible things because the intelligible realm supplies a structure and order to the sensible things. In other words, knowledge is not subject to the flux of the empirical realm

but is subject to an a priori structure. Thus Kant relegates knowledge to the sensible world, while keeping the order and structure of knowledge in the intelligible world.

Kant finds other uses for the intelligible realm. Though our knowledge of the intelligible world is closed off from us, there are still regulative and practical uses of the ideas of pure reason. As Kant says, he "found it necessary to deny knowledge, in order to make room for faith" (Bxxx). Thus Kant reopens the door to the intelligible world, and recenters the sensible/intelligible opposition within a new ground.

The Kantian recentered reinterpretation of the sensible/intelligible world is possible only because Kant institutes a new ground into metaphysical thought. Kant's idea of the Copernican revolution is an expression of the new ground Kant institutes in metaphysics. Just as Copernicus changed the place of the spectator in physics, Kant changed the place of the subject in metaphysics (Bxvi). Seeking the possibility of a priori knowledge, Kant saw that if our knowledge depended upon objects and had to "conform to the constitution of objects," then we could not have a priori knowledge (Bxvii). Things in the empirical realm can always be different than the way they appear at the moment. Thus there would be no necessity to the things we know, if our knowledge of things arose from the mere receptivity of object. Hume exposed this radical possibility to Kant.

However, if the object had to conform to our faculties of intuition and conceptualization, then we could establish an a priori necessity and certainty regarding our knowledge of objects. The subject would be the one determining the object in terms of his/her own power, and the subject would be the ground of the possibility of all knowledge. This is precisely the turn, or revolution, Kant performs. Kant realizes that our knowledge of an object is always of the representation of the object and not of the object itself. If the power of representation is within the subject, then this power makes the representation of the thing possible and is prior to any empirical experience of the thing. So the question arises: how are these representations possible?

The province of metaphysics has to do with the possibility of experience and with the possibility of the objects of experience. In other words, metaphysics is a transcendental investigation. Empirical experience yields judgments of specific things, but experience does not yield their conditions of possibility. Nonetheless, we do make judgments about experience and these judgments are synthetic, since the predicate in the judgment amplifies our knowledge of the subject beyond what the concept of the subject has within its definition. I make apophantical judgments constantly. But the fact that I can make empirical judgments, for example, 'the grass is green,' or 'if there is lightning, then there is thunder,' does not explain how I

make these judgments. Kant wants to discover how we can make these judgments, and how we account for the necessity of these judgments. Due to the lack of necessity in empirical apophantical judgments, they are not the proper object of metaphysical inquiry. Thus the proper subject matter of metaphysics must be intelligible, since the ground cannot be located within empirical experience.

Besides empirical judgments, there are a priori judgments. One type of a priori judgment is what Kant calls analytic judgments. Analytic judgments are "explicative," not "ampliative" (A7, B11). In an analytic a priori judgment, there is no amplification of knowledge beyond the subject of the judgment. In other words, the predicate of the analytic judgment shows what is already contained in the subject term, and the subject term of an analytic judgment can be the concept either of an empirical thing or of an intelligible thing. The following propositions are examples of analytic judgments: 'for every cause, there is an effect,' 'cogito ergo sum,' 'a bachelor is an unmarried male,' 'a body is an extended thing,' and 'a triangle is a plane figure with three angles.' In all of these judgments, the predicate term expresses merely what is contained within the subject term. The only criterion needed to examine an analytic judgment is the principle of non-contradiction. For example, If I said a body is a non-extended thing, then this statement would be contradictory with the established

concept of a body, since a body cannot be both extended and non-extended.

Analytic judgments were traditionally the basic objects of study in metaphysics, and correspondingly the Principle of Identity and the Principle of Non-contradiction became the basic principles of metaphysics. Without specifically discussing analytic judgments, Aristotle sets up the Principle of Non-contradiction as the basic principle of metaphysics.³¹ In Meditations on First Philosophy, Descartes derives analytic judgments from the clear and distinct ideas of the res cogitans and the res extensa. He goes on from there to use these judgments within his act of regrounding metaphysics. From the distinction between the cogito and bodies, Descartes sees himself as being able to prove the existence of god and the reality of the external world.

Kant saw a problem with analytic judgments. While it is true that a priori analytic judgments do yield necessity, they do not show how disparate concepts can be connected with each other, i.e, they do not expand our knowledge beyond what is given in the subject term. Thus from the analytic definition of a body, I cannot derive the concept of color. Nonetheless, I see color in my experience of bodies and I expect color to appear in a body necessarily. Thunder is not an analytic constituent of lightning. Yet I

³¹ See Book 4 of Aristotle's Metaphysics.

connect lightning and thunder in my experience, and I go so far as to connect them necessarily. From these examples we can see that empirical judgments are ampliative, but I cannot derive necessity from experience. Analytic judgments provide necessity, but I cannot expand my knowledge beyond what is already contained in the subject term. So I derive the necessity of the connection of disparate things neither from experience nor from the analytic character of something. This leads Kant to conjecture that the proper object of metaphysics is something besides analytic and empirical judgments.

For Kant, the proper study of metaphysics is a priori synthetic judgments. These judgments expand our knowledge, guarantee the necessity of the subject matter, and are not based in experience. An example will serve to illustrate the conception of an a priori synthetic judgment. If I strike a match, then I expect ignition to occur. What occurs in this context is that I perceive the match and the striker, but I do not perceive the cause of the ignition. According to Kant, I add the concept of causality to the event, and thereby expand my knowledge beyond what I perceive in the act. I do not empirically sense the cause, but I understand the act causally. What I posit with necessity is not the empirical material of the match and the striker, but the causal relationship that should occur between the two. I do not find the necessity in the concept of match, nor do I

find necessity in the concept of the striker, nor do I find the necessity of the causal interaction in the concept of causality itself. Instead I find the necessity in the fact that there is a law that relates the two things in an essential way. I expect a necessary sequence of before and after to happen. If the expectant empirical sequence fails and ignition does not occur, then I do not question the fact that causality is not present. Instead I find fault with the material, and I know that either the match or the striker is faulty. There is a necessity present to the way I regulate my experience. The fact that I understand something as necessary raises a question: how is it possible to understand an empirical act as causally necessary?

This is the reason Kant investigates a priori synthetic judgments, so that he can see how our empirical judgments, our judgments about objects, possess the element of necessity. On the one hand, the element of necessity lies outside the sphere of the empirical. On the other hand, the element of necessity pertains to the empirical. The investigation of a priori synthetic judgments is the investigation of the principles that provide certainty to our experience. The investigation into a priori synthetic judgments that provide certainty to our experience is an investigation into the conditions of the possibility of experience.

Kant's tribunal, his critique of pure reason, is an investigation into the conditions of the possibility of a priori synthetic judgments. These are judgments which make knowledge possible, because they make experience itself possible. Further, since Kant understands our experience as being directed toward objects, the inquiry into the conditions of the possibility of experience is also an inquiry into the possibility of the objects of experience. Kant's analysis into the possibility of a priori synthetic knowledge is an investigation into the meaning of being we call objectivity. Thus the Kantian project is an ontological investigation.

Kant shows the possibility of the a priori synthetic judgments through an investigation of our rational capacity in its connectedness with our sensibility. Sensibility becomes the limiting condition of reason for the finite subject, and the infringement of reason upon sensibility exposes reason's transgression. However, the issue of Kant's thought is not the fact that we are both sensible and rational entities. Kant accepts this fact without question. What is at stake in Kant's thought is the issue of connectedness, i.e., the way our sensible and rational components come together. In other words, Kant's issue is the problem of synthesis, and Kant's discussion of the imagination is the place synthesis arises. Imagination comes to play a key role in Kant's recentering of the

sensible/intelligible opposition. We must see how Kant understands the imagination.

C. THE EMPIRICAL IMAGINATION

In this section, I focus on Kant's empirical description of the imagination in Anthropology from a Pragmatic Point of View. I explain the Kantian sense of anthropology, examine the Kantian conception of the empirical imagination, and discuss the relationship between the findings in the APP and the CPR.

I am justified in using the APP in this section for three reasons. First, the APP has Kant's most complete investigation of the empirical imagination. Second, since Kant investigates the imagination in the A Deduction by moving from the empirical to the transcendental level, an understanding of the imagination in its empirical employment will facilitate an understanding of the imagination in its transcendental employment in the CPR. Third, the way Kant presents the imagination in the APP poses a problem for Heidegger's claim that Kant recoiled from the imagination in the second edition of the CPR. The third reason requires an explanation.

Heidegger claims that Kant's rewriting of the B Deduction is a movement away from the insights Kant had into the imagination in the A Deduction. If Heidegger's claim is justifiable, then Kant had to relinquish the insights he

gained into the workings of the imagination. What lends credence to Heidegger's hypothesis is the fact that the detailed analysis of the imagination is lacking in the B Deduction.

Based upon the way I have set up the issue, Heidegger's claim can be brought into question if a text is found that shows the same insights at work in Kant's thought after the writing of the B edition of the CPR. This text is the APP. The APP is a series of lectures Kant had published in 1797. He had given the lectures for thirty years. This means that Kant began to give his lectures on anthropology before he published the CPR. He published the APP only after he was too old to lecture any longer. Some sections and insights of the investigation of the imagination in the APP parallel the investigation of the imagination in the first edition of the CPR. Further, Kant did not revise the APP in view of his revision of the CPR. I infer from this fact that Kant continued to maintain the same ideas about the imagination in the B edition as he had in the A edition of the CPR. If Kant maintained the same ideas of the imagination, then the question of why Kant reworked the deduction of the categories of the understanding needs to be raised. Did Kant back away from the imagination, as Heidegger states, or did Kant rewrite the deduction for other reasons? At this point, I have not proven anything either about Heidegger's hypothesis or about Kant's reason

for rewriting the B Deduction. However, I have brought Heidegger's hypothesis into question and suggested that the APP provides a clue for reexamining the B Deduction in a different way.

For Kant, anthropology is an empirical investigation into the way human beings understand themselves and function within their world. As a study of entities, anthropology is an ontic study. An anthropological study can investigate human beings either physiologically or pragmatically.³² In a physiological study, we would investigate neurophysiological and biological phenomenon that affect our interaction in the world. In other words, a physiological study is study of the natural causes of human interaction in the world of experience. In Kant's time, this was a very speculative study and remains so today. We have more information regarding the workings of the brain than Kant had, and yet we are not even sure today how to interpret the data we have regarding brain interaction and human events. Even in our contemporary times, we possess very little knowledge about the way the brain operates.

Instead of speculating on physiological anthropology, Kant focuses primarily upon what he calls pragmatic anthropology. This is a study of the way human beings respond and act within their world. In other words, a

³² Immanuel Kant, Anthropology from a Pragmatic Point of View, trans. Mary J. Gregor (The Hague: Martinus Nijhoff, 1974), p. 3.

pragmatic study investigates the effects we cause as "free agents."³³ As free beings, we never experience our causal power, since causality is not an empirical event. Nonetheless, I can experience and study the effects I produce in the world. A pragmatic anthropology investigates precisely this phenomenon. Furthermore, Kant deals with anthropology pragmatically because an anthropological understanding should instruct us on how to be better persons, since we come to an empirical understanding of ourselves and others.

Kant distinguishes anthropology from logic and psychology. The three disciplines investigate the self, but they investigate the self in different ways. Logic is an investigation into apperception and supplies rules for the employment of the understanding. Psychology studies the province of inner sense and provides an empirical understanding of the way we apprehend ourselves. Logic and psychology provide a basis for anthropology, because the understanding and inner sense have their effects in the world. However, they are not the thematic investigation of study in anthropology, since they do not involve an empirical study of ourselves in the world. In an anthropological study, we must presuppose the findings of logic and psychology.

³³ APP, p.3.

Kant divides the APP into two main parts, the Anthropological Didactic and the Anthropological Characteristic. The Didactic deals with the ways in which the cognitive faculty, the appetitive faculty and the feelings of pleasure and pain pragmatically affect ourselves and the world. The Anthropological Characteristic considers empirical notions of the way we understand ourselves and others in terms of personhood, sex, ethnicity, race, and species. Since the imagination arises in the Didactic, I focus on the analysis there.

The first part of the Didactic is a study into the faculty of cognition, and Kant begins the Didactic with an anthropological examination of self-consciousness. In other words, Kant's begins the APP with the essence of the human being by distinguishing us from entities that only possess consciousness, viz., animals. From the analysis of self-consciousness, Kant proceeds in his investigation to the possibility of self-observation, to the conception of ideas, to our passive power of sensibility, to the exterior senses, to inner sense, to sense impressions, to problems with the senses, to imagination and finally to cognition. In almost all of these studies, Kant focuses on the experiential characteristics of the cognitive faculties. At no point does Kant try to justify this beginning. Since the anthropology is an ontic investigation, Kant avoids transcendental discussions. Instead he takes the beginning as being self-

evident and uses his transcendental philosophy, i.e., his understanding of the being of the subject, as a general guide for these lectures.

The presupposition behind Kant's anthropological investigation is that an understanding of the self is a prerequisite for the understanding of our involvement and others' involvement in the world. We see this understanding emerge at the beginning of the APP, when Kant seeks the generation of self-consciousness within our empirical experience. For example, after stating that self-consciousness constitutes our personhood and ranks us above entities without reason, Kant speaks about the child's growing awareness of selfhood and the onset of selfishness. As the child becomes aware of her/himself, the child becomes a "little dictator," and attempts to rule the world tyrannically.³⁴ The child's awareness of his/her own selfhood brings with it an understanding of the world and frames the child's experience.

In the APP, Kant assigns the imagination to the realm of sensibility and groups the imagination with the exterior and interior senses. There are five exterior senses and only one interior sense. Kant calls the interior sense self-affection. The imagination and sensibility are similar because both powers involve the presentation of an object. However the mode of presentation is different for the

³⁴ APP, p.10.

imagination and sensibility. Our senses are capable of representing a particular object present to us at any given moment, as long as I am present to the object. I must be alongside of the object, if I am going to represent the object sensibly. Our sensible capacities are merely receptive of a given object, regardless of whether the object is exterior or interior to us.

The mode of presentation for the imagination is different from the mode of presentation for sensibility, because the imagination can represent an object that is not present to the subject at the given moment. In other words, the imagination is capable of representing an object in the absence of the object. The imagination is not creative of the presentation ex nihilo. The senses underlie the imagination and provide the material for the imagination. The imagination would not function without sensibility. However, the power of the imagination extends beyond the receptive power of sensibility. The imagination is not simply receptive but is recollective. Thus the imagination can recall sensible objects without the presence of the object, and imagination can play with the recollected representations by connecting different impressions and creating phantastic images.

According to Kant, sense and imagination are necessary but not sufficient conditions for experience. Kant defines experience, or empirical knowledge, as the connection of

empirical intuition "with the concept of the object".³⁵ Experiential knowledge requires a cognitive and a sensible element. Our sensibility must be supplemented by our capacity for understanding. Thus there is both a passive and an active component to the subject that allows for knowledge to occur.

In the APP, Kant relates the discussion of the constitution of experience to the roles of inner sense and apperception. Both inner sense and apperception are modes of consciousness. We apprehend ourselves as we appear to ourselves within inner sense, and we grant unity to our experience within apperception. In self-apprehension, we do not understand ourselves as a unity. As a matter of fact, we do not understand ourselves at all in this condition. In inner sense, we gather receptively the manifold of intuition and hold the manifold together. Further we have an appearance of ourselves that is successively given and simultaneously held together. Apperception has no content. If the experience is going to possess any unity, then apperception must accompany any representation I have. Kant points out that this description does not belong to an anthropological investigation. Instead the discussion of knowledge belongs to a metaphysical investigation. However, Kant's investigation of the faculties of the subject call

³⁵ APP, p.44.

for this brief aside in the APP, so that inner sense and apperception can be distinguished from each other.

In this discussion of knowledge, Kant omits an investigation of the imagination. He omits this discussion because the issue would take him well beyond the sphere of anthropology. Nonetheless a problem arises that Kant defers, viz., the problem of how understanding and sensibility come together. I postpone the discussion of the imagination and its connection to knowledge until we look at the CPR. However, the discussions of the imagination that follow in the APP allude to the issue of synthesis.

In the section of the APP devoted to the imagination, Kant states that the imagination can be "either productive or reproductive."³⁶ Reproductive imagination is simply the ability to recollect an "empirical intuition," while the productive imagination is "a capacity for the original presentation" of the object which is prior to the experience of the object.³⁷ The reproductive imagination recollects objects in their absence. This is easy to exemplify. I can form the image of an apple without having an apple in front of me, because I have perceived apples during my lifetime. We can reproduce images for anything we have perceived.

³⁶ APP, p.44.

³⁷ Immanuel Kant, Schriften zur Anthropologie, Geschichtsphilosophie, Politik und Pädagogik, herausgegeben Wilhelm Weischedel (Frankfurt am Main: Suhrkamp, 1977), p.466. I have translated this section from the German.

having defined the productive imagination, Kant gives his example of an original presentation in productive imagination. Original presentations in productive imagination are the "pure intuitions of space and time."³⁸ Kant does not justify this claim and omits a discussion of how the pure intuitions of space and time are original presentations of the imagination. He defers the metaphysical discussion and presupposes the findings of the CPR in this text. The omission of the transcendental discussion is due to the limits of the anthropological context in which Kant is working. The interesting point to raise here is that space and time are original exhibitions of the presentation of the object for the subject, and they are not part of the senses but rather belong to the imagination. The implication is that space and time are pure images, but Kant does not develop this implication.³⁹

I contend that Kant is not clear in his discussion of productive imagination in the APP, and this is very uncharacteristic of Kant. Kant is usually very careful in drawing distinctions between the phenomena he is investigating. However, Kant introduces two senses of productive imagination in the APP without clearly

³⁸ APP, p.44.

³⁹ On the one hand, the idea of space and time as products of the imagination gives support to Heidegger's thesis of the connection between time and imagination. On the other hand, his hypothesis of the recoil in the second edition loses some of its power.

productive imagination in the APP without clearly distinguishing between them. On the one hand we are given a view of the productive imagination in its transcendental capacity, i.e., we see time and space as pure intuitions and original exhibitions of the productive imagination. On the other hand Kant discusses the productive imagination in an empirical manner, i.e., the productive imagination employs the material of sensibility and is creative of images. Kant should have used different designations for the two different employments of the productive imagination.⁴⁰

Kant understands the empirical, productive imagination as a Dichtungsvermögen, i.e., a capacity for creating and manipulating images.⁴¹ The entire investigation is on the empirical invention of images. Under this designation of the empirically productive imagination, Kant examines experiences of genius, fanaticism, the image of man as the rational being, the use of the imagination in place of a

⁴⁰ I can only speculate on the reason Kant did not give two designations to the productive imagination. One thought that comes to mind is that Kant was caught in the idea of poiesis. In empirical productive imagination, I can make new images because I connect images I possess in new ways. We have an original/copy opposition at work. The new image is only a result of images which are copies of original things. In transcendental imagination, this idea begins to break down. There are no originals from which we can make copies. So can we talk about the act as an act of production? Perhaps Kant was not able to think this idea, since his own idea of the finite was only comprehensible in reference to the infinite.

⁴¹ Anthropologie, p.466.

loss of one of the senses, fantasy, dreams and madness.⁴²

For the most part, Kant examines the empirical use of productive imagination. However one section of the APP deserves special attention, since this section has ramifications for the CPR. The German title of the section in the APP is "Von dem Sinnlichen Dichtungsvermögen nach seine Verschieden Arten." In this section, Kant describes three modes of the imagination's ability to connect and construct representations. Through the imagination, our sensible capacity can form intuitions in space, associate intuitions in time, and connect representations with one another due to their affinity. The specific discussions of these uses of the imagination are anthropological, and do not constitute anything new regarding the imagination in its basic determinations. In fact, the anthropological discussions of the imagination are reminiscent of Hume's discussion of the imagination's ability to reproduce images that resemble things, to hold things as being contiguous, and to associate disparate events. However, there are two issues that arise in this context.

The first issue concerns something I said previously. The three uses Kant describes of the empirical imagination involve the apprehension, reproduction and recognition of representations. These three designations of the imagination

⁴² Note that Kant places madness within the imagination and not within reason.

are precisely what Kant used to describe the reproductive imagination in the first edition deduction of the CPR. I find this connection between the two texts to be important because of the time factor involved in the publication of the CPR and the publication of the APP. Kant began the lectures of the APP while working on the CPR. Thirty years later, after the republication of the CPR, and after Kant totally reworked the deduction of the categories, Kant does not bother to revise the section on the imagination in the APP. It is true that the actual empirical investigation of the imagination as Dichtstungsvermögen does not specifically pertain to the CPR. Yet Kant maintains the same functions of the imagination in his anthropology as he does in the A Deduction, and Kant maintains the imagination's connection to time. There is an analogy between the two texts, and Kant does not back away from his idea that time and imagination belong together.

The second issue concerns the section Kant devotes to the affinity of representations. The section on affinity deserves some attention, since it bears upon both Heidegger's and Kant's analyses of the imagination. In the APP, Kant defines affinity as "the unification of the manifold out of the origin from one ground."⁴³ In affinity we unify what we have associated and hold it together, so that we can bring together different representations. We see

⁴³ Anthropologie, p.479. My translation.

how different representations contain a common descent.⁴⁴ Through an affinity of representations, what we have associated is subject to a rule of the understanding and prevents our experience from becoming haphazard. Kant says he borrows the meaning of the word affinity, Verwandschaft, from chemistry. In chemistry, an affinity results when two different elements bond together to make a new molecule. For example, there is an affinity between hydrogen and oxygen when they bond together and form water. Kant likens this to the affinity between sensibility and understanding. These two capacities of the subject are "dissimilar elements," and yet their content binds together to make experience possible.⁴⁵ Kant says that this intimate bonding, or affinity, seems to originate from a "common root."⁴⁶ Kant does not discount this possibility, but he says he cannot understand how two heterogeneous elements can arise from a common root. So he leaves behind the speculation on the common root. Nonetheless, the issue of the common root arises in the section on the synthesis of the imagination that makes affinity possible. At this point in time, Kant is still wondering how the content of sensibility and understanding are unified. The issue of the imagination as the power of synthesis is still very present to Kant and

⁴⁴ The word Kant uses in this context is Abstammung.

⁴⁵ APP, p.53.

⁴⁶ APP, p.53.

remains unresolved late in Kant's life. Let us now turn to Kant's transcendental attempts to resolve the connectedness of sensibility and understanding.

CHAPTER III

THE ONTOLOGICAL PRIORITY OF THE IMAGINATION

A. INTRODUCTION

My main purpose in this chapter is to examine the ontological priority of the transcendental imagination in Kant's metaphysics. Since Kant sees the fundamental project of metaphysics as the establishment of synthetic a priori judgments, the act of synthesis has a particular place of importance in Kantian metaphysics. Imagination is the subject's capacity for synthesis. I argue that the imagination is the constituent factor for the possibility of synthetic a priori knowledge, and I show that the transcendental imagination makes an understanding of being possible.

I concentrate on the areas in the CPR where the basic character of the imagination arises, i.e., I concentrate on the deductions of the categories of the understanding. Through an analysis of the imagination in the metaphysical and transcendental deductions of the CPR, I show how Kant's understanding of the synthetic function of the imagination

exposes the possibility of a priori synthetic judgments, and thus exposes an understanding of being.

I am not focusing on the Schematism of the Understanding.⁴⁷ Unlike the Schematism, which is an investigation into the possible temporal modes of categorical employment, the deductions are Kant's arguments for establishing the validity of the sensible employment of the categories of the understanding. In other words, the deductions are an investigation into the possibility of metaphysics itself, and the findings of the deduction make possible a discussion of the schematization of the categories. Where the Schematism shows how the categories are employable, the deductions show that the categories are employable. Kant predicates the Wie-sein upon the Dass-sein.

An investigation into the deductions of the categories presents a particular problem not found anywhere else in the CPR. The problem is that Kant completely rewrote the

⁴⁷ See pages 4 - 5 of my dissertation for a further discussion of the reason I do not examine the Schematism. Nonetheless, the Schematism is an interesting and key chapter of the CPR. Allison claims rightly that Kant justifies the possibility of synthetic judgments in the Schematism, since schemata show how the categories are made sensible through the imagination. Thus the possibility of schematization belongs to the imagination and not to the understanding. The title "Schematism of the Pure Understanding" is misleading, since schematization is something the understanding undergoes and is not a property of the understanding. See Henry Allison, Kant's Transcendental Idealism, (New Haven: Yale University Press, 1983).

transcendental deductions in the second edition of the CPR. There are different ways to deal with the problem of the two deductions. I can: 1. concentrate on the A edition deduction and disregard the B edition deduction; 2. concentrate on the B edition deduction and disregard the A edition deduction; or 3. concentrate on both the A and B edition deductions. I am going to concentrate on both the A and B edition deductions for the following reason: I want to show the imagination does not lose its ontological priority in the second edition. So I am taking issue with Heidegger's claim of the Kantian recoil from the imagination in the B Deduction. Further, I want to explore the differences between the two deductions to see why Kant rewrote the deductions. I argue that Kant could not write the B Deduction without having the findings of the A Deduction before him.⁴⁸

I divide my investigation of the imagination in the deductions into three sections, taking as my clue the way Kant conducted his investigations. First I examine Kant's metaphysical deduction of the categories, since this is the first place the imagination arises in the CPR. In this section, we must come to understand both the role of the metaphysical deduction and the place of the imagination

⁴⁸ This argument of "A before B" would be trivial if I were only referring to an empirical fact. Instead, I will argue that without the foundation Kant laid in the A edition, the B deduction would not have been possible.

within the metaphysical deduction. In this section, I also explain Kant's understanding of logic.

Second I examine the first edition transcendental deduction of the categories. I argue that we can and should understand the A Deduction as a phenomenological investigation into the employment of the categories of the understanding. Kant's investigation of the synthetic character of the imagination shows how the transcendental syntheses are always already operative within different modes of empirical syntheses. Thus Kant shows how we must sight a sense of the a priori character of the capacities for knowledge within experience. In other words, there is a sighting of essence within existence in the A Deduction. In order to understand the phenomenological character of the A Deduction, we must come to understand the relationship Kant describes between the imagination and the understanding. Moreover, since Kant rewrote the transcendental deduction, I discuss the problems the A Deduction raises for Kant's understanding of his metaphysical project.

Third I examine the transcendental deduction of the second edition of the CPR. The B Deduction does not stylistically resemble the A Deduction, and thus the B Deduction does not have the phenomenological character of the A Deduction. Instead, the B Deduction has a strict transcendental character in the Kantian sense, i.e., the B Deduction begins from the essence of the understanding and

descends to the employment of understanding. There is no empirical admixture in the B Deduction, as there is in the A Deduction. Through an examination of the argument of the B Deduction, I want to see how the B Deduction differs from the A Deduction, how the imagination arises in the B Deduction, how the imagination does not lose its place of priority in Kant's project, and how the A Deduction underlies the B Deduction.

B. THE METAPHYSICAL DEDUCTION

In this section, I investigate Kant's introductory comments on logic and the metaphysical deduction of the categories. These are the sections of the CPR preceding the transcendental deduction. Since Kant raises the issue of the imagination in this section of the CPR, I concentrate primarily upon an examination of the metaphysical deduction. However, the metaphysical deduction is nonsensical without an understanding of Kant's conception of logic. So I examine first the Kantian conception of logic and second the metaphysical deduction.

In order to understand the Kantian conception of logic, we must understand how Kant partitions the CPR. The basic division of the CPR is between the Transcendental Doctrine of Elements and the Transcendental Doctrine of

Method.⁴⁹ The Transcendental Doctrine of Elements has two subsections, the Transcendental Aesthetic and the Transcendental Logic. Kant derives the division of the Doctrine of Elements into Aesthetic and Logic from the two basic stems of knowledge, viz., sensibility and cognition. The basis for this division lies in the paradigm of the divided line and the division between the sensible-/intelligible worlds. Kant's reappropriation of the divided line represents the sensible/intelligible realms in terms of the faculties of representation within the subject. In the Transcendental Aesthetic, Kant investigates the pure, a priori sources of sensible reception. These two sources are the pure intuitions of space and time, and Kant grants a priority to time over space in his investigation. The discussion of the intuitions occupy our attention in the section on Heidegger's retrieval of the imagination, and so I defer this discussion for now.

Kant divides the Transcendental Logic into the Transcendental Analytic and the Transcendental Dialectic. In the Transcendental Analytic, Kant investigates the proper employment of our intellect. In this investigation, he shows how the understanding provides unity to our experience and that the proper destination of the understanding lies in its

⁴⁹ Kant's discussions of methodology are fascinating, but they do not pertain to my project. So I will not investigate the Doctrine of Method. I will instead concentrate on the Doctrine of Elements.

directedness toward sensibility. In the Transcendental Dialectic, Kant investigates the improper employment of our intellect. In this investigation, Kant shows how reason possesses a natural tendency to transgress its limits and cross over into sensibility. In the Dialectic, we come to understand that we must curb our insatiable appetite for what we cannot know, and we learn recollectively the proper employment of the intellect.

There is an ambiguity in Kant's thought regarding the place of the imagination. The imagination does not occupy a separate place in the CPR. In essence, the imagination did not occupy a separate place in the APP. However, the placement of the imagination exposes a difference between the APP and CPR. In the APP, Kant assigned the imagination to the sphere of sensibility, since both the senses and the imagination involved a presentation of the object. Then Kant's discussion of the empirical role of the understanding followed upon his investigation of the imagination. Kant does not change the stems of knowledge in the CPR, but he does shift the locus of the imagination to the section involving the understanding. As opposed to his analysis in the APP, Kant does not examine the imagination under the province of sensibility. Even though Kant referred to the pure intuitions of space and time as original presentations of the productive imagination in the APP, the imagination does not arise in the Transcendental Aesthetic. Instead the

imagination appears in the Transcendental Logic. Particularly, Kant investigates the imagination in the sections of the Logic called the Analytic of Concepts and the Analytic of Principles. Thus Kant treats the metaphysical conception of the imagination within the confines of the understanding and not within the confines of sensibility, as he had done in his anthropological studies.

This shift suggests a certain ambiguity on Kant's part regarding the locus of the imagination. If Kant understands sensibility as a receptive capacity of representation and understanding as a spontaneous capacity for unifying sensibly given representations, then the Kantian ambiguity suggests that the imagination has both a receptive and spontaneous character. We must come to understand the ambiguity. In order to understand this, we must analyze the imagination in the Transcendental Analytic, which we do when we come to the deductions.

Kant had an uncanny ability for analysis. At the beginning of any new section of the CPR, Kant saw the need to demarcate what he was investigating. He would painstakingly map out his territory. I have already shown Kant's basic division of the territory in the Transcendental Doctrine of Elements, viz., the division between the sensible and the intelligible. The division occurs within the subject itself. According to the psychology of Kant's time, Kant conceived of the subject as possessing certain

capacities, and a particular employment of these capacities was the proper object of study in metaphysics. Kant called the proper employment of these capacities transcendental, and Kant saw that the transcendental employment of the faculties made their empirical employment possible.

In a transcendental analysis, the empirical employment of the faculty cannot serve as the basis of the transcendental employment. The reason for this is simple. If you are going to determine the being of entities, you cannot speak about the entities until you determine their being. Since the empirical employment of our capacities is oriented toward entities, we must disregard this employment when conducting a metaphysical investigation. Instead we must focus on the condition of the possibility of the entities, i.e., their being.

Having already investigated the pure intuitions of space and time as the a priori conditions of sensibility in the Transcendental Aesthetic, Kant begins to investigate our cognitive faculty. He performs this investigation under the heading of Transcendental Logic. Kant wants to understand what transcendental logic is. The term logic is a class term, or a genus, and the genus of logic contains more than transcendental logic. So Kant begins to analyze the class of logic in order to see what properly constitutes transcendental logic and how transcendental logic is different from other modes of logic.

The introduction to the Transcendental Logic is an analysis of logic. Kant begins this section by repeating the fact that knowledge originates out of "two primordial sources of the mind," viz., sensibility and understanding (A50,B74). Sensibility is our "capacity for receiving representations," while the understanding is the mind's spontaneous power of "producing representations from itself" (A51,B76). If understanding and sensibility did not come together, we would have no knowledge. In the Aesthetic, Kant was able to determine the rules for sensibility by reflecting upon our transcendental intuition. In the Logic, Kant determines the rules for cognition by reflecting upon the understanding. As different sources of representation, the two capacities have their own science, or determinative area of study (A52,B76).

Having stated that we study the understanding under logic, Kant divides logic according to its use. Since logic provides the rules for the understanding, logic has both a particular and a general employment. Logic can either provide the rules for a particular domain of study or provide the rules for thought in general. We can call the rules for the particular employment of the understanding a regional ontology.⁵⁰ A regional ontology establishes the rules and method of a particular type of entity and its

⁵⁰ Kant does not use the term regional ontology, but I cannot see why he would mind the designation.

correlative science, so that studies can be conducted in this area. However the particular logic must presuppose for its foundation a general logic that establishes the rules of thought in general and has no particular domain of objects for its study. General Logic is an abstract, formal mode of thought that disregards all objects.

Kant divides general logic into pure and applied general logic. Neither pure nor applied general logic deal with entities. In pure general logic, we study the basic rules and definitions of concepts, judgments and syllogisms. This study is formal and devoid of all material content. In applied general logic, we study how to correct our reasoning about concrete matters. In other words, we learn how to correct inferential error. Both modes of logic investigate the rules of correct concept, judgment and syllogism usage. However, pure general logic prescribes the rules in general, while applied general logic shows the empirical employment of the rules of pure logic. Only pure general logic is a "science", since it supplies the rules of thought and is a priori (A54,B78).

I should point out here that Kant's modes of analysis can occur in three ways. Kant analyzes things in terms of their objects, in terms of their source of knowledge, and/or in terms of the direction of the knowledge. When we studied the APP, we saw how investigations can be divided according to the object of study. In the CPR, we can see the other two

modes of analysis. Kant separates sensibility and understanding according to the source of their knowledge. They are two distinct elements of knowledge. As Kant says, "the understanding can intuit nothing, the senses can think nothing" (A51, B75). Thus Kant treats them separately in the CPR. However, when Kant investigates the single topic, he separates the phenomenon in terms of its employment or direction. Kant analyzes logic according to its direction, and the analysis is always directed towards either distinguishing the pure from the empirical employment, or distinguishing the purely formal from the object-directed employment. So far in this discussion, we have seen the latter usage of analysis in the investigation of logic, i.e., how Kant has distinguished the pure and applied usages of logic. Further, whenever Kant makes a distinction between the pure and applied employment of a faculty in a metaphysical inquiry, he omits the applied employment and concentrates on the pure employment.

Having determined that pure logic provides the formal rules for thought in general, Kant directs his attention away from applied logic towards the difference between pure general logic and transcendental logic. What distinguishes pure general logic from transcendental logic is not the pure/applied distinction, since neither mode of logic is empirical. Both general and transcendental logic are a priori. Kant distinguishes the two by looking at their

direction. On the one hand, general logic provides only the rules for thought in general and has no content. For example, the rules of judgment formation are not content-oriented. The rule that all categorical propositions must contain a quantifier, subject, copula and predicate has nothing to do with the content of the judgments. The rules of inference hold for all modes of reasoning regardless of the content of the propositions. On the other hand, transcendental logic is object-oriented, i.e., it is there to prescribe the rules for the cognition of objects. However, transcendental logic is not empirically directed, rather it is directed to the constitution of objects in general. Transcendental logic is a priori knowledge about both the type of representations that constitute the being of objects, i.e., their objectivity, and the employment of these representations. The representations that constitute the being of objects are the pure categories of the understanding, and the pure intuitions of space and time are the constitutive field of employment for the categories.

According to Kant, transcendental logic is "a logic of truth" (A62,B87). However, if Kant understands truth as the correspondence of the thing and the intellect, and if transcendental logic is a priori and does not have any connection with empirical things, then how can transcendental logic be a logic of truth? Transcendental truth is not empirical truth, but it is the condition of

empirical truth. If empirical truth is the "agreement of knowledge with its object," then transcendental logic establishes the conditions that make agreement possible. (A58,B82). Thus the criterion of truth within transcendental logic is not a criterion of correspondence.

In general logic, we have a sense of a priori truth. The criterion of judging in general logic is the Principle of Non-contradiction, whereby we can judge something to be either true or false without the need of experience. The problem with general logic is that there is no amplification of knowledge beyond the subject term. We saw this in our discussion of analytic judgments. Further, general logic is merely formal in its operation and is indifferent to the content of its propositions. The Principle of Non-contradiction provides a necessary condition for knowledge but not a sufficient condition. Since transcendental logic provides for the possibility of objects in general, its criterion of truth cannot simply be the Principle of Non-contradiction.

Transcendental logic must provide both an a priori condition for empirical truth and a sufficient condition for knowledge. The establishment of a priori synthetic judgments satisfies these conditions and shows how truth is possible. However, the type of truth found in transcendental logic is not the truth of entities. Transcendental logic shows how the correspondence of the thing and the intellect are

possible, but transcendental truth is not empirical truth. As a disclosure of what constitutes the thought of an object in general, the analysis of transcendental logic is a disclosure of being. As Kant says, knowledge cannot oppose the categories of the understanding and the principles of thought "without losing all content, that is, all relationship to any object, and therefore all truth" (A63,B87). Transcendental logic is Kant's understanding of the logos.⁵¹

The next section in the Transcendental Logic is the Transcendental Analytic. The first part of the Transcendental Analytic is an analysis of the understanding itself. Kant wants to determine what belongs to the understanding and how the understanding functions correctly. Kant investigates the content and function of the understanding through the use of deductions. By deduction, Kant is not referring to general logic and its process of syllogistic inference. Instead, Kant has in mind the legal meaning of deduction. This does not mean that Kant violates the rules of logic. Kant is extremely rigorous in his thought. This means that logical deduction is not what Kant

⁵¹ Within the Transcendental Logic in the CPR, Kant also explains the difference between dialectical logic and transcendental dialectic. Dialectical logic deals with sophisticated argumentation, while transcendental dialectic deals with extension of our knowledge beyond the limits of experience. Both logics are illusory and are in need of a critique. I insert this brief summary of dialectic only to finish Kant's discussion of logic. The content of the Dialectic is beyond the scope of this project.

has in mind when he uses the term deduction in the CPR. In Kant's time, the word deduction had a specifically legal use as well as a logical use.⁵² We see this sense of deduction in the CPR itself, where Kant speaks about deduction in terms of "quid facti" and "quid juris" (A84,B116). The former designates what belongs to a legal claim, while the latter defends the claim. In other words, when a claim is in dispute regarding its legal right, deductions were written to justify the claim. Both claims of fact and claims of right require proof. I refer to the metaphysical deduction as the proof of fact and to the transcendental deduction as the proof of right.

In the CPR, Kant does not specifically refer to the metaphysical deduction in terms of quid facti.⁵³ However, the designation fits the metaphysical deduction for the following reason: the question of fact is the question of content. In other words, an answer to the question of fact reveals the contents of the legal claim. Once one knows what belongs to the claim, then he/she can broach the question of right.

⁵² Dieter Henrich has written an illuminating article on this subject. See Dieter Henrich, "Kant's Notion of a Deduction and the Methodological Background of the First Critique," in Kant's Transcendental Deductions, ed. Eckart Förster (Stanford: Stanford University, 1989).

⁵³ In fact, Kant does not call the first section of the Analytic of Concepts in the Transcendental Analytic the metaphysical deduction until the second edition of the CPR (B159). However, since Kant is referring to the same section in both editions of the CPR, I will keep the designation.

Since a metaphysical deduction considers the quid facti, the metaphysical deduction shows what belongs properly to a faculty of the subject. Just as the metaphysical exposition reveals the a priori content of the pure intuitions, the metaphysical deduction reveals the a priori content of the understanding.⁵⁴ Kant's purpose in the metaphysical deduction is to show that the categories of the understanding are the same as the logical functions of thought. The difference between the two lies in their employment. The logical functions of thought are not directed toward any specific content, while the categories are directed toward the pure intuitions of space and time.

In the metaphysical deduction, Kant takes us down a path by offering us four Leitfaden. These four leads, or clues, enable us to find our way down the path and into the clearing.⁵⁵ The key to grasping the metaphysical deduction lies in grasping Kant's four clues that build consecutively upon one another.

The first clue Kant offers us is the concept of unity.

⁵⁴ In the Transcendental Aesthetic, Kant discussed the metaphysical and transcendental expositions of the a priori intuitions of space and time. Expositions determine the correct content and employment of a concept. Kant considers the expositions of space and time to be the deductions of space and time (A87, B119).

⁵⁵ I have continued to translate Leitfaden as clues, even though I think leads would be a better word than clues. Kant is leading us in the direction of finding the categories. Specifically, the four leads Kant offers are not clues. Metaphorically, the metaphysical deduction is not a detective story, rather it is a path.

According to Kant, metaphysics must proceed from a transcendental perspective and order everything "according to a single principle" (A67,B92). If metaphysics does not order everything according to a single principle, then there is neither necessity to the order of the metaphysician's findings nor necessity in the findings themselves. For Kant, Locke's analysis is an example of the haphazard character of the categories of the understanding. Locke was able to identify the categories, but he was not able to order them from a single principle, since he placed their origin within experience. As I have discussed, there is no necessity to empirical experience.

If we are to proceed transcendently, we must discover the principle that properly guides our systematization of the categories. Since we are already aware of a priori knowledge in logic and the pure intuitions, we can at least look for a transcendental condition for our understanding. We must only remember that the principle must supply a necessary unity to the system.

Kant's second clue lies in his conception of judgment. We know that we are searching for unity, so judgment must involve a sense of unity. Knowledge has two stems, intuition and understanding. Intuition, i.e., sensibility, is the affective mode of our being. We are able to be affected and receptive to matters of sense. Unlike intuition, the understanding acts discursively and represents conceptually.

Kant considers conceptual representation to be a "function" of the understanding (A68,B93). For Kant, when the understanding functions, it takes up numerous representations into one representation and generates concepts. Concepts do not have specific use in and of themselves. We employ the concepts of our understanding in a specific way, that is, we use our concepts to make judgments about objects. Since concepts are the result of the gathering of representations into a unity and judgment is the employment of concepts, both concepts and judgments are "mediate" modes of representation and knowledge (A68,B93). Concepts do not refer immediately to representation of objects. Instead concepts refer to either intuitive representations or other mediated representations. Judgments connect concepts and yield knowledge of objects. For example, I can see a tree. I can also think "tree." My perception of the tree is only possible as long as I am present to the tree. I can have the thought of the tree without being present to the tree, and the concept of the tree is indifferent to any specific type of tree. So I have gathered numerous representations under the concept of tree. Nonetheless if I do not connect the mediated concept of tree with other concepts, I do not have any knowledge. I have knowledge only when I judge by means of concepts. When I say "the tree is a body," I connect two different concepts together and understand trees as being bodies. Since

understanding gives rise to concepts and judgments, and since concepts find their true employment in judgments, Kant calls the understanding the "faculty of judgment" (A69,B94).

An investigation of the conception of unity has led us to the conception of judgment, and we see that every concept the understanding can generate is usable in a judgment. Both concepts and judgments are modes of mediation. While the concept is a gathering of multiple intuitive representations into a unity, judgment is the connection of concepts to comprise knowledge. If understanding is the capacity for judgment, and if we can establish the basic modes of judgment, then Kant says we should be able to comprehend how the understanding functions.

The third clue brings us to an understanding of the forms of judgment. Kant examines the basic, logical forms of judgment. The logical forms of judgment are known to anyone who has studied logic. Specifically the forms are the basic modes in which the understanding generates propositions. The logical forms of propositions lack content, i.e., they do not refer to particular objects. We can analyze the form of judgments and see what constitutes their form in general.⁵⁶ An analysis of judgment reveals four basic characteristics of judgment. First, every proposition must have a quantity.

⁵⁶ Scholars who claim that the Kantian forms of judgment are arbitrary do not understand Kant. The logical forms of judgment are not arbitrary, and Kant sees no need to explain them because they can be found in any Aristotelian logic text.

i.e., each proposition must be either universal, particular or singular. Second, every proposition must have a quality, i.e., each proposition must be either affirmative, negative or infinite.⁵⁷ Third, every proposition has a specific organized form. The organization occurs either in a categorical, hypothetical or disjunctive way (A70, B95). Fourth, every proposition has a truth-content, i.e., a proposition can express something probably, actually or necessarily. These are the basic forms of judgment, and all instances of particular propositions fit into these forms. Furthermore, these forms are the way the understanding provides unity to its representations regardless of the content of the proposition. In other words, we can derive an analytic unity from the forms of judgment.

However, the fact that the forms of propositions are contentless creates a problem for a transcendental logic. The purpose of the Transcendental Logic is to show how the forms of judgment have an objective reference. The forms of judgment are the forms of the understanding. Unlike formal logic, we use the forms of our understanding in order to

⁵⁷ In the Logik, Kant discusses the quality of infinity. Simply, the quality of infinity incorporates both an affirmative and a negative quality into a proposition by the use of class complements. For example, I can obversely express the negative judgment 'No cats are dogs' as the infinite judgment 'All cats are non-dogs.' The infinite judgment expresses both class-exclusion, viz., that cats are not dogs, and class-inclusion, viz., that cats lie in the sphere of everything outside of the class of dogs. Schriften zur Metaphysik und Logik, ed. Wilhelm Weischedel (Frankfurt am Main: Suhrkamp Taschenbuch, 1977) Bd. VI, p.534.

know things. If the modes of understanding are empty, we need something to make the forms of judgment correspond to sensibility.

The final clue brings us to the problem of the connection between understanding and sensibility, i.e., Kant leads us to the problem of synthesis. The element of synthesis completes the metaphysical deduction. There is no knowledge of objects, unless we can connect the forms of judgment with sensible representations. Understanding and sensibility are two different functions of the subject. The understanding performs spontaneously, while sensibility is receptive. Our sensibility can provide material for the understanding, but the senses understand nothing. The understanding unifies representations, but the understanding senses nothing.⁵⁸ In order to know something, I must be cognitively able to synthesize what is given sensibly to me. We are in need of a mode of synthesis to connect the forms of judgment and sensibility.

⁵⁸ Kant does suggest other modes of intuition and understanding. For example, both an understanding that intuits and a mode of intuition that is discursive are ways Kant describes god. What Kant calls intellectual intuition is truly beyond our powers of comprehension. I can conceive of the idea of intellectual intuition, but I cannot know it. In fact, we cannot even truly comprehend this possibility, since we describe intellectual intuition in terms of our own finite perspective. We are not primordially intuitive, i.e., we are not creative of objects. This is not our way of being. We are receptive intuitively of objects, and hence our mode of intuition is "derivative" (B72). There is a sublime component to the idea of intellectual intuition that we can neither image nor comprehend.

As a mode of connection, synthesis is a gathering. In a general sense, Kant defines synthesis as "the act of putting different representations together, and of grasping what is manifold in them in one [act of] knowledge" (A77,B103). The general definition of synthesis makes reference to our two sources of representations. On the one hand, synthesis gathers different representations together and allows the representations to be unified. The material for synthesis comes from sensibility, and the unity given to the synthesis comes from the understanding. The material and the unification of the material can be either pure or empirical, and we can perform either a pure or an empirical synthesis. However, the main point of Kant's discussion of synthesis lies in his claim that knowledge is only possible through an act of synthesis. Without synthesis, there is no knowledge, i.e., there is no connection of the manifold of sensible representations with the conceptual unity provided by the understanding. Synthesis is the "first origin of our knowledge" (A78,B103).⁵⁹

⁵⁹ We must realize the radical nature of Kant's claim regarding synthesis. Synthesis makes knowledge possible and the entire Kantian project possible. Kant is analyzing the components of knowledge in the CPR. This analysis is possible only if synthesis is already present and operative. Synthesis precedes analysis, not vice versa. Kant's analysis in the CPR is not creative of the elements of knowledge. Kant's project is a description of the components of knowledge and their proper employment. Kant's analysis in the CPR is an attempt to wrest from the phenomenon of subjectivity the transcendental conditions that lie hidden within our own experience. Kant's project is phenomenological.

The subject's ability to synthesize disparate elements of knowledge lies within the imagination.⁶⁰ In other words, the imagination gathers what is given within sensibility and connects it to the understanding. Neither sensibility nor understanding synthesizes. The former receives representations, while the latter unifies representations.

There is a strangeness to the imagination that the other capacities do not possess. I know what belongs to sensibility and understanding, viz., space, time and the functions of judgments. However the content of the imagination eludes us. I know that the imagination functions synthetically, but I do not know what the imagination contains. We know the imagination only through its synthetic effect. As Kant says, the imagination is "a blind but indispensable function of the soul, without which we should have no knowledge whatsoever, but of which we are scarcely ever conscious" (A78,B103).

The synthesis performed by the imagination does not yield knowledge. In order to attain knowledge, the synthesis must be unified and ordered according to a single principle. The function of unification belongs to the understanding. We have three factors at work in the attainment of knowledge

⁶⁰ The connection between the imagination and synthesis is not originally Kant's idea. The importance of the imagination for knowledge arises within empiricism, particularly Hume. Hume had made the connection between synthesis and imagination prior to Kant. However, Hume's analysis remained within the empirical realm, while Kant's analysis moved into the transcendental realm.

that correspond to three different operations. Intuition corresponds to reception, imagination corresponds to synthesis, and understanding corresponds to unity.

Within transcendental logic, we synthesize the content of the understanding and sensibility in an a priori manner. In the act of synthesis, the understanding does not change its content. As the functions of judgment unify different representations "under one concept," the same functions of judgment provide unity to the manifold of intuition when the manifold is synthesized (A78, B104). When the functions of judgment apply to sensibility, Kant calls the functions of judgment the categories of the understanding.

Kant has presented the following steps in the metaphysical deduction. First, we recognized that transcendental philosophy must seek a single principle as its starting point. The starting point is a unified principle. Thus we realize that knowledge requires unity. Second, the understanding unifies through judgment. Third, there are basic modes of unity that are essential for the creation of any type of judgment. Within general logic, the functions of unity in judgment abstract from all content and show how an analytical unity of representations is possible. Fourth, the content of the understanding and sensibility must be synthesized in order for knowledge to be possible. Furthermore, synthesis precedes analysis. So we base the analytic unity provided in general logic upon a synthetic

unity. The synthetic unity results when the imagination synthesizes the functions of judgment and the pure intuitions. Through the synthesis, the understanding can apply its forms of unity to a sensible content. In this way, the forms of judgment attain an objective reference. Kant refers to the objective functions of judgment as the categories of the understanding.

At this point, the question of quid facti has been answered. We have seen the content of the understanding and have arrived at the categories of the understanding. However, the question of quid juris has not been answered. The valid employment of the categories has not been addressed. Thus the need for the transcendental deduction arises. Kant's purpose in the transcendental deduction is to show how the subjective categories of the understanding obtain "objective validity" and thereby make experience possible (A89,B122). In other words, Kant is investigating how the intelligible realm interacts validly with the sensible realm. This purpose remains the same for both the A and B transcendental deduction, but Kant's mode of deduction differs in the two editions. In the metaphysical deduction, Kant has referred to the two basic elements that constitute the transcendental deductions. These elements are synthesis and unity. By emphasizing either synthesis or unity, Kant's approach to the deductions is different. In the A Deduction, the key element is synthesis, while in the B Deduction the

key element is unity.

C. THE FIRST EDITION TRANSCENDENTAL DEDUCTION

In this section, I examine the A Deduction and see how Kant justifies the employment of the categories of the understanding. By Kant's own admission, the transcendental deduction is the most difficult investigation in the CPR. The key element that unravels the intricate web of the A Deduction is the Kantian conception of synthesis. Since synthesis is a function of the imagination, an understanding of the A Deduction requires an understanding of the imagination.

Different Kant scholars have approached the deductions in different ways. For example, there are dialectical, epistemological and metaphysical interpretations of the deductions. I have found in my study of the A Deduction that the deduction resembles a phenomenological analysis. I contend that we can understand the A Deduction better if we regard Kant's analysis as a phenomenological investigation than if we regard the analysis as if it were an epistemological argument for justification. I do not contend that Kant understood the A Deduction as a phenomenological analysis. I only contend that we can achieve a better understanding of the deduction in this way. Kant's explicit intention in the CPR is not to present the A Deduction as a phenomenological analysis. This would be impossible, since

Kant did not have the elements of phenomenology at his disposal. However, this historical fact does not mean that a phenomenological reading is an incorrect reading. We can make the same claim about the epistemological reading of Kant prevalent in contemporary thought. Both an epistemological and phenomenological interpretation are foreign to Kant's explicit intention. Nonetheless, the epistemologists who interpret Kant contend that their studies shed light on Kant's thought. In the same spirit of understanding, I contend that a phenomenological reading of Kant's thought can provide us with an understanding of the A Deduction.

While I believe that much can be learned from studying the epistemological investigations of Kantian philosophy, I am in disagreement with the basic idea of reading Kant as an epistemologist. Kant is not doing epistemology, i.e., Kant is neither trying to justify true belief nor is he arguing for contemporary versions of either idealism or realism. Kant is performing an ontological investigation in the CPR. By ontological investigation, I do not mean that Kant is arguing for the reality of objects. Instead, an ontological investigation is an analysis into the conditions that make experience possible. In Kant's sense, an analysis into the conditions of the possibility of experience is simultaneously an investigation into the "conditions of the possibility of the objects of experience" (A111). I base my

contention that we can understand the A Deduction as a phenomenological investigation upon the fact that the CPR is an ontological project. To show this, I proceed in the following way: first I explain how I understand phenomenology; second I show how Kant's discussion of necessity and contingency allows us to understand the A Deduction as a phenomenological investigation; third I describe the structure of the A Deduction; and fourth I examine the content of the A Deduction by following through Kant's analysis of synthesis and imagination.

In order to claim that we can understand the A Deduction in a phenomenological manner, I must explain how I understand the term phenomenology. Following Heidegger, phenomenology is not the mere description of entities. Instead, phenomenology is an investigation into the being of entities. If being is what lies concealed in any appearance of entities, then phenomenology tries to remove being from this concealment. Being is not something substantial that exists apart from entities. Instead being is the way we understand entities, and being "is in every case the being of some entity."⁶¹ A specific understanding of entities makes their appearance possible.

An understanding of being is not primarily a cognitive comprehension. For the most part, an understanding of being

⁶¹ BT, p.61. I am following Heidegger's view of phenomenology and not Husserl's view.

is pre-cognitive, i.e., pre-ontological. We are already in our world with entities and grasping entities as entities. I am never simply confronted with mere things. I exist with a sense of what something is, that something is and how something is. The possibility of having entities already understood as entities is my mode of existence.

The pre-ontological understanding requires a thematization if the understanding of being is going to become clear. If being is always the being of entities, then our access to being must come through either an entity or entities. A different sense of beingness (Seiendheit) emerges depending upon the type of entities we are investigating, and yet a sense of being in general emerges within the different conceptions of beingness. The mere description of entities does not yield a specific or general understanding of being. Instead we must see how an understanding of being arises within the appearance of entities.⁶² Since we are the entities who understand being,

⁶² Heidegger's problem with Kant is not that Kant is non-phenomenological. Heidegger's problem with Kant is that Kant did not investigate the being of the subject in a radical manner. Heidegger shows this in the first chapter of BP. Nonetheless, Heidegger makes various claims about the phenomenological orientation of Kant's enterprise in BT. For example, Heidegger considers the CPR to be a regional ontology "of that area of being called Nature" (BT, p.31). Furthermore, Heidegger's discussion of phenomenon examines Kant's use of the term phenomenon. On the one hand, Heidegger sees that Kant's use of phenomenon relates to mere appearance and is not phenomenological. On the other hand, Heidegger says that Kant's investigation of a priori intuition has within it a phenomenological sense of

(continued...)

an investigation of the self ought to give rise to an understanding of being.

Kant viewed being in terms of objectivity, but Kant saw that we come to objects through the self. Thus an investigation of the self and its mode of being yields an understanding of the being of the object. Kant called the ontological turn to the self the Copernican Revolution.

I can begin to show the phenomenological character of the A Deduction through a brief discussion of Kant's relationship to Hume. Hume's empirical analysis of representation revealed the lack of necessity within the empirical realm. Beginning with our confrontation with the object, Hume showed that we did not experience substance or causality, i.e., substance and causality did not appear in our experience of things. Instead we experienced things with particular properties, and only through habit did we expect one thing to happen after another. From his observations, Hume drew the following conclusions: 1. substance and causality were interpolations that essentially did not belong to experience; 2. there was no necessity to experience.

Kant saw that Hume's conclusions were true only under

⁶² (...continued)

phenomenon. The Kantian conception of intuition allows something to appear, while at the same time holding itself back for the appearance of the entity. In other words, the intuitions of space and time never themselves appear, yet the intuitions can be explicitly grasped and show themselves as the a priori conditions of appearances.

one condition, viz., under the condition of being totally dependent upon exterior objects for our experience. However, Hume's own analysis suggested another possibility. On the one hand, Kant saw that Hume was correct: I do not experience causality. On the other hand, Kant saw that I understand my experience in terms of causality. Hume could not see necessity within empirical experience, i.e., within our reception of objects, but Hume's own conception of habit suggests that there is more to experience than the mere reception of sensible appearances. There is an interaction to experience between the subject and the object, or between sense reception and understanding. However, Hume disregarded this possibility and did not divulge what was concealed in experience.

Awakened from his dogmatic slumber by Hume, Kant saw a hidden element within experience. Kant saw that we understand experience causally and conjectured that something may be hidden within the appearance of things that nonetheless makes the appearance of the things possible. Kant conjectured that if necessity cannot be found within the empirical realm, then necessity may lie within the subject and its modes of being. In other words, we possess an understanding of the being of entities that is hidden within our experience of entities, and yet makes our experience of things possible. Kant saw the need to uncover this understanding of being. Both the Transcendental

Aesthetic and the Transcendental Analytic are Kant's attempts to make the being of objects thematic, i.e., to expose the being of objects. In this sense, Kant's investigation is a phenomenological investigation.

As I said previously, if being is always the being of entities, then the access to being must come through an entity. Kant understands the being of objects as objectivity. Since the entity that has access to objectivity is the subject, Kant analyzes the subject in the CPR. The two possible ways the subject has access to objects is through sensibility and understanding. Through sensibility, we have the capacity to receive the impressions of objects in virtue of the intuitions of space and time. Through the understanding, we have the capacity to unify appearances. Kant's problem in the deduction is how to connect the two sources of knowledge. The mode of connection occurs through the synthetic power of the imagination.

Without explicitly calling the A Deduction a phenomenological investigation, Kant explains the A Deduction in terms of the play of the concealment of being within the appearance of entities. This play occurs in three places. The first occurrence takes place in the Transcendental Aesthetic. Received appearances only appear in the pure intuitions of space and time, while space and time themselves do not appear. The second occurrence takes place with the understanding. We do not experience the

categories of the understanding, i.e., they do not appear. Nonetheless, there is an order to our experience that is necessary. The necessity does not lie within the object of my experience, since empirical objects can always be other than they appear to be, i.e., they can change. The necessity within my experience must lie elsewhere. If our access to entities is through the subject and necessity does not lie within the object, then the necessity must emerge from the subject and the way the subject understands entities. In other words, a sense of being must emerge that shows how our understanding of entities is possible. As Kant says, the deduction must determine if "a priori concepts do not also serve as antecedent conditions under which alone anything can be, if not intuited, yet thought as object in general" (A93,B126). The third and the most radical place the concealment occurs is in the imagination. Kant knows that we have to synthesize sensibility and understanding to have knowledge, i.e., to make objectivity possible. However he does not know how the imagination functions. The imagination is so concealed that it withdraws itself in the synthesis of the content of sensibility and understanding.

The transcendental deduction arises within the Transcendental Analytic and thus after the Transcendental Aesthetic. Since sensibility has already been investigated prior to the deduction, Kant turns his attention to the two remaining sources of the "conditions of the possibility of

experience" (A94). These are imagination and apperception. Kant investigates these two sources in the A Deduction within the context of synthesis.

The structure of the A Deduction displays the phenomenological approach to Kant's employment of the categories. In the A Deduction, Kant seeks the a priori concepts by taking his starting point from the metaphysical deduction. In the metaphysical deduction, Kant has shown the content of the categories of the understanding but has not shown the right of their employment in experience. However, the clues of unity and synthesis that led us to the categories become the issues of the transcendental deduction. Kant takes up the notions of unity and synthesis in the transcendental deduction and investigates them thematically.

Kant investigates the notions of synthesis and unity by beginning with their empirical manifestation and moving into their transcendental aspect. Kant adopts a method of abstraction in order to show the movement from the empirical to the transcendental. Kant says "we must enquire what are the a priori conditions upon which the possibility of experience rests, and which remain as its underlying ground when everything empirical is abstracted from experience" (A95-96). We should not understand abstraction as a stripping away of layers, as if abstraction were an eradication of empirical experience. Rather abstraction

involves an articulation of what lies hidden within experience. Since abstraction literally means to separate, we can understand abstraction as analysis. In the analysis, we should come to understand what makes experience possible, i.e., how necessity arises out of experience. Essentially, the analysis is an uncovering of the a priori out of the a posteriori.

The structure of the A Deduction has two main sections, which Kant calls a subjective and objective deduction (Axvii). Kant's phenomenological analysis begins in the subjective deduction. The subjective deduction is an investigation into the subject's capacities of sensibility, imagination and understanding in terms of their synthetic character. Since the analysis of the subjective deduction revolves around synthesis, the underlying theme of the subjective deduction is the imagination. He begins with the empirical senses of synthesis and sees how a transcendental mode of synthesis is already present within the empirical acts of synthesis. After Kant has accounted for the transcendental function of synthesis and the unifying function of the categories, Kant moves into the objective deduction. In the objective deduction, Kant shows how the transcendental employment of the categories constitutes our understanding of the being of objects.

We can justify Kant's use of synthesis as the key to an understanding of the A Deduction in two ways. First, the

project of the CPR is to show how a priori synthetic judgments are possible. Thus the notion of synthesis is central to Kant's entire project. Second, the metaphysical deduction shows how the understanding is in need of a synthesis, if the understanding is to have an empirical employment. In the metaphysical deduction, we came to understand that knowledge is possible only if our capacities for knowledge come together. If our capacities remained isolated, there would be no knowledge. For knowledge to be possible, it is necessary that intuitions be given and that the categories think the objects. While intuition and understanding are necessary for experience, a sufficient condition is lacking for experience, viz., the way the two come together. In other words, the account of synthesis is lacking. The A Deduction is an attempt to account for the synthesis of intuition and understanding by showing that the goal of synthesis is unity.

The purpose of the subjective deduction is "to prepare rather than instruct the reader" for the objective deduction (A98). The reader's preparation occurs through an investigation of the three subjective sources of knowledge that make objectivity possible. Kant does not merely explain the three sources of knowledge. He examines the three sources of knowledge in terms of their cognitive functions, i.e., in terms of their synthetic character. Knowledge is only possible if the sources of knowledge function as a

whole. Thus we must see how the capacities of the mind come together.

In essence, the subjective deduction is not an investigation into the modes of knowledge per se, but an investigation into the function of synthesis. If synthesis is the function of the imagination, then the subjective deduction is an investigation into the imagination. Kant does not overtly make this claim, but we can draw the implication from what Kant does in the subjective deduction. I should also point out that this continues in the objective deduction. Kant justifies the employment of the categories by showing how the imagination and the understanding come together.

Before Kant gives the subjective deduction, he prefaces his investigation with an important insight. The insight is not only important for the subjective deduction, the insight is also important for the objective deduction and for the entire Kantian project. The insight is that all a priori and a posteriori representations have as their limiting condition the a priori intuition of time. Without time, there are no representations and knowledge is not possible. This insight is important for the following reason: we do not know things in themselves. What we know are representations, and representations are "modifications of the mind" (A99). As modifications of the mind, representations belong to inner sense, and the possibility

of inner sense occurs through time. Time is the limiting condition of our representations, and the sources of knowledge are bound to time. In time, representations are "ordered, connected and brought into relation," i.e., all representations must be temporally synthesized in the way that is proper to the source of knowledge (A99). The conceptions of order, connection and bringing into relation correspond to the three modes of synthesis functioning within the three subjective sources of knowledge.

Kant begins the subjective deduction by introducing the three subjective sources of knowledge. The three subjective sources are sensibility, imagination and apperception (A95). Kant introduces these subjective sources of knowledge through the concept of synthesis, and each subjective mode of knowledge has its own particular sense of synthesis. Kant understands sensibility as being "synoptic," the imagination as being properly synthetic, and the understanding, i.e., apperception, as being combinative (A95). In sensible intuition, I gather the manifold synoptically. In imagination, I synthesize the manifold. In the understanding, I provide the form of unity for the synthesis. Since the goal of knowledge is to give unity to the manifold of intuition, Kant depicts the modes of synthesis in a hierarchical relationship. Intuition is on the bottom and understanding is on the top of the hierarchy of knowledge. Thus intuition has to move towards the

understanding in order for knowledge to become possible. In other words, the movement is from the most dispersed to the most unified mode of the object.⁶³

In keeping with the phenomenological character of the deduction, Kant begins his examination of synthesis by analyzing the empirical elements of knowledge, and then moving to the transcendental character that reveals itself in each instance of the empirical instance of synthesis. Since knowledge is a type of gathering to Kant, Kant ascribes a mode of synthesis to each source of knowledge. Thus Kant describes three modes of synthesis, viz., "the apprehension of representations as modifications of the mind in intuition, their reproduction in imagination, and their recognition in a concept" (A97). I consider each mode of synthesis in the above order moving from the bottom to the top of the hierarchy.

For Kant, the act of apprehension is the mind's ability to seize the appearance of something and arrest, or hold, the appearance in view. When I sense something empirically, whether I sense an external object or myself, I receive a manifold of sensation. If I did not have the ability to seize the manifold, I would have nothing in view

⁶³ One possible way to understand the hierarchy is in terms of formal and final causality. The fact that intuition lies at the base of the hierarchy does not remove intuition from its place of importance. Intuition lies at the base because intuition is the foundation of knowledge and understanding is the goal of knowledge.

except a chaotic flux of sensation. Instead I have the ability to apprehend something intuitively. Through the act of apprehension, I seize the thing with my senses and gather the thing at some specific moment in time. As long as I keep apprehending the thing, the thing remains intuitively the same. Even if I am operating on the transcendental realm, my pure intuitions of space and time are synoptic, i.e., viewed as wholes wherein the manifold of sense appears. Things must appear in space and be held together in discrete moments of time, if I am going to know something. If I am going to have knowledge, the synoptic character of intuition requires a synthesis.

The only reason I can apprehend the manifold is because the manifold is given to me in time, and hence is apprehended in discrete moments. In other words, apprehension is possible only because time is the limiting condition of all knowledge. All our representations are subject to the a priori intuition of time. The synoptic manifold can only be held together if the manifold is synthesized, i.e., apprehended. Apprehension is an intuitive synthesis which is capable of grasping the manifold "in a single representation" (A99). Our ability to grasp discrete moments in time allows us to apprehend the present.

Apprehension is not simply empirical but must also be a priori. If apprehension were merely empirical, then the object would be the cause of my apprehension, i.e., the

object would apprehend me. However, I could not even speak about an object or a manifold, unless I was first able to apprehend the manifold and have representations appear in space and time. The fact that I can apprehend objects points to a prior condition of the mind that makes empirical apprehension possible. If we were not capable of a priori apprehension, then we would not be able to represent space and time. We can represent to ourselves the a priori character of space and time only because we can synthesize them.⁶⁴ We could not hold the manifold together either empirically or transcendently without the synthesis of apprehension.

Apprehension is necessary but not sufficient for the knowledge of objects. We see in experience that we never simply hold the manifold together at discrete moments in time. If the past moments were not associated with the present moments, then there would not be any experience. Representations need to be associated with one another, i.e., my perceptions of the thing I am perceiving at the moment must be connected with the same thing I have perceived at previous moments. Otherwise I could not connect my past with my present perceptions and depict what I

⁶⁴ Without a pure synthesis of apprehension, the Transcendental Aesthetic would not be possible. Space and time would not be known, or at least representable to us. The awareness of space and time requires our ability to seize the intuitions as a whole and to represent them as such.

perceive as the selfsame object. Furthermore, the association of representations cannot be contingent. If the association were contingent, then there would not be any reason for something being the way it is, since it could be otherwise. Without this ability to associate representations, i.e., to reproduce past representations with present representations, I would not have any experience. The least requirement of perception is the connection of past appearances with the present appearance.

Since sensibility is only receptive, it cannot be reproductive. The imagination is reproductive. Kant's definition of the imagination in the APP described the imagination as the ability to reproduce an image of the object in the object's absence. Through the imagination, we synthesize the manifold and connect the past with the present. However, we do not find the necessity of the reproduction of the past with the present in experience. In experience, the representations I connect are appearances that are mine. The object does not impress the necessity upon me. As Kant says, "appearances are not things in themselves, but are the mere play of our representations, and in the end reduce to determinations of inner sense" (A101). In other words, if I did not possess a prior ability to connect representations with one another, I could not reproduce things empirically. The necessity of the synthesis must arise from my own synthetic ability to connect the

representations with one another. Thus the reproductive imagination must be productive, i.e., able to produce the synthesis prior to the reception of impressions and prior to the reproduction of representations. The imagination is not productive of the representations ex nihilo, but is productive of the possibility of the connection of the past and present representations prior to experience. The connection of the past and the present is the foundational criterion for experience. Thus the imagination has a transcendental capacity and is the condition of "the very possibility of all experience" (A101).⁶⁵ In other words, the transcendental imaginative synthesis makes experience possible.

The synthesis of the present and the past representations is still not sufficient for knowledge. Besides being able to apprehend and reproduce representations, I must be able to unify my representations. In other words, I must be able to recognize what is being apprehended and reproduced. Recognition is the ability to take up the synthesized flow of perceptions and grasp them within an unified whole. Through recognition, I come to acknowledge the object as being there. For example, I could

⁶⁵ Smith's translation is confusing on Kant's last point in the section on the synthesis of reproduction. Kant says that both the synthesis of apprehension and the synthesis of reproduction constitute "the transcendental ground of the possibility of all modes of knowledge whatsoever" (A102). Smith's translation can be read as only applying to the synthesis of apprehension.

not have the concept of a tree, if I did not have the ability to unify the representations and make them coalesce into a whole. Recognition encompasses both the unity of the synthesis and the acknowledgement of the object.

Regardless of the concept I have before me, I must realize the object is only "an object of representations" (A104). What I am capable of knowing is what I am capable of representing. An object separate from our representations is something totally beyond our ability to grasp, since what we possess are representations intuitively received, synthetically apprehended, reproduced and recognized. This does not mean that an object beyond my representations does not exist. This means only that I do not know the noumenal object. I know only what I can represent to myself.

The ability to bring our representations to concepts brings with it "an element of necessity" (A104). When I say "a tree is a living thing," I do not mean just one tree, but all trees are living things. This is not an arbitrary determination of experience. I expect this fact to necessarily hold without exception. Yet if I do not know the thing itself, then the necessity cannot arise from the thing itself. Instead, the necessity must arise from the unity consciousness bestows upon the representations I have synthetically apprehended and reproduced. Recognition is in need of cognition.

If a necessary unity is to happen, then the

unification must happen according to a "rule" (A105). Further, the rule must arise out of a transcendental condition, since all necessity is transcendental. For concept formation to occur, there must be a transcendental unity of consciousness. Kant calls this "transcendental apperception" (A107).

Transcendental apperception and concept formation are essentially connected. If the concept is a function of unity and if transcendental apperception represents the unity of consciousness, then transcendental apperception makes concept formation possible. All modes of synthesis find their unity in transcendental apperception, i.e., the representations are unified in apperception.

Apperception is not mere consciousness. Knowledge would not be possible if we could not bring our representation into one consciousness. When we apperceive, we are aware of our consciousness of the object, i.e., we are self-conscious. Within knowledge, the identity of the self must accompany all of my representations, or there could be no knowledge. The unity of experience is only rooted in the unity of the self as remaining identical throughout all change. So unity is not bestowed upon us by the object. The Ding an sich is something beyond our comprehension. Instead unity arises out of the self. Since we are the same throughout the changes of representations, we grant unity to experience prior to the reception of

empirical intuitions. The unity of apperception represents our condition of futurity, and our futurity lies in the mode of possibility. This sense of futurity cannot simply be characterized as the not-yet of a now point, i.e., as that which is to become actual. The futurity of apperception is never actualized. Instead, we must understand the futurity of apperception in terms of the a priori. As a priori, the futurity of apperception never becomes present. Instead, the future makes possible the present while resisting incorporation into the present. In other words, the unity of apperception is always outstanding. The unity of apperception occurs before the influx of sensation and makes the unity of experience possible. If apperception were not operative prior to the sensations, we could not unify the sensations. Self-consciousness acts expectantly, i.e., the unity is expected to happen.

If apperception is our ability to unify representations and bring the representations to concepts, then apperception is a faculty of rules, i.e., ways in which intuitions are unified by the mind. These rules are the categories, i.e., "the conditions of thought in a possible experience" (A111). If the rules are the categories of the understanding, then they are the "fundamental concepts by which we think objects in general for appearances and have therefore a priori objective validity" (A111). Further, if the categories are the modes through which we combine what

we have apprehended and reproduced, then Kant has justified the legitimate use of the categories. The subjective deduction proves the validity of the categories.

Throughout the subjective deduction, Kant has shown how the empirical mode of our existence shows forth the transcendental mode of our existence. The contingency of our empirical experience expresses a necessity that does not emerge in empirical experience per se, yet empirical experience cannot be without the basic conditions set forth in the subjective deduction. Kant lets the necessity emerge from what shows itself in experience, viz., within empirical experience a necessity is hidden that emerges through the analysis of what shows itself in experience. The subjective deduction is not constructive of the elements of experience. Kant can only see what emerges from experience itself in terms of its essence. Literally, the subjective deduction is an apodictic description, i.e., a description of what shows itself within the phenomenon.⁶⁶ The subjective deduction makes sense only as a phenomenological description of subjectivity.

We can see the phenomenological character of the subjective deduction of the categories further in Kant's description of association and affinity. As has been stated,

⁶⁶ Apodictic and apophantic are related to each other. Both involve modes of self-showing or self-manifestation. The revealment of necessity out of the empirical order is an apodictic showing of what lies concealed within experience, and yet experience cannot be without it.

the empirical experience of objects never shows a necessity in and of itself. Nonetheless, the empirical rules of association and affinity suggest a necessity within our experience. Association is an empirical rule whereby we make a connection of a before and after sequence in our experience. For Kant, the ability to associate things in experience lies in the condition of affinity. Affinity is the ability to combine diverse representations and to represent them as a whole. For example, I can associate different representations of a tree occurring sequentially, only because I can unify the representations into a concept of a tree. If I could not depict unity within diversity, there could be no association. The "affinity of the manifold" is possible only because I can hold the affinity within the selfsame consciousness. Thereby I give unity to my experience. We have called self-consciousness apperception. Since self-consciousness employs the categories as its modes of thought, the categories are rules according to which objects are thought. Thus the necessity of the categories emerges out of experience, without their necessity arising from experience.⁶⁷

The subjective deduction establishes the validity of

⁶⁷ Not having at his disposal the findings of phenomenology, Kant explains the subjective deduction as an exposition that moves from effect to cause. I have explained this movement from effect to cause in terms of a self-showing that reveals the essence of the subjective sources of knowledge within their empirical manifestation.

categories by showing how empirical syntheses presuppose transcendental syntheses. However, if Kant contends that the subjective deduction proves the validity of the categories, then why does Kant see a need for the objective deduction? Kant explains the need for the objective deduction in the preface to the A edition of the CPR. The subjective deduction attempts to show how understanding is itself possible (Axvii). Yet, the revealment of the a priori modes of thought is not the main purpose of the deduction. The main purpose of the deduction is to establish the limits of understanding and reason (Axvii). On the one hand, we can establish the limits of experience only by understanding how the subject functions. On the other hand, we have to establish the legitimate extension of the categories. The subjective deduction shows how the subjective sources of knowledge function in terms of their synthetic character. The objective deduction sets up the legitimate employment of the categories, i.e., it establishes the rights and limits of understanding and reason. Nonetheless, the objective deduction would not be possible without the subjective deduction. At this point, we can turn our attention to the objective deduction.

Kant divides the objective deduction into two sections, and Kant uses the two sections to show how the categories obtain their legitimate employment. In the first section, Kant legitimates the employment of the categories

from a transcendental perspective; in the second section, Kant establishes the legitimacy of the categories by showing how empirical experience necessarily depends upon the categories for our knowledge of objects.⁶⁸

Starting from his findings in the subjective deduction, Kant takes transcendental apperception as his starting point in the first section of the objective deduction. Pure apperception is the understanding of ourselves as self-consciousness. Experience would not be possible unless I remained the same throughout all changes in appearances. I could not even know that appearances change unless I remained the same throughout my experience. My empirical consciousness supplies unity to an experience given at the time, but the unity of empirical consciousness is not necessary. Empirical consciousness is only an awareness of myself in a given experience, and is always undergoing change.⁶⁹ In other words, there is a unity to my experience that supersedes empirical consciousness. As we saw in the subjective deduction, experience is only possible if there is a synthesis of the manifold, and pure apperception supplies the unity to the synthesis. As Kant

⁶⁸ The first section of the objective deduction goes from A115-A119. The second section of the objective deduction goes from A119-A128.

⁶⁹ In the subjective deduction of the A edition, Kant calls empirical consciousness "inner sense" or "empirical apperception" (A107). I know myself only as an appearance in inner sense, so the necessity of thought is lacking in empirical consciousness.

says, "pure apperception supplies a principle of synthetic unity of the manifold in all possible intuition" (A117).

In order for there to be a synthetic unity, a synthesis must be present so that unification of the synthesis can take place. Pure apperception provides only a unity to the synthesis and does not yield a synthesis itself. Therefore, apperception must be related to the imagination, since the imagination is the power of synthesis. The imagination has the power to reproduce past images with the present image and thus makes the continuity of experience possible. However, we saw that a productive imagination founded the reproductive imagination. There is no experience at all without the productive imagination, since there would not be any synthesis of the manifold to unify. If there is no experience without the synthesis of the productive imagination, and if apperception unifies only what the productive imagination can provide to it, then imagination stands as the "ground of the possibility of all knowledge, especially of experience" (A118).

For the synthetic unity to be pure, apperception must be directed towards the productive imagination and its synthesis. The understanding is a result of the interaction between the unity of apperception and the synthesis of imagination. As we saw in the metaphysical deduction, the understanding operates according to categories. Since the understanding is a result of the interaction of apperception

and imagination, the categories become the modes of unity for the manifold of intuition that is synthesized by the imagination. If the imagination is synthesizing the manifold of intuition in general, then categories are modes of unity for "all possible appearances" (A119). Knowledge of objects is only possible if all appearances stand in "a necessary relationship to the understanding" (A119).

The second section of the objective deduction begins at this point. Having shown how the knowledge of objects is possible, Kant proposes to lay before our eyes how all appearances stand in a necessary relationship to the understanding and its categories.⁷⁰ We need to see how this necessity shows itself starting from appearances. In other words, we are seeing how the essence shows itself within the existent. In this sense, the phenomenological character of the deduction arises again in the second section of the objective deduction.

The movement in the second section of the objective deduction goes from dispersion to unity. Beginning with the lowest member of the hierarchy, sensibility, we first experience appearances, and appearances contain a manifold of sensations. Second, we have perceptions, which are our consciousness of appearances. The distinction between appearances and perceptions lies in their relationship to

⁷⁰ In the KrV, Kant literally says he wants "vor Augen legen," to lay before our eyes, the necessity of the categories by starting with the empirical (A119).

consciousness. Kant points out that appearances cannot exist without a "relation to a consciousness that is at least possible" (A120). Appearances are not things in themselves but only an influx of sensation that must appear for a consciousness. Appearances require the possibility of consciousness. Perceptions move a step beyond appearances. Perception is a gathering of appearances, where the form of something emerges out of the influx of sensation. In perception, consciousness stands actually in the face of something and represents the thing in an image. Perceptions move beyond the givenness of sensation and depict unique forms within experience. From this brief description, we can already see that perception possesses a unity that appearances do not possess.

In order to combine the manifold of sensation given in appearance, the perceiving subject must synthesize the manifold. Since imagination is the power of synthesis, we need the imagination in order to perceive. Apprehension is the synthetic act of the imagination in combination with perception. The image of the thing obtains its singular character in the present moment through apprehension. However, the synthesis of apprehension does not exhaust the synthetic activity of the imagination. As we saw in the subjective deduction, the synthesis of apprehension only presents us with the present. Apprehension is in need of synthesis of reproduction in order to connect past

perceptions with the present perceptions. The synthesis of reproduction gives rise to our continuity of experience, since reproduction connects our past and our present.

Reproduction is not a haphazard activity. In other words, the sequence of before and after does not occur chaotically. Thus the synthesis of reproduction is subject to a rule that associates the past and the present representations in an order that does not change. As we have seen, association is a synthesis of our time order according to a rule. As a mode of synthesis, association is an empirical act of the imagination.

The problem is how to institute an objective ground for what we know to be a subjective operation of the mind. In other words, if association is a "subjective and empirical ground of reproduction according to rules," then we need to establish the necessity of the rules for experience (A121). We need to locate the "objective ground" (A122). The necessity for the rules lies within consciousness itself. I recognize perceptions only because they are mine. As Kant says, "it is only because I ascribe all perceptions to one consciousness (original apperception) that I can say of all perceptions that I am conscious of them" (A122).

The unity of consciousness cannot arise after I have perceived images. If the unity of consciousness was only an amalgamation of perceptions, then there could be no unity to

experience. Consciousness would be changing with each new perception. Since consciousness remains the same through the diversity of perceptions and since all perceptions find their place in the selfsame consciousness, consciousness must be prior to the influx of sensation and perceptions. Kant calls the ability to unify the synthesis "affinity." Affinity is the "objective ground of all association of appearances" and is the function of transcendental apperception (A122). A unity of the manifold must be possible a priori, or experience would not be possible. Thus unity of apperception is not only subjectively necessary; transcendental apperception is also objectively necessary, since it stands as the condition of the possibility of having objects. If there is no unity, then there is no perception and no objects.

Pure apperception provides the possibility for a unification of the synthesis. However, affinity is a mode of synthesis and thus belongs to the imagination. Kant ascribes a "transcendental function" to the imagination (A123). Since Kant understands the notion of function as bringing representations to a unity, the productive imagination allows for the possibility of bringing the manifold to a unity in apperception. Without imagination, apperception would not be able to be in accord with sensibility. Thus apperception provides a necessary unity to experience, but the transcendental imagination makes experience itself

possible (A123).

As we saw in the subjective deduction, the imagination is temporal in its synthetic function. Thus there is a sensible character to the imagination. However, the imagination is also intellectual in its interaction with apperception. Since the imagination plays the mediating role within the sensible/intelligible opposition, the imagination is both receptive and spontaneous. The imagination as the 'between' of the sensible/intelligible opposition makes experience possible.

The categories are the content of the understanding, i.e., they are the forms of unity. Through the synthesis of the imagination, the categories provide the possible modes that can unify the manifold of intuition.⁷¹ Only through their necessary connection with the transcendental imagination are the categories legitimate, since they find their necessary connection with sensibility through the imagination.⁷² Thus synthesis is the force that legitimates the employment of the categories.

Kant's conclusions in the A Deduction are very radical and effect the way metaphysics itself comes to be thought.

⁷¹ Heidegger is correct when he calls the 'I think' an 'I can', or an 'I am able'. The categories become the ways we are able to provide unity to our experience.

⁷² Kant finishes the A Deduction with a discussion of the categories as being a faculty of rules and as being laws of nature. This is not important for what we are investigating.

While the opposition between the sensible and the intelligible remains intact, Kant redefines the limits of their interaction. Knowledge remains a matter of intelligibility, i.e., our knowledge is discursive and not simply intuitive, but the categories are only applicable to sensibility. There is no knowledge of intelligible things. This conclusion is true for Kant's project in general. However, the deductions reinforce the point, since Kant defines the limits of the intelligible realm through the deductions.

Even more radical than Kant's redefinition of the sensible/intelligible opposition is Kant's findings concerning the imagination. In the A Deduction, Kant has shown that the imagination makes experience possible, or, in other words, that the imagination functions as the ground of experience. I want to draw out two consequences from this conclusion. First, if the imagination emerges as the possibility of experience and if we understand experience in a Kantian sense as objectivity, then the imagination becomes the basis of objectivity. If objectivity is the being of objects, then the imagination is making an understanding of being possible. If the understanding of an entity is only possible through an understanding of being, then the understanding of being cannot emerge from an entity. To say that an understanding of the being of an entity could emerge from another entity would place us within a vicious circle,

since we would be presupposing what we are trying to explain. Thus an understanding of being requires the difference between being and entities. If the imagination makes the understanding of being possible, then the imagination cannot be thought of as an entity. In other words, the emergence of the imagination as the understanding of being brings Kant to the ontological difference. Through his analysis of the imagination in the CPR, Kant exposes a sense of the imagination that is not interpretable merely as a faculty of the subject, i.e., as an entity. Further, the imagination is not the same as being, because the imagination is what makes the understanding of being possible. Thus the imagination is irreducible either to an entity or to being. The problem is that the possibility of the ontological difference that Kant exposes cannot be thought within the onto-theological framework of metaphysics, since the understanding of the imagination as the understanding of being takes us to the limits of metaphysics. The question arises: What does it mean to make imagination the possibility of experience? In other words, what does it mean to make imagination a ground?

Second, the emergence of the imagination as the ground of experience not only raises the issue of the ontological difference, but also begins to bring the project of metaphysics itself into question. In essence, the imagination does not really appear within the sensible-

/intelligible opposition. We see this in Kant's ambiguity regarding how to define the imagination. By showing that the imagination is the basis of experience, Kant has supplanted the traditional role of the priority of the intelligible within metaphysics. However, the displacement of the intelligible does not place the imagination simply on the other side of the opposition.⁷³ The implication is that the imagination is making the opposition possible, while simultaneously not being accounted for within the opposition. The imagination functions as a trace within metaphysics, and I contend the trace of the imagination disrupts the metaphysical project. The question arises: how can we conceive of the imagination as a trace that disrupts the metaphysical project? I must defer a response to both of these questions until the next chapter. We must first complete our examination of Kant through an examination of the B Deduction.

D. THE SECOND EDITION TRANSCENDENTAL DEDUCTION

My purpose in this section is to examine the difference between the A and B Deductions and to show how the imagination maintains its place of priority within Kantian thought. I proceed in the following way: first I address the differences between the first and second edition deductions by examining Kant's introduction to the B

⁷³ Recall the discussion of Nietzsche in Chapter One.

Deduction. Second I examine the B Deduction and show how we can understand Kant's argument as a transcendental argument. In order to explain the B Deduction in this manner, I have to explain the difference between a Kantian transcendental argument and a phenomenological argument. Third I examine the role of the imagination in the B Deduction and show how the A Deduction arises within the B Deduction.

Kant sees a need to rewrite the entire transcendental deduction in the second edition of the CPR. Kant does not rewrite the deduction because he conceived of a new purpose for the deduction. The purpose of the transcendental deduction does not change in either the A or B edition of the CPR, and thus the difference between the A and B Deduction does not lie within their purpose. Kant's issue in the transcendental deductions remains the issue of quid juris, i.e., both the A and the B Deduction attempt to prove the legitimate employment of the categories. So the difference between two deductions lies somewhere else.

Kant's reason for rewriting the transcendental deduction is that the deduction in the first edition is too obscure. However, Kant himself does not specify where the obscurity lies. Instead, he leaves it up to his readers to discover the reason he rewrote the transcendental deduction.

I do not find the obscurity of the A Deduction to lie within Kant's execution of the deduction. The actual undertaking of the A Deduction is very methodical and

organized. Instead I find the obscurity to lie within the subject matter itself. Kant's investigation in the A Deduction is new within the context of metaphysical thought. As I said in the section on the A Deduction, the transcendental deduction redefines the basic opposition of metaphysics, and thus Kant's undertaking disrupts metaphysics. The obscure nature of the deduction arises by necessity, since Kant is breaking new ground within metaphysical thought.

Specifically, Kant sees the obscurity of the A Deduction in terms of the way he approaches the subject matter itself. Kant enacts the deduction through an investigation into the capacities of the subject. The capacities Kant examines are the imagination and the understanding. The difference between the two deductions lies within Kant's different starting points for the deductions. In the A Deduction, Kant chooses the phenomenon of synthesis as his mode of access to the legitimation of the categories. In the B Deduction, Kant chooses the phenomenon of unity as his mode of access. In other words, Kant approaches the A Deduction through an investigation into the imagination, while he approaches the B Deduction through an investigation into the understanding.⁷⁴

⁷⁴ For the most part, the metaphysical deduction does not change and remains applicable to the B Deduction. The only changes Kant makes in the metaphysical deduction are additions to his explanation of the table of categories.

The basic difference between the two deductions emerges at the end of Kant's introduction to the transcendental deduction.⁷⁵ In the A edition, Kant makes the transition from the examination of the basic principles of a transcendental deduction in general to the subjective deduction through a discussion of the three sources of representation that make experience possible. Kant removes this introductory passage in the second edition of the CPR, and instead he introduces the B Deduction through a discussion of Locke and Hume. None of the commentators I have read have addressed Kant's reason for this substitution of passages. I contend that the substitution is not innocent. Instead the passage provides the reason for the rewrite of the second edition deduction.

The discussion of Locke and Hume centers around the categories of the understanding. Both Locke and Hume are empiricists, and both discussed the categories of the understanding. Kant sees Locke as the person who recognized the categories of the understanding and attempted to justify them. However, Locke tried to deduce the categories from experience. According to Kant, Locke's undertaking did not succeed because he failed to realize that the categories are

⁷⁴ (...continued)

These addenda do not alter the metaphysical deduction. They are interesting but not applicable to our discussion.

⁷⁵ B127 - B129 substituted for A94 - A95 in the B edition.

not experiential, i.e., they are not empirical. Hume recognized that the categories were not empirical, and thus saw that the necessity of the categories could not lie within the empirical realm. Yet he could not locate an a priori realm for the categories, and hence saw the categories as merely contingent possibilities of the structure of experience. In other words, Hume contended the categories were fictions generated by the habit of repeated experiences, and thus saw only a subjective genesis to the categories. For Kant, both Locke's and Hume's problem lies in their empiricism. They did not realize that the understanding possessed a content that could make the objects of experience possible. While Locke did not realize the impossibility of an "empirical derivation" of the categories, Hume could not raise himself out of his empiricistic viewpoint and did not realize that necessity lay within an a priori realm (B127).

Kant takes his impetus from these findings. On the one hand, Kant agrees with Locke that there is a need to justify the categories of the understanding. On the other hand, Kant agrees with Hume that the deduction cannot be empirical. Thus, the categories of the understanding have been revealed and stand in need of justification. If Hume has shown that we cannot derive the categories empirically, then Kant conjectures that there must be a transcendental way to show their legitimacy.

Kant's problem with the A Deduction arises within the context of his discussion of Locke and Hume. For Kant, the obscurity of the A Deduction lies in its admixture of empirical and transcendental elements. There was a back and forth movement in the A Deduction between the empirical and transcendental roles of synthesis. I explained the admixture of the empirical and the transcendental elements within a phenomenological context. However, the admixture installs an element of impurity for Kant. Simply stated, Kant sees that a transcendental deduction should have no empirical admixture but should be transcendental. Kant maintains that empirical experience cannot legitimate the categories and should not be used in a deduction. Instead, Kant thinks he must show the legitimacy of the categories in an a priori fashion, and the B Deduction is an attempt to legitimate the categories from a strictly transcendental perspective. As we shall see, any time Kant allows an empirical element to enter into the B Deduction, he relates the empirical element immediately to its transcendental possibility.⁷⁶

Another way of saying this is that Kant failed to follow his own rules in the A Deduction. According to Kant's own understanding of the rules of a transcendental

⁷⁶ As we shall see, Kant's only discussion of the empirical dimension in the B deduction is in Section 26. In this section, Kant refers the empirical synthesis of apprehension in perception immediately to the a priori intuitions of space and time, and he does not examine the empirical character of perception's apprehensive synthesis beyond the mention of it.

deduction, a transcendental deduction must proceed according to a principle. The purpose of the deductions is to deduce from the principle the right of the employment of the categories of the understanding. Once the deduction shows how everything follows from the one principle, the deduction must proceed to show how everything in question refers back to the principle. Kant does not show this in the A Deduction. Instead, he attempts to prove the validity of apperception through its connection to the other faculties. The A Deduction does show how unity is not possible without apperception, but Kant does not expose the necessity from apperception itself. The problem with the A Deduction arises through its emphasis upon synthesis and its lack of emphasis upon unity. For a deduction to be strictly transcendental, the deduction must begin from apperception itself. Thus the need to rewrite the transcendental deduction arose.

As the metaphysical deduction provided a mode of access for Kant in the A Deduction, the metaphysical deduction provides Kant with a mode of access in the B Deduction. Two phenomena arose in the metaphysical deduction that Kant must account for in the transcendental deduction, viz., synthesis and unity. Kant entered the A Deduction through an analysis of the phenomenon of synthesis. The analysis of synthesis led Kant into an investigation of the imagination and its modes of synthesis, which finally led Kant into an investigation of the unity found within the

understanding. The analysis of the A Deduction proceeded through the subjective sources of knowledge into the objective possibility of the categories. As we saw, Kant carried out the deduction by showing how the empirical character of synthesis concealed a transcendental component that made the empirical synthesis possible. As I said above, the admixture of the empirical and the transcendental elements that arose in the analysis of synthesis made the A Deduction impure, i.e., the back and forth movement removed the argument from its transcendental mooring.⁷⁷ Reason is still adrift, and Kant wants to see if he can "find for human reason safe conduct" into the harbor (B128).

If synthesis does not provide us with a safe mode of access into the harbor, then the only other mode of access available to us is through the phenomenon of unity. The modes of judgments are modes of the understanding that grant unity to our experience. Kant wants to see how the unity of our experience is possible, and thus he begins to investigate where unity arises, viz., the understanding.

The B Deduction encompasses pages B129-B169, comprises twelve sections of the CPR, and has two main divisions. The first division encompasses sections 15-21, and the second

⁷⁷ The word "moor" is polysemic in English. It means to hold something. Thus we moor ships, i.e, we anchor them or bring them to a safe harbor. Yet it also means sea and wasteland. A moor is a bog where there is no harbor or point of safety. Symbolically, a moor has no bottom, i.e., it is an abyss.

division encompasses sections 22-27.⁷⁸ The division suggests that the deduction has two parts. On the one hand, there is a general agreement among Kantian scholars regarding the sections of the main divisions of the B Deduction. On the other hand, there is a general disagreement about the way to understand the two main divisions.

The two main divisions have been considered either as two separate proofs or as two parts of one basic proof. I view the B Deduction in the latter sense. The purpose of the B Deduction in general is to show how the objects of experience are possible, i.e., how objectivity is possible. The first step of the proof reveals to us the a priori legitimacy of the categories and reaches its climax in section 20 and has its transition point in section 21; the second step of the proof shows us the proper applicability of the categories and reaches its climax in section 26.

The classification of the two divisions is a topic of debate. I cannot agree with Paton that Kant continues to classify the two sections of the B Deduction as a subjective and objective deduction. This classification is precisely what Kant drops in the B Deduction. The subjective deduction

⁷⁸ In sections 21 and 26 of the B deduction, Kant discusses the divisions. In effect there are three steps to the B deduction. The first step is the metaphysical deduction, the second step is the transcendental deduction of the applicability of the categories to intuition in general, and the third step shows how the unity of empirical intuition presupposes the unity supplied by apperception and the categories of the understanding.

led Kant into the admixture of the empirical and the transcendental, and he wants to avoid this problem in the B Deduction. Kant deletes the objective/subjective division when he rewrites the preface to the B edition of the CPR, and when he removes the introductory discussion of the three subjective sources of knowledge. The idea of a subjective deduction is seen as being too psychological in its orientation.

I find that I have some affinity with Henry Allison's division of the B Deduction, and I agree with his classifications of the two divisions. He says that the first section of the B Deduction deals with the "objective validity" of the categories, while the second part deals with the "objective reality" of the categories.⁷⁹ The first part of the B Deduction is about the issue of the objective validity of the categories, while the second part of the B Deduction is about the objective reality of the categories. However, I extend Allison's meaning of objective reality beyond his own intended meaning.

For Allison, objective reality means that a concept "refers or is applicable to an actual object."⁸⁰ Since the framework of conceptualization lies within the categories, Allison says that "the claim of objective reality is

⁷⁹ Henry Allison, Kant's Transcendental Idealism, (New Haven: Yale University Press, 1983), p.134.

⁸⁰ Allison, p.135. Allison takes the term "objective reality" from section 26 of the B Deduction.

equivalent to the claim that they have a reference or applicability to whatever objects are given to us in intuition (objects of possible experience)."⁸¹ However, Kant does not simply claim that concepts and hence the categories have a reference to the objects given in our experience. Instead, Kant claims that the categories stand as the conditions of the possibility of the objects of our experience. In other words, the categories are our possibility of having any objects whatsoever.⁸² Allison's use of the term objective reality suggests this possibility, but Allison does not see all of the ramifications within the ontological context of Kant's discussion in the second section of the B Deduction. I see the second section of the B Deduction as an investigation into our understanding of objectivity. While I agree with Allison that the first part of the deduction is an investigation into the objective validity of the categories, i.e., an investigation into the right of their employment, I consider the second part of the B Deduction to be an investigation into our understanding of the being of objectivity. In other words, once Kant shows that the categories are applicable to experience, he can then show how objects themselves are possible.

The paragraph immediately preceding section 15

⁸¹ Allison, p. 135.

⁸² We must remember that the object for us is an object of representations and not a Ding an sich.

provides the starting point for the B Deduction. In this paragraph, Kant focuses on the categories themselves. Kant says the categories are "concepts of an object in general, by means of which the intuition of an object is regarded as determined in respect of one of the logical functions of judgment" (B128). This statement is a repetition of what Kant revealed in the metaphysical deduction. However, the purpose for the repetition is not one of summary. Kant repeats what he exposed in the metaphysical deduction for two reasons. First he wants to introduce the B Deduction by mentioning the necessity of the categories for experience. The categories are the logical functions of judgment directed toward sensibility. As categories of the understanding, the judgments that result from their use in experience lose some of the flexibility they possessed as mere logical propositions. Kant illustrates the loss of flexibility through an example of a categorical proposition. In logic, the subject and the predicate of a categorical proposition are interchangeable according to the rules of inference. However, experience does not allow the interchange of subject and predicate, since experience gives us a substantial reference. For example, when I claim that all dogs are mammals, I am not referring to the concept of dog merely as the subject of a sentence. I am referring to the concept dog as the substance to which a mammalian attribute inheres. As an universal claim about something in

experience, this proposition could not be logically converted without changing the whole referential structure of the sentence and thereby shifting the meaning of the intention in the proposition.⁸³ The categories have a necessity to them in terms of order and sequence that the logical functions of judgment alone do not possess. From what Kant has said in the transition to the B Deduction, we know that the argument of the B Deduction must be strictly transcendental and must show how the categories are necessary for an understanding of the objects of experience.

Second, Kant's strategy in the first division of the B Deduction is to show how the categories are concepts of an object in general prior to their reference to determinate intuition. In other words, Kant wants to show how the categories are valid for sensible intuition in general, before he shows how they are applicable to our mode of intuition. Thus Kant sets up his argument transcendently by showing the validity of the categories from themselves prior to developing their connection with intuition. However, we must keep in mind that the real validity of the applicability of the categories arises only through the exposure of their connection with intuition.

Kant begins his argument for the objective validity of

⁸³ In Aristotelian logic, the valid conversion of the proposition "all dogs are mammals" is "some mammals are dogs." In this context, both the quantity and the subject of the proposition would change, thus altering the experience and intention within the sentence.

the categories in section 15 of the B Deduction by attempting to show where and how unity arises within experience. In order to show where unity arises, Kant looks at the difference between sensibility and understanding. On the one hand, our sensible capacity makes it possible for us to receive a manifold of representation in intuition. However, sensibility does not unify the manifold. What we sensibly receive would remain a chaotic morass without an act of unification, i.e., there would be a flow of sensations without connection. On the other hand, our cognitive capacity makes it possible to bring a manifold to concepts. This requires an act of unification, and the act of unification belongs to the understanding. Kant calls this act of unification combination.

If unity arises in the understanding and is an act of combination, then Kant must examine how the combined unity is possible. Kant focuses his argument for the validity of the categories in the B Deduction initially on the concept of combination, so that he can gain access into the place that unity arises. As I stated above, we have the ability to receive the manifold of intuition through our senses, but we cannot unify the manifold through our sensible capacities. Instead, we combine the manifold through our cognitive capacity and represent the manifold to ourselves as a gathered unity. Combination is not receptive. Instead, combination is a spontaneous act of the understanding that

allows us to represent "the synthetic unity of the manifold" (B131). Hence, combination is a representation of a synthesized unity in experience.

As a mode of gathering, Kant says that the act of the understanding called combination is a mode of synthesis, but it is not synthesis per se. Combination is the representation of the synthetic unity of the manifold. As Kant says, combination contains the givenness of the manifold and its reproductive/productive synthesis. Combination can generate neither the manifold nor the synthesis of the manifold. On the contrary, combination represents only the unity of the two. I have problems with Kant scholars who negate the role of the imagination in the B Deduction. Kant does not equate synthesis and combination. In light of the findings of the metaphysical deduction, combination cannot be synthesis itself.⁸⁴ Synthesis is and remains the function of the imagination. If Kant is not going to contradict himself, then combination cannot be identical with synthesis.

Kant raises the issue of combination because combination is the act of the understanding that represents

⁸⁴ In the B deduction, Kant does not alter the metaphysical deduction, and the imagination retains its synthetic role within the context of the metaphysical deduction. Further, the imagination retains its synthetic function in the APP. If Kant considers the understanding to be synthetic in and of itself, then Kant is contradicting himself. However, I do not see Kant contradicting himself in this context.

the unity of our experience, i.e., combination is only a representation of the synthetic unity. As a representation, combination presupposes a condition that makes the representation possible. Since combination is a representation of synthetic unity, a unifying capacity must make combination possible. Kant's argument proceeds along the path that similar things produce similar things, or like produces like. If we have a representation of unity, then something that generates unity should make the representation possible. Thus Kant needs to show the condition of the possibility of the representation of the synthetic unity.

If the possibility of unity does not lie within sensibility, then the possibility of unity must lie within the understanding. In this context, Kant is not referring to the type of unity we find in a judgment. As he says, the unity found in judgment is only quantitative and presupposes a combination of the manifold. In other words, the unity in judgment is only a representation of the unity in combination, which is only a representation of a primordial unity.⁸⁵ Thus judgment is twice removed from the primordial

⁸⁵ Kant makes a distinction between quantitative and qualitative unity. Quantitative unity is the type of unity found in an universal judgment, where we predicate an attribute to the entire class of entities contained in the subject term. Qualitative unity represents the unity of a whole. The plot of a novel is an example of qualitative unity. The plot runs throughout the text and holds the text together as an unity. In fact, the term qualitative does not
(continued...)

unity. The primordial unity Kant is referring to is a unity that makes our experience of entities possible. The primordial unity "precedes a priori all concepts of combination" (B131).⁸⁶

The possibility of having representations requires that I am able to remain the same throughout all changes in my representations of entities. Otherwise, I could not retain what comes to me, and I would represent nothing. In other words, experience is only possible if there is a self-identity underlying the changes in appearances. Kant calls this mode of self-identity "pure apperception" (B132). Pure apperception is Kant's name for self-consciousness. If I did not have the capability of remaining the same throughout the changes in appearances that I receive, I would have no experience. Further, mere consciousness of appearances is not enough to make experience possible. I must be conscious of my consciousness of appearances. Metaphorically, apperception is the theme of experience as the plot is the theme in a novel. If the theme is not present, the text does

⁸⁵ (...continued)

fit the unity of experience, since the type of unity Kant is referring to in the deduction makes the distinction between quantity and quality possible. Kant makes the distinction so that the category of the understanding will not be confused with the condition of the possibility of the categories.

⁸⁶ Kant says the primordial unity "vorhergeht" the unity of conceptualization in an a priori manner (B131). The idea of "going before" and "prior to" all point to a temporal meaning. A notion of futurity arises in this context.

not hang together and falls apart. If apperception is not present, experience lacks cohesion. As the intelligible framework of experience, apperception interweaves itself throughout experience and makes the unity of experience possible. Self-consciousness and its ability to apperceive the manifold grants a unity to the whole of our experience and is "the highest principle in the whole sphere of human knowledge" (B135).

Since apperception relates to the understanding, Kant calls apperception the "I think" (B131). In other words, apperception is the Cartesian cogito accounted for transcendently. In itself, the cogito is an "analytic" judgment, i.e., the cogito only represents what belongs to the self in and of itself. Knowing that I am a thinking entity does not enlarge my conception of myself. The 'I think' only represents an attribute that belongs to me and contains no empirical admixture. In other words, the cogito is an explicative and not an ampliative judgment.

Nonetheless, the analytic nature of the 'I think' plays an important role within synthesis. On the one hand, the cogito itself is impenetrable for Kant in its analytic character.⁸⁷ On the other hand, the cogito synthetically unifies the manifold. The cogito combines and unifies the manifold, thus making a representation of the unity of the

⁸⁷ Heidegger takes issue with Kant on this point. For Heidegger, the 'I think' is penetrable. The being of the 'subject' is precisely what Heidegger undertakes in BT.

manifold possible. The cogito combines intuitively given representations and brings them to a unity. At this point, we have an object. As Kant says, "an object is that in the concept of which the manifold of a given intuition is united" (B137). In other words, intuitive representations are not objective until they are unified by the understanding, i.e., unified by apperception. Since the unity provided by self-consciousness makes the object possible, self-consciousness has objective validity, i.e., it is the "objective condition of all knowledge" (B138).

Once Kant establishes the pure apperception as the basis for knowledge, he begins to show how we represent the unity in understanding.⁸⁸ As we saw in the metaphysical deduction, the logical forms of judgment make up the content of the understanding, and Kant calls the forms of judgment categories when they are employed experientially. In the B Deduction, Kant defines judgment as "the manner in which given modes of knowledge are brought to the objective unity of apperception" (B141). Kant claims that when I make a judgment about something, I am not expressing merely my subjective impressions about the thing. Instead I am asserting something about the object itself, viz., something about the way the object is regardless of how I perceive the object. A judgment expresses something about the being of the object. Thus Kant focuses upon the copula in judgments.

⁸⁸ Understanding is the "faculty of knowledge" (B137).

When I say 'the chalk is white,' I am not saying something about my impression of the chalk. I am claiming that this is the way the chalk actually is. The judgment receives an objective character through the copula, i.e., the judgment becomes object-related.

From these investigations, Kant gives the proof for the objective validity of the categories in section 20.⁸⁹ The argument is: 1. apperception is the condition for the unity of the manifold of intuition; 2. understanding is the faculty that makes objects possible; 3. we determine the manifold of intuition objectively through judgment; 4. we call the logical functions of judgment categories when we employ them in the manifold of intuition; 5. therefore, the categories are object-related and determine what we receive intuitively. In Kant's terms, "the manifold of intuition is necessarily subject to the categories" (B143).

Kant's remarks in section 21 of the B Deduction complete the first division and provide a transition to the second division of the transcendental deduction. In the beginning of section 21, Kant repeats summarily the argument of section 20 regarding the objective validity of the categories. The argument is simply that I combine necessarily the manifold of intuition through self-consciousness, or pure apperception, and thereby I provide a

⁸⁹ The deduction itself is in fact only made up of three sections of the CPR. These sections are 17, 19 and 13.

necessary unity to experience by means of the content of self-consciousness. Since the categories of the understanding are the content of apperception, they provide the means through which we unify our experience. It follows from this that if self-consciousness provides a necessary unity for the manifold of intuition, then any empirical unity finds its necessity within the transcendental unity. From this conclusion, Kant points out that pure apperception, or self-consciousness, is the ground of any particular "empirical consciousness of a given manifold," i.e., the necessity of the categories for experience underlies our empirical possibility of categorization (B144). Kant has shown in the first part of the deduction how unity arises out of the understanding itself, and he has shown this without moving through the empirical realm. Thus we can see the professed transcendental character of the deduction. There is no back and forth movement to the B Deduction as there was in the A Deduction. Apperception shows forth the necessary unity within experience, since experience is not possible without self-consciousness and the identity of the self that issues from apperception.

However, Kant has only shown that the categories possess a necessary applicability to intuition in general, but he has not shown how the applicability occurs. In other words, Kant has proven that the categories are the conditions through which we determine the manifold of

intuition, but he has not established the connection between the understanding and sensibility. This omission in the first division of B Deduction results from the transcendental nature of the deduction itself. Kant shows in the first division how the understanding unifies intuition in general, but he does not show how understanding unifies our empirical intuition. Kant's contention in the first division of the B Deduction is that understanding is applicable to any mode of sensible intuition. In other words, apperception is a requirement for any entity possessing a mode of intuition that is sensibly receptive. Apperception is there only to unify the manifold and not to create a manifold. Kant sees apperception as a necessary component for any finite entity.⁹⁰

However, the fact that apperception is necessary for a finite entity does not establish how the categories function for our mode of sensibility. The true proof of the legitimate employment of the categories involves showing how the connection between understanding and sensibility occurs

⁹⁰ Kant is arguing that any sensibly intuitive entity requires apperception for its unity of experience. This does not mean that the entity must have the same exterior senses that we have, but only that the entity must be finite. Thus an intellectual understanding is not apperceptive, since it is not finite. When Kant speaks about apperception belonging to finite entities in general, I assume Kant has in mind extra-terrestrial entities, cherubim, angels and other such entities that could possibly exist. Animals would not fit this category, since an essential component of finitude is apperception. However, I do not know what this does for an argument except bring in imaginary entities.

for us. Kant must show empirical intuition stands in need of apperception. Kant addresses the issue of the connection between understanding and sensibility in the second part of the B Deduction. Further, the examination of the connection between understanding and sensibility is also an examination of our conception of objectivity.

Kant begins the second division of the deduction with a discussion of the difference between thinking and knowing. I can think of numerous objects, but this does not mean that I know these objects of thought. If the object is not given intuitively, i.e., given in space and/or time, then the object is unknowable. Intuition is the material of the categories and the condition of the possibility of knowledge.⁹¹ However, the same problem exists for Kant in the B Deduction as in the A Deduction, viz., if we cannot conflate intuition and understanding, then how do intuition and understanding come together in order to obtain knowledge?

Kant addresses the question of the connection between intuition and sensibility in sections 24-26 of the B Deduction. Sections 24-26 of the B Deduction are a condensation of the discussion of synthesis and the transcendental deduction in the A Deduction. The first part

⁹¹ This conclusion has important consequences for the Transcendental Dialectic. Due to the lack of intuition, the area of special metaphysics comes to be excluded from the area of knowledge.

of section 24 is an investigation into the type of synthesis needed to connect understanding and intuition. The second part of section 24 and the entirety of section 25 follows with an examination of the different conceptions of the self, i.e., Kant examines the difference between inner sense and apperception. Section 26 is the presentation of the transcendental deduction in terms of synthesis and the need for unity in experience.

In section 24, Kant distinguishes between two types of synthesis. On the one hand, he discusses and has discussed in the B Deduction "intellectual synthesis" (B151). On the other hand, he discusses for the first time in the B Deduction "figurative synthesis" (B151). Intellectual synthesis is the same as the notion of combination that Kant introduced in the beginning of the B Deduction. Intellectual synthesis is the synthetic unity of the manifold of intuition in general made possible by apperception and the categories. As Kant showed in the first part of the B Deduction, an intellectual synthesis is necessary for any sensibly intuitive entity and provides the necessary unity of experience.

In intellectual synthesis, we can see that apperception is necessary for the unity of intuition. However, the categories are empty until they connected with intuition. Apperception and the categories cannot perform the connective synthesis, since they only provide unity to

experience. Instead, Kant sees that a figurative synthesis is necessary for the connection of understanding and intuition. The figurative synthesis is able to take up the manifold of intuition in inner sense and connect it with the understanding. Only through the figurative synthesis do the categories "obtain objective reality, that is, application to objects which can be given to us in intuition" (B150). In other words, only through the figurative synthesis is the objectivity of the object possible.

The figurative synthesis is a result of the transcendental imagination. Kant justifies the place of the imagination in making objectivity possible by describing the imagination as both a receptive and spontaneous capacity of the subject. As we saw in our discussion of the imagination in the APP, the imagination is sensible, since the imagination can present an image of an object without the object being present. In this sense, the imagination pushes us beyond our sensible mooring, while still keeping us tied to the sensible for the material of the imagination. Nonetheless, the imagination has a spontaneous character to it. The imagination functions without the mediation of our sensible capacity. As an act of spontaneity, the imagination and the understanding interact with one another and generate the possibility of the categories being applicable to sensible intuition. The act of figurative synthesis as an act of spontaneity is a function of the productive

imagination.⁹² The transcendental synthesis of the imagination creates a space where the understanding and the imagination can come together. Kant says the transcendental synthesis of the imagination stands as the "ground" of all the ways in which the categories are applicable "to the objects of our possible intuition" (B152).

Even though Kant did not refer to the imagination as figurative synthesis in the A Deduction, a trace of the A Deduction arises in the B Deduction through Kant's analysis of figurative synthesis in the first paragraph. The first paragraph of section 24 is somewhat confusing. In the first half of the paragraph, Kant repeats his conclusions regarding combination, or what he now calls intellectual synthesis. In the second half of the paragraph, Kant discusses figurative synthesis. However, he does not inform us that he is discussing figurative synthesis until he has completed the initial description of it. The discussion of figurative synthesis involves a discussion of the phenomenon of inner sense. Since time is the "form of inner sense," a temporal element enters covertly into the discussion of figurative synthesis (A43, B49). Through inner sense, we have an intuitive awareness of ourselves as we are at any given

⁹² Kant is very careful here to point out that the reproductive imagination only applies to the empirical law of association and "contributes nothing to the explanation of the possibility of a priori knowledge" (B152). This is an explicit instance of Kant trying to distance himself from the analysis of the A deduction and its empirical admixture.

moment. In other words, I appear to myself in inner sense. As an appearance, inner sense occurs in the present moment. Thus, inner sense is my awareness of the present. Figurative synthesis creates an interplay between inner sense and apperception. Imagination's ability to determine inner sense and connect inner sense with intuition is the ability of imagination to grasp the flow of time and offer it to apperception for unification. Apperception has no intuitive content and thus supplies nothing sensuous to experience. Apperception is dependent upon intuition for its content. Nonetheless, the unity provided in apperception is already operative so that the received intuition can be taken up and unified. Apperception reveals itself not merely as an "I think," but also as an "I can."⁹³ In effect, Kant has maintained the character of futurity in apperception. The categories are what lie ahead of intuition and anticipate the unity in experience. The categories are prescriptive of the unity of an intuition in general. Further, apperception is a unity that is expectant of what is offered to it. Figurative synthesis reveals the temporal interplay.

The difference between the A and B Deduction is the lack of the empirical analysis of synthesis in the B Deduction, and hence Kant omits the subjective deduction in the B edition. The B Deduction suffers from this omission,

⁹³ This is reminiscent of what we saw in the A deduction.

because Kant seems to think he cannot explicitly raise the issue of time in the analysis of the B Deduction. What comes to take the place of the discussion of synthesis is a discussion of the relationship between inner sense and apperception.

Kant begins this discussion in the first paragraph of section 24, continues the discussion in the second half of section 24, and completes the discussion in section 25. In these later sections, the discussion occurs within the context of self-knowledge, i.e., how we know ourselves. Further, the discussion of the relationship between inner sense and apperception is about the limits of knowledge.

Kant pointed out in sections 21 and 22 of the B Deduction that all our knowledge is subject to time, and this condition extends even to the possibility of knowing ourselves. Kant defines time as the form of inner sense, i.e., "the intuition of ourselves and of our inner state" (A33,B49). In other words, inner sense is a mode of self-affection. We can only know ourselves as we are affected by ourselves, i.e., as we intuit ourselves. Apperception grants my existence. In other words, my thinking and my existence are given simultaneously with each other.⁹⁴ However, since apperception possesses no intuitive character, no self-

⁹⁴ Apperception is the cogito ergo sum, where my thinking implies my existence. However, there is in fact no act of inference in apperception, since the act of thinking is immediately bound to existence.

knowledge arises in apperception.

The pertinence of the connection of the inner sense and apperception lies in Kant's discussion of what each contains. As we have seen, apperception makes combination possible, and apperception is the possibility of "object in general" through its categorical usage (B154). Inner sense is only the formal intuition of time. Inner sense allows us to be receptive of external and internal appearances, but inner sense "contains no determinate intuition" (B154). On the one hand, apperception stands out ahead of itself as the possibility of unifying intuitions. On the other hand, inner sense is the condition of receiving intuitions, while possessing no determinate intuition itself. Intuition makes the presence of the object possible, understanding represents the present object. However, inner sense only makes the presence of the object possible in each moment the object is present. This is why inner sense has no determinate intuition, since inner sense, as the form of time, has no retentive capabilities. The possibility of a determinate intuition lies within the retentive character of the transcendental imagination, which Kant calls figurative synthesis. Without the retentive character of the figurative synthesis, which Kant calls productive synthesis, there is no connection of the categories with our intuition. The temporal character arises in the B Deduction, and thus the ideas of the A Deduction are present in the B Deduction,

only Kant does not develop the findings of the B Deduction as well as he does the findings of the A Deduction.

The final step of the B Deduction arises in section 26. Kant's purpose in this section is to show that the categories necessarily determine the objects we intuit. In this section, Kant intends to show how the categories are "laws," i.e., necessary ways of understanding objects. Further, these laws are the ways we come to understand objectivity.

This is the one place in the B Deduction where Kant begins his argument with an empirical element. Kant begins with a brief discussion of the synthesis of apprehension. Kant describes the synthesis of apprehension as perception, i.e., as a conscious synthesis of the manifold wherein something empirically appears to us. Instead of describing the synthesis of apprehension in terms of the imagination as Kant does in the A Deduction, Kant describes the synthesis of apprehension in terms of the pure forms of intuition. The pure intuitions of space and time are the possibilities of having appearances, thus we would not have any perception of appearances without these conditions. Further, perception presupposes a unity of the manifold of intuition, since perception must be able to perceive something determinate. The pure intuitions are not concepts. They are intuitions, and thus they require a unity of the manifold if they are to be grasped. Since perceptual experience presupposes the

forms of intuitions for its appearances, and since intuition in general needs apperception for its unity, therefore apperception and its categories are conditions of the possibility for the unity of experience. Thus the categories make experience possible and are applicable to experience.

I can use Descartes' wax example to illustrate Kant's argument. When Descartes put the wax by the fire, the wax underwent an alteration. The wax went from a solid to a fluid state.⁹⁵ I perceive two different states of the same object. The change of states occurs through a change in time, i.e., the one state follows upon the other state. Thus a temporal relationship emerges between the two events that is determined sequentially. Time itself does not appear in the experience. Rather I intuit the events temporally. My mode of intuition is at work in the way I perceive the event. The unity of the experience does not arise out of my intuition. Instead, the sequence of before and after is a result of the category of causality. The category of causality determines the way I understand the temporal flow and brings the flow to a unity. Kant says I can see this if I abstract from the form of time and realize that I am determining time by prescribing a rule to it.⁹⁶

⁹⁵ Other changes occurred, but I want to concentrate on this change.

⁹⁶ Descartes' problem with his description of the wax example is that he conflates sensing and thinking. Thus Descartes cannot see the intuitive character of the subject
(continued...)

The categories do not simply give unity to our experience. Kant says they provide a priori "laws" to experience (B163). The categories can provide this function because what we know are our appearances and not the thing in itself. As such, the categories are the a priori modes of legislation for our appearances. Through their unity, the categories allow the object to appear for us and grant us our understanding of the object as object. The activity of a receptive-synthetic unity is how Kant understands objectivity, viz., these are the conditions of the possibility of the presence of the object.

For the most part, Kant gives this argument without mentioning the imagination. Still, Kant cannot ignore the role of figurative synthesis and the findings of the A Deduction. Kant does finally retrieve the imagination in section 26, and Kant's remark at the end of this section is important to our discussion. Kant says,

Now it is the imagination that connects the manifold of sensible intuition; and imagination is dependent for the unity of its intellectual synthesis upon the understanding, and for the manifoldness of its apprehension upon sensibility. All possible perception is thus dependent upon the synthesis of apprehension, and this in turn upon transcendental synthesis, and therefore upon the categories. (B164)

This quotation represents the entire argument of the A Deduction condensed into two sentences. Kant presents the

⁹⁶ (...continued)
offering material up for unification through the categories of the understanding.

imagination precisely as the capacity that connects the manifold of intuition and offers the manifold up to the understanding. The understanding can then perform its intellectual synthesis upon the imagination and provide experience with its necessary unity. Since perception is an empirical synthesis, and the empirical synthesis presupposes a transcendental synthesis, therefore the productively synthetic power of the imagination makes perception possible. Through the imagination, the categories become applicable. If the imagination make the applicability of the categories possible, then the imagination is responsible for the presence of the object. Only through the imagination does the objectivity of the object become possible. Without synthesis, the understanding could not connect up with intuition. In this sense, the imagination retains its place of priority in the B Deduction. However, I must admit that Kant does not explicitly draw out the imagination's ontological priority as well in the B Deduction as he does in the A Deduction.

CHAPTER FOUR

DOUBLE READINGS OF THE KANTIAN IMAGINATION

A. INTRODUCTION

Kant's investigation of the imagination in the CPR gives rise to diverse possibilities that take thought down different paths. On the one hand, Kantian metaphysics disrupts the older dogmatic metaphysics and recenters metaphysics around the ground established by the subject.⁹⁷ In other words, Kant's thought decenters metaphysics by redefining the sensible/intelligible opposition and recenters metaphysics in terms of the new definition. On the other hand, Kant's thought gives rise to possibilities that extend beyond the confines and intentions of his own project, i.e., gives rise to possibilities that extend beyond the metaphysical project in general. In other words, Kant's investigation of the imagination gives rise to the possibility of the displacement of metaphysics and correspondingly to the displacement of concept of

⁹⁷ For example, the Kantian recentering of metaphysics gave rise to the possibilities of German Idealism and Neo-Kantianism.

subjectivity.

In this chapter, I examine the latter possibility and see how Kant's conception of the imagination decenters metaphysical thought and displaces the concept of subjectivity. Unlike metaphysical thought, which replaces the decentered ground with a new ground, the latter possibility of displacement does not give rise to replacement. In other words, the displacement of the subject as the ground of metaphysics does not give rise to a new ground. Instead, the thinking that arises in the displacement brings the very concept of ground into question.⁹⁸ Since I contend that the imagination is the place where the displacement occurs in Kant's thought, and since the imagination is essentially linked to synthesis,

⁹⁸ I call the type of investigation that examines metaphysical displacement a double reading. A double reading is an act performed upon a text, but a text is not simply a book. A text is a play of differential forces that give rise to meaning. Further, a text is structured according to theories and practices that surround the situation of the given text. However, there are elements within any text that structure the text and yet are not accounted for within the text. In other words, no text is completely self-contained. In terms of metaphysical thought, no text is self-present.

A double reading examines the text in terms of unaccountable elements within the text. As its name implies, a double reading has two components. First a double reading must allow the text to have its play. In other words, the reading must make the intentions, arguments and purposes of the text manifest. Second the reading must show from the text itself how elements arise that disrupt the project of the text. These unaccounted elements cannot be incorporated into the text and thus disrupt the intended project. The disruption of the original project of the text points to other possibilities that cannot be thought within the confines of the text itself.

then the synthetic character of the imagination is the place to investigate the displacement of the subject.

This chapter has three sections. First I examine Heidegger's interpretation of the imagination in terms of the phenomenon of transcendence. Specifically, I want to show how Heidegger's interpretation of the imagination exposes a need to rethink the phenomenon of the self outside of the context of the metaphysics of subjectivity. Second I explore the possibility of imaginative displacement by examining Heidegger's destructive retrieval of the imagination in KPM. Particularly, I want to show how the retrieval of the imagination in terms of transcendence brings the very concepts of subjectivity and ground into question and leads to the finitude of Dasein. In this section, I am also going to develop Heidegger's understanding of self as the questioner. Third I perform a deconstructive reading upon the Kantian investigation of the imagination and see how the imagination functions as a trace within Kant's metaphysics. In other words, I examine the effect of the imagination upon the conception of subject and show how the imagination introduces an irreducible absence into the project of the metaphysics of presence. The introduction of a irreducible absence into the project of metaphysics disrupts metaphysics and brings the metaphysical project itself into question.

B. IMAGINATION AND TRANSCENDENCE

In this section, I investigate Heidegger's interpretation of the imagination in terms of transcendence. In order to understand the relationship between transcendence and the imagination, I must first discuss Heidegger's thesis in KPM. Here I discuss Heidegger's conception of retrieval and the reason he reads Kant in terms of transcendence. Second I investigate explicitly the relationship between the imagination and transcendence. Here I examine the relationship between the imagination and temporality. This examination focuses on Heidegger's reading of the Kantian analysis of the imagination's three-fold synthesis and the phenomenon of self-affection. Third I show how Heidegger's examination of the imagination in the Critique of Pure Reason displaces the conception of a rational self-grounding subject and calls for an understanding of the self outside of the conception of self-consciousness. The third part of this section provides the transition to Heidegger's retrieval of Dasein and the project of fundamental ontology from his interpretation of the imagination.

In KPM, Heidegger undertakes a retrieval of Kant's thought. The purpose of the retrieval is to uncover the latent possibilities within Kant's philosophy that relate to Heidegger's project of fundamental ontology in Being and Time. Heidegger says that the project of KPM is to interpret

Kant's analysis of pure reason as a "Grundlegung der Metaphysik," i.e., to interpret Kant's project as establishing a foundation for metaphysics in general, or as a meta-metaphysics.⁹⁹ However, Heidegger's project does not end with the exposure of the Kantian ontology. For the first time in the history of philosophy, Heidegger makes metaphysics itself a problem by showing that metaphysics has not accounted for its own possibility, i.e., has not accounted for its own ground. Thus Heidegger radicalizes the project of metaphysics.

By claiming that Heidegger radicalizes the project of metaphysics, I am claiming that there is a difference between setting up a foundation and questioning the act of foundation setting. Even though we can interpret Kant's project in the CPR as a meta-metaphysics, Kant remains entrenched within the problematic of his philosophical era. Within his era, the questioning of the possibility of metaphysics itself, i.e., the very happening of metaphysics, is not what is questioned. Instead, Kant presupposes the metaphysical project and only shows us how to set metaphysics on its proper ground. Kant informs us of what the ground is, but he does not question the phenomenon of

⁹⁹ Kant und das Problem der Metaphysik, p.1. Heidegger points out that Kant was aware that his own project was a meta-metaphysics. See KPM, p.238, and Immanuel Kant, "Letter to Marcus Herz [about May 11, 1781]," in Philosophical Correspondence, trans. Arnulf Zweig (Chicago: University of Chicago Press, 1967), p.95.

ground and thus is not able to account for the possibility of metaphysics itself.

In order to account for the possibility of metaphysics itself, Heidegger brings the phenomenon of ground into question. In other words, Heidegger questions the act of foundation setting. Questioning the act of foundation setting requires the questioner to step back from the unquestioned condition and to turn it into a problem. By turning the act of foundation setting into a problem, Heidegger shows how a conception of finitude makes our comportment to being possible, and from this shows how finitude leads to a fundamental ontology that underlies and ultimately disrupts the metaphysical project.¹⁰⁰

Since the projects of Kant and Heidegger are different, Heidegger's retrieval cannot simply be a duplicating of the Kantian philosophy. Instead, the purpose of the retrieval is to uncover latent possibilities within Kant's thought that extend beyond the limits of the Kantian philosophy. Since the project of fundamental ontology is the disclosure of time as the meaning of being, Heidegger seeks

¹⁰⁰ I can specify the difference between Kant's and Heidegger's projects in terms of the ontological difference. Kant places the ground, or sets up the foundation, of metaphysics in the subject. Thus he conflates being with an entity. Heidegger recognizes that being cannot be an entity, even though our access to being occurs through Dasein. For Heidegger, being is neither reducible to nor founded upon an entity. Thus the onto-theological condition of metaphysics, which Kant stands within, becomes questionable through the recognition of the ontological difference.

for the meaning of being within Kant's thought and finds a sense of the meaning of being within Kant's analysis of the fundamental relationship between the imagination and time. In other words, Heidegger shows in KPM how the finitude of our existence makes metaphysics possible.

In KPM, Kant serves as a "Fürsprecher" for Heidegger.¹⁰¹ While Kant does not explicitly express the possibility of fundamental ontology in CPR, i.e., does not thematize human finitude as such, Kant does give a temporal analysis of perception and hence gives a temporal analysis of the being of the object, or objectivity. Thus Kant glimpses the temporal horizon underlying being and entities, and Heidegger exploits this Kantian insight. Heidegger creates an affinity with Kant and uses the Kantian project as a place of refuge for his own project of fundamental ontology.¹⁰²

As a refuge, Heidegger reads Kant in terms of the issue of transcendence. Heidegger presents the issue of transcendence in the Basic Problems of Phenomenology. Heidegger's interpretation of transcendence centers around his retrieved conception of the Platonic "epekeina tes

¹⁰¹ Ibid., p.xiv.

¹⁰² The use of a thinker as a Fürsprecher is very prevalent in Heidegger's early thought. For example, Heidegger uses Aristotle as a speaker for his thought in BP and "On the Being and Conception of Physis in Aristotle's Physics B,1."

ousias", or that which is beyond being.¹⁰³ In Platonic metaphysics, the sun stands as the image of that which is beyond being, viz., the good. Heidegger understands the beyond as "transcendence."¹⁰⁴ Transcendence is what makes being itself comprehensible, and Heidegger understands the beyond, or transcendence, as temporality. Temporality is the horizon through which we understand being. As the horizon, temporality stands as the limit that allows for being to be understood. Since being is always the being of entities in general or a particular region of entities, temporality stands as the possibility of understanding entities in terms of their being. In other words, temporality makes an ontological understanding possible. For example, if we have an understanding of entities as present things and being is an understanding of entities, then we understand being as presence.¹⁰⁵ Through our understanding of being as presence, an entity comes to emerge for us as a present thing.¹⁰⁶

¹⁰³ BP, p.283. I present the Greek in a transliteration because that is the way the Greek passages are presented in the English text.

¹⁰⁴ BP, p.285.

¹⁰⁵ Presence is an interpretation of the word Anwesenheit.

¹⁰⁶ Understanding and cognition are two different acts in Heidegger's thought. On the one hand, understanding is a mode of our being, i.e., we exist as being out in our world already amongst entities. Without our projection into the world, entities would not appear for us. The fact that we are in the midst of entities shows us that we understand being. Further, we understand being for the most part unthematically. On the other hand, cognition is always

(continued...)

For Heidegger, transcendence is world-understanding.¹⁰⁷ since Dasein understands him/herself as being-in-the-world, transcendence is a mode of self-understanding for Dasein.¹⁰⁸ In existing, Dasein is out beyond him/herself already in a world and understanding him/herself from out of that world. This is possible only on the basis of the ecstatic-horizonal unity of temporality that allows Dasein to be open to his/her world.¹⁰⁹ The temporal understanding allows entities to appear and to be understood in terms of their being.

The issue of transcendence is the issue that Heidegger takes up with Kant. Heidegger is seeking the mode of transcendence in Kant's philosophy. Since a retrieval is a gathering of what is unthought within a thinker's thought,

¹⁰⁶ (...continued)

entity-related for Heidegger. We know things. However, we know things only because we possess a pre-understanding of being.

¹⁰⁷ The world is neither an entity nor a collection of entities for Heidegger. The world is the contextual horizon through which we have entities. Heidegger calls world "being" in the Metaphysical Foundations of Logic, trans. Michael Heim, (Bloomington, IN: Indiana University, 1984), p.218.

¹⁰⁸ Dasein is Heidegger's name for the relationship between ourselves and our comportment to being. What is unique about the human being is that the human being directs him/herself toward entities in their being and never simply comports him/herself toward entities. Dasein is not a subject, since the understanding of ourselves as subjects arises in opposition to an object. This is why Heidegger does not use the term subject in his philosophical analyses.

¹⁰⁹ The term ecstatic means to be outside or displaced. Heidegger refers to the dimensions of time as ecstases.

Heidegger is seeking for the place in Kant's thought where transcendence manifests itself. Heidegger finds transcendence within Kant's analysis of imagination. Since transcendence is the unthought element within Kant's thought, Kant could only glance at the beyond and thus could only hint at the possibility of transcendence. In seeking for the element of transcendence in Kant's thought, Heidegger reads Kant as seeking for what makes metaphysics itself possible.

In order to move to the core of Heidegger's analysis of Kant, I focus on Heidegger's analysis of the three modes of synthesis in the CPR and on Heidegger's analysis of self-affection. I analyze the syntheses of the imagination and self-affection because both phenomena lead Heidegger into a retrieval of fundamental ontology. Heidegger finds a mode of transcendence in Kant's conception of the imagination, and he finds a radical sense of finitude in self-affection. Thus the analysis of the imagination moves us into Heidegger's retrieval of fundamental ontology. Keeping within Heidegger's purpose, I investigate only the analysis of the imagination in the subjective deduction of the A edition.¹¹⁰

¹¹⁰ Since I have shown that the A Deduction arises in the B Deduction, I can legitimately combine the insights from both Deductions together. On the one hand, Kant's investigation into the imagination is developed better in the A Deduction than in the B deduction. On the other hand, the relationship between self-affection and apperception is developed better in the B Deduction than in the A Deduction.

However, the analysis of self-affection in the B edition of the CPR assists us in our understanding of Heidegger's account of self-affection.

My investigation of the A and B Deductions in the CPR has shown that the imagination has an ontological function within Kant's thought. Further, the imagination does not lose its place of priority in the Kantian project. Without the synthetic character of the imagination, there would not be any experience. Since the place of the imagination in the B Deduction does not change, the same issues arise for the B Deduction as they do in the A Deduction.

In my analysis in this section, I must repeat the analysis of Kant given in the preceding chapter. However, I am not simply reiterating what I examined previously. The repetition must bring out the possibilities suggested by Kant's text itself. In other words, the analysis of the imagination and self-affection must turn metaphysics into a problem. Since Heidegger is reading Kant's text from the horizon of time as the understanding of being, we must see where the temporal understanding of being arises.¹¹¹ Once I expose the problematic character of metaphysics, I can turn

¹¹¹ The horizon is also a margin, since the horizon demarcates the text and exposes "latent" possibilities within the text. Prior to the actual retrieval in KPM, Heidegger is bringing the horizon to the forefront and thus incorporating the margin into the text. The act of incorporation is disruptive to the metaphysical text. I will examine the disruptive character of incorporation when I examine the retrieval.

my attention to the retrieval.

Heidegger's thesis in KPM regarding the Kantian conception of the imagination is that the transcendental imagination is the "common root" out of which spring the "two stems" of intuition and understanding.¹¹² Heidegger's thesis of the common root has been contested, but it presents a fascinating reading of Kant.¹¹³ If the imagination is the common root of the other faculties, then the issue of synthesis is a key element in understanding the role of the imagination.

If Kant is seeking for the conditions of the possibility of the ground of experience in a priori synthetic judgments, then the place we find synthesis should provide us with the account of the ground. Imagination is the place where synthesis takes place. Kant says that:

synthesis in general...is the mere result of the power of imagination, a blind but indispensable function of the soul, without which we should have no knowledge whatsoever, but of which we are scarcely ever conscious (A78, B103).

The imagination synthesizes the content of the faculties of the subject that need to come together in order to have knowledge. These faculties are sensibility and understanding. On the one hand, sensibility provides us

¹¹² KPM, p.41. Also pp. 144-176.

¹¹³ An interesting variation on Heidegger's thesis is Deleuze's reading of Kant in Kant's Critical Philosophy. Deleuze reads the three Critiques around the idea of common sense, which involves the imagination in each Critique.

either with appearances in the empirical realm or with the possibility of appearances on the transcendental level. In other words, sensibility provides the subject with a manifold of intuition that is in need of unification. On the other hand, understanding provides us with a way to grasp the appearances as an unity or a whole. The understanding supplies modes of unity to sensibility.

The imagination brings the content of sensibility and understanding together. Without the ability to bring the modes of representation of the two together, knowledge would not be possible. We have seen this in the investigation of the transcendental deductions. The synthetic function of the imagination illuminates being and entities and thus makes knowledge possible. If entities are what is known in terms of their Being, then the imagination is the condition making this possible. As an illuminating power, the imagination must be beyond being and entities, since imagination opens up the space within which the two can be understood. We can already see an element of transcendence arise in the imagination.

If presence is our understanding of being, then the element of temporality that emerges in the imagination should reflect this understanding of being. The understanding of being as presence arises in the CPR. Kant's analysis of a priori synthetic knowledge is not only an analysis of pure mathematics or pure natural science. The

project of the CPR is also an investigation into the possibility of objectivity, i.e., an investigation into the possibility of the presence of the object. Since the presence of the object happens for a subject, the investigation into objectivity is an investigation into perception. Specifically, the CPR is an investigation into the conditions of the possibility of perception.

Since the act of perception is always a perception of the perceived object, perception takes place in the presence of the object. Within a temporal framework, perception encounters the perceived object as the object is given at the moment, i.e., as the object is given now.¹¹⁴ If the CPR is an investigation into the conditions of the possibility of the object, then the CPR is an investigation into the presence of the object. In other words, the CPR is an investigation into the mode of temporality we call the present and its mode of constitution. As Kant goes on to show, the constitution of the present is a result of synthesis.

In the A Deduction, Kant attempts to show how a synthesis is present in each of the subject's faculties. In

¹¹⁴ The Kantian project in the CPR is an investigation into the possibility of synthetic a priori knowledge. A priori synthetic knowledge comprises theoretical physics, formal mathematics and metaphysics. However, empirical knowledge presupposes our a priori capacities. Without pure intuitions and the categories, there would be no perception. Thus the CPR becomes an analysis of the possibility of perception.

other words intuition, imagination and understanding utilize a mode of synthesis. The three modes of synthesis correspond to different modes of time. Intuition has a mode of synthesis that uncovers the present, imagination has a mode of synthesis that uncovers the past, and understanding has a mode of synthesis that uncovers the future.

Kant calls the synthesis operative in intuition the "synthesis of apprehension" (A99). The problem that Kant considers in this context is how the present moment is possible. On an experiential and intuitive level, a manifold is given. However, the appearance of a thing requires that the manifold of intuition congeals into whole. In order to have an appearance, the manifold has to be held together so that the given impressions are "distinguished in time" and "contained in a single moment." (A99). The single moment is the present. In other words, the present is synthesized out of the manifold of intuition. The present moment occurs because the manifold can appear in time and is held together. The present is the result of a synthesis that occurs a priori in intuition.

Without synthesis, the manifold would have no cohesion and experience would not occur. Sensibility itself does not synthesize, only imagination synthesizes. For a thing to appear and be held in the now, imagination must be at work. The imaginative synthesis makes the empirical apprehension of something possible because it makes the present moment

itself possible. Further, if imagination is making the present possible and we conceive of time as a succession of now points, then the imagination actually takes on the character of time.¹¹⁵

The second synthesis that occurs is on the level of the imagination, and Kant calls the imaginative synthesis "reproduction" (A100). We can only understand the synthesis of reproduction in reference to synthesis of apprehension. If there were no way to connect the present moment with the moment that preceded it, then there would be a disconnected bundle of appearances. In other words, if I were always "to lose" what preceded my present thought or experience, then I would not have any continuity to my thoughts or experience (A102).¹¹⁶ However, experience is not a bundle of random, disconnected perceptions. Experience is only possible if what is given in the past moment is brought along in the present moment, i.e., reproduced. Empirically, this is a result of the imagination's ability to associate various images and hold them together. In other words a synthesis connects the past images of the thing to the present

¹¹⁵ In light of this, one can see why Heidegger entitles this section in KPM "Pure Synthesis as Pure Imagination," because time and imagination are joined together.

¹¹⁶ Norman Kemp Smith translates "verlieren" as "to drop," and I am translating it as "to lose." Smith makes it sound as if the loss of preceding representations were an intentional act, which could not be the case. Moreover, Smith's translation in this particular section is questionable.

perception.

As reproductive, the imagination is in need of a productive power that allows for the empirical gathering to occur. Thus an a priori imagination arises for Kant that makes possible the continuity of the past with the present. On the a priori level, the imagination's synthetic activity is not one of associating or reproducing images. Instead the imagination becomes the synthesis of the time-series itself. The past is kept with the present. Thus the synthesis is temporal, i.e., the imagination's synthetic activity constitutes time.¹¹⁷ Imagination takes on a retentive character that holds the temporal flow together. This makes empirical experience possible, since we retain the past with the present.

Having shown the temporal character of synthesis and the emergence of the past and the present, we are left with one mode of time, viz., the future. If the present emerges intuitively and the past emerges productively in imagination, then the future should emerge from the understanding. However, a problem arises regarding the traditional interpretation of both the understanding and of Kant's philosophy in general. We do not generally consider understanding and apperception, or self-consciousness, to be

¹¹⁷ The empirical association of representations takes place in time. However, the possibility of association does not take place in time, since the possibility of association occurs as the constitution of time.

temporal.¹¹⁸ The general interpretation of the understanding is that it is atemporal.¹¹⁹ Thus the question arises: is it possible to interpret the understanding temporally?

The third sense of synthesis that Kant discusses is the "synthesis of recognition in a concept" (A103). If a sense of the future is to arise in the understanding, then the future should appear in the synthesis of recognition. Kant introduces this section through a reference to time. He states that reproduction is "useless" without the ability of consciousness to generate a sense of sameness to the reproduced moments (A103).¹²⁰ Thus there must be an act of consciousness that provides a unity to what is apprehended and reproduced. Based upon what I show regarding the temporal interpretation of the syntheses of apprehension and reproduction, I can say there must be an act of consciousness that provides a unity to the past and the present. Kant calls this act of consciousness "recognition."

The synthetic act of recognition takes place in the understanding through the act of concept formation. In order to be able to represent the thing I perceive as the self-

¹¹⁸ KPM, p.189.

¹¹⁹ Heidegger takes issue with the interpretation of the atemporal character of the understanding by showing how the future emerges in the understanding.

¹²⁰ The German reads: "Ohne Bewusstsein, dass das, was wir denken, eben dasselbe sei, was wir einen Augenblick zuvor dachten, würde alle Reproduktion in der Reihe der Vorstellungen vergeblich sein" (A103).

same thing, I must be aware that what I am perceiving is what I perceived previously and am continuing to perceive.¹²¹ For Kant, I can only maintain this awareness if the unity stands out ahead of me and generates the possibility of the unity. The way unity arises in consciousness is through the concept. Through the concept, the understanding unifies the past and the present, since the understanding possesses a mode of unity that stands in advance of the other two temporal modes.

As standing in advance of the past and the present, the understanding is anticipatory. Without the anticipatory character of the understanding, I would never know that the thing I see before me right now is the thing that was there a moment ago. The anticipatory character of the understanding exposes the role of the future and completes the circuit of time. The purpose of the synthesis of recognition is to move beyond the present perception of the object and the retained images by forming a unity that allows us to recognize the experienced thing as the self-same thing. The recognition occurs only if that which is being cognized anticipates the connection of the past and

¹²¹ Since I am describing an act of perception, I must assume that I only continue to re-cognize the thing as I am perceiving it. However, the act of recognition extends beyond the act of perception. All acts dealing with entities involve recognition. For example, recognition must be operative in memory. If I were not able generate a sense of sameness, then I could not recall and recognize what I remember.

present. The a priori unity is futural, in the sense that apperception precedes the empirical experience and gives unity to the experience.¹²² This unity rendered by the concept in apperception must already be given in advance, or the unity is only haphazard. As a projection of unity, the understanding has the ability to project the possibility of unity in advance. The understanding finds itself in the temporal structure as being "Vorbildung" i.e., pre-formative.¹²³ If we interpret understanding in terms of apperception, then the unity of apperception serves as that which grants in advance the possibility of unity. Since unity is a result of synthesis, the imagination operates in the gathering. As such, the three-fold structure of time emerges within a unified horizon made possible by the imagination.

If we direct our attention to what Heidegger has exposed in these sections, we see that the three ecstases, or modes, of time, viz., the past, the present and the future, emerge in terms of the syntheses operative in each faculty. If time is a whole as Kant says it is, then the three ecstases must be connected. Since synthesis is the connective power and imagination is the power of synthesis, then imagination appears as the whole in which the three modes interweave with each other.

¹²² Kant says literally vorhergehen, to go ahead of.

¹²³ KPM, p.191.

A problem arises here regarding the imagination. On the one hand, imagination plays a specific role within knowledge by making the past possible. On the other hand, imagination is responsible for the three modes of synthesis, since imagination is the power of synthesis in general. The two-fold function of the imagination exposes a fundamental ambiguity in Kantian thought. On one level of the Kantian analysis, imagination is a faculty and has its own place within the possibility of knowledge. On another level, imagination is a power that opens and holds together the temporal horizon where things appear. This ambiguity expresses the fact that while on one level imagination can be regarded as a faculty of the subject, on another level the imagination makes subjectivity itself possible.¹²⁴ How can the imagination be a synthetic power operative throughout each of the faculties and still have its own place in one of the modes of time? How is this ambiguity reconciled?

Kant does not reconcile the ambiguity. Since Kant operates with a faculty psychology, Kant maintains consistently the role of the three faculties in his philosophy. Yet, the questionable role of the imagination

¹²⁴ We have also seen the ambiguity expressed in Kant's inability to assign the imagination a definitive place in his works. In the APP, Kant analyzed the imagination in terms of sensibility, while he analyzed the imagination in terms of the understanding in the CPR. As Heidegger says, "the transcendental imagination is homeless." KPM, p.142.

keeps arising in the Deductions, particularly in the areas where Kant analyzes the self. The strength of Kant's analyses brings the ambiguity to the surface, even though Kant cannot see that the ambiguity requires moving beyond the conceptual framework of metaphysics.

In order to deal with the ambiguity, Heidegger analyzes the sense of the self that emerges in Kant's thought. Heidegger's argument is that the self is essentially temporal. The argument for the temporal character of selfhood does not mean that the self is in time. Rather, the argument for the temporal character of selfhood means that the understanding of our being and the being of objects is temporal. Heidegger calls this mode of ontological self-understanding finitude.

The basis of Heidegger's argument rests upon both the conception of the imagination as the common root of intuition and understanding and the temporal understanding of the imagination that arises in the analysis of synthesis. Heidegger understands the conception of the common root in terms of the concepts of origin and reduction. As the common root, the imagination functions as the origin of intuition and understanding. However, the imagination is not the origin of the two stems of knowledge in an ontic sense, as if the imagination could give birth to intuition and understanding. Instead, the origin is a disclosure of the ontological possibilities present within the phenomena

themselves. In the context of Kantian thought, the imagination is the disclosure of the ontological possibilities of the intuition and the understanding for objectivity.

We must grasp the origin of the understanding and intuition in the imagination as a reduction. The use of the concept reduction in this context has an ontological signification just as the term origin does. In other words, reduction does not mean to shrink or condense in size. Instead, an ontological reduction exposes the understanding of being operative within a given context. We must understand the reduction of intuition and understanding to the imagination in the same way as we understand the imagination as an origin, i.e., the imagination shows forth the inherent possibilities of the two stems of ontological knowledge. In terms of the reduction, the imagination is the understanding of being for the two stems of ontological knowledge.

The origin and reduction of the two faculties to the imagination arises in Heidegger's examination of the Kantian conception of the self. Two senses of the self emerge in the CPR. The self emerges as self-affection in the Transcendental Aesthetic, and as apperception or self-consciousness in the Transcendental Analytic. First Heidegger analyzes self-affection.¹²⁵ Self-affection, or

¹²⁵ KPM, p.193.

inner sense, is essentially temporal. As Kant says, time is "the form of inner sense" (A33, B50). Unlike the exterior senses that function only in proximity to something external, inner sense does not possess the requirement of external proximity in order to function. I only have to be in proximity to myself in order to be affected by myself. Since I am always in proximity to myself, the spatial character, understood as outer intuition loses its designation.¹²⁶ Pure self-affection is a feeling of myself without being affected by my exterior senses. The ability to feel myself as existing occurs through the intuitive character of time. Time does not affect the self from the outside, i.e., time is neither a Ding an sich that contains the self nor a perceivable entity. Instead time is the way in which the self is able to be affected. I feel myself as enduring throughout change, and I feel this sense of duration in terms of succession and simultaneity. In other words, I feel my presence. This occurs due to time's "formative" and "receptive" character.¹²⁷ As formative, time presents the field, or horizon, in which things can come to appear. Yet at the same time the possibility of this field

¹²⁶ A character of spatiality emerges in the context of being in proximity to myself, but the spatial character cannot be accounted for within Kantian philosophy. Kant conceives of space only in terms of being directed to things outside of me. A sense of spatiality as differing, as creating a space where I can appear to myself is something I will take up in the deconstructive reading.

¹²⁷ KPM, p.194.

already being there with me allows the self to be receptive. The auto-affective mode of the self is a structure of the self's being.

However, Kant tells us in the CPR that "intuitions without concepts are blind", and that "concepts without intuitions are empty" (A51,B75). Thus along with being self-affective, we are also apperceptive. Apperception has a temporal character. This implies that the sense of the self involved in the understanding is a temporal self. The possibility of bringing appearances to unity as objects that stand over and against the self, which Heidegger calls the act of "ob-jectification," depends on the fact that apperception also involves a pre-formative act.¹²⁸ Thus apperception is ready for time, since apperception is always already there to give unity to the field. I am ahead of myself apperceptively. Apperception is only there to give unity to the open field that time creates or forms for apperception.

If self-affection opens up the field where apperception can function, then auto-affection and apperception are not disparate views of the self merely alongside one another. Instead the two are "the same."¹²⁹ This does not mean that the two are identical, for Kant does not conflate the two senses of the self. They are the same

¹²⁸ KPM, p.195.

¹²⁹ KPM, p.197.

because they expose the self in its unified character. The unified character of the self arises out of the self's temporal character. Only a unified finite self can be a knower and receiver. In other words, the self emerges as transcendent, i.e., the self emerges as receptive and apperceptive due to the self's temporal condition. As Kant points out repeatedly, if there is no time then there are no objects.

The imagination emerges in this discussion of selfhood as the essence of selfhood. As Kant shows, the imagination is that capacity that is both receptive and spontaneous. The characteristics of receptivity and spontaneity are precisely the characteristics of selfhood that emerge in self-affection and apperception. The receptive character of the self allows the self to be in the present through its retention with the past, while the spontaneous character of the self maintains the presence of the self by allowing the self to be out ahead of itself. Heidegger interprets Kant as saying that the self is necessarily finite. This does not mean that the self predicates finitude to itself, as if time were merely an attribute of the self. Rather the self is radically finite, meaning that all understanding proceeds in terms of a temporal interpretation.¹³⁰ If we recall the three-fold synthesis of the imagination, then the temporal

¹³⁰ I understand this sense of temporal understanding in terms of Heidegger's fore-structure.

character of the imagination operates in both the intuitive and apperceptive dimensions. Auto-affection and apperception are intimately bound to time, hence bound to the imagination. If the self "in its innermost essence is time," then the unity of the self must emerge in terms of the imagination.¹³¹ We do not merely understand ourselves as finite entities. We understand ourselves essentially in terms of finitude. Our understanding of finitude is an understanding of our being.

If the imagination makes finitude possible and if finitude is the meaning of temporality, then imagination and time are the same. Since imagination and time are the same, we must now view inner sense in terms of the imagination. As auto-affective, the self emerges as being radically finite in the core of its being. The radical finitude of self-affection gives rise to two possibilities: the self is receptive of what is given to it and apperceptive of its temporal condition. The apperceptive condition provides unity to what we receive.

The relationship between self-affection and apperception raises the problem of the interpretation of apperception as "abiding and unchanging".¹³² The problem is how to reconcile apperception with the radical finitude of the self. We cannot understand apperception either in terms

¹³¹ KPM, p.202.

¹³² KPM, p.197.

of eternity or in terms of the concept of substance.

Substance is a way the self thinks permanence in experience, and the concept of eternity lies beyond our experience and knowledge.¹³³ Further, we cannot regard the temporal determinations of selfhood as ontic characterizations, i.e., mere descriptions of an entity. Temporal determinations are ontological determinations. The self is neither an entity in time, nor an entity outside of time, nor is time itself an entity.¹³⁴ Rather the self and time are ontologically connected to the extent that the "ego is so temporal that it is time itself."¹³⁵

The abiding and unchanging character of apperception refers merely to the self in its temporal determination as being out ahead of itself, i.e., anticipating unity. The spontaneous, anticipatory unity of apperception connects itself to receptive self-affection. The past and the future intertwine so that the present becomes possible. Apperception is always already there to be affected, auto-

¹³³ Kant develops these issues in the Paralogisms, where he investigates what we can know about the soul. The self is neither eternal nor substantial in its core of being.

¹³⁴ Kant describes time as an a priori intuition, i.e., as a condition of the appearance of things. Time is not seen but makes the place of visibility possible. Thus time is not an entity, i.e., not a receptacle where things appear. If time were an entity, then we would have to explain how time is itself possible as a present entity that remains absent when entities are present. Also, if time were an entity, then the problem of how two entities can occupy the same space would arise.

¹³⁵ KPM, p.198.

affection is there to be unified. Both determinations emerge in terms of the imagination, since imagination is temporality.

Thus we understand ourselves ontologically as the imagination, which manifests itself as a temporal unity. Heidegger says that thinking the imagination in this sense even makes the "name imagination inadequate", since the imagination is "transformed into more original possibilities."¹³⁶ The imagination is no longer a mere faculty of the subject, but in its temporal and synthetic character makes subjectivity itself possible. Imagination becomes the name for the temporal horizon and makes transcendence possible. As Heidegger says, transcendental imagination is "primordial time," conceived here in terms of its ecstatic-horizonal unity.¹³⁷ The self is thus not simply intuitive or rational; the self is imaginative. As temporal, the imagination makes an understanding of being possible. If imagination is the ground of our understanding of being, then an understanding of the being of the self emerges only because of the imagination's unified temporal structure.

Kant sees the temporal horizon only in terms of the objectivity of the object. Nonetheless, temporality emerges as the ground through which we understand the being of the object in Kant's philosophy. If we interpret Kant within the

¹³⁶ KPM, p.147.

¹³⁷ KPM, p.202.

Heideggerian framework, then we see that imagination emerges as the temporal horizon. In other words, imagination discloses itself as the meaning of the being of the self, which Heidegger calls Dasein. Imagination is a way we can understand the finitude, or the care structure, of Dasein. Imagination as primordial temporality reveals Dasein as being "ahead-of-itself-already-in-(the-world)-as-Being-alongside-(entities-encountered-within-the-world)." ¹³⁸ The imagination presents a unity of the future, the having-been and the making-present and is what allows us to be out into our world. Heidegger calls being out into the world transcendence. Thus the imagination, understood as finitude, makes transcendence possible.

C. THE HEIDEGGERIAN RETRIEVAL OF THE IMAGINATION

After showing how the imagination is temporal, how temporality is an understanding of being, and how an understanding of the self emerges in terms of temporality, Heidegger undertakes a retrieval of the possibilities that emerge in Kant's ontology. The need for the retrieval lies in Kant's inability to thematize the temporal horizon that emerges in his analysis of selfhood and temporality. Kant understands time explicitly in terms of a sequence of now-points. However, Heidegger's analysis of the Kantian imagination reveals that Kant's analysis gives rise to a

¹³⁸ BT, p.237.

different possibility of understanding time than as the mere succession of now-points. We can understand time in terms of finitude, and we see that finitude gives rise to the possibility of transcendence. Since Kant does not thematize the phenomenon of transcendence, Heidegger sees a need to push Kant's thought beyond the intended limits of the Kantian philosophy.

A retrieval of a thinker's thought is an act that wrests from a thinker's thought what the thinker "intended to say" but did not say.¹³⁹ In other words, the purpose of a retrieval is to bring out the unsaid in the explicit saying of a thinker's thought.¹⁴⁰ As an explication of the unsaid, a retrieval is an act of violence, since the purpose of the retrieval is to generate a dissonance within the thought being interpreted. I interpret the retrieval of the unsaid in a thinker's thought within the Heideggerian framework as a thematization of what metaphysical thought leaves unthematized, and what metaphysics leaves unthematized is the possibility of the metaphysical enterprise itself.

An explication of the unsaid does not occur haphazardly. In other words, the violent retrieval performed on the text is not capricious. Instead, the retrieval

¹³⁹ KPM, p.206. "Intended to say" is the translation of "haben sagen wollen," pp. 195 and 196 Kant und das Problem der Metaphysik.

¹⁴⁰ Heidegger says that a retrieved interpretation should reveal "was sie als noch Ungesagtes durch das Gesagte vor Augen legt." Kant und das Problem der Metaphysik, p.195.

operates according to an idea that implicitly guides the text and receives its confirmation from the text.¹⁴¹ Thus the possibilities retrieved from a text must be seen within the text itself.

While Heidegger's conception of retrieval is unique to his own understanding, a sense of retrieval is not foreign to philosophy. The notion of explicating what a thinker intended to say is not Heidegger's expression but is actually Kant's expression.¹⁴² Heidegger repeats Kant in the context of his discussion in order to show that the notion of a retrieval of a thinker's thought is integral to the vocation of philosophy.

¹⁴¹ My problem with this conception of retrieval revolves around the conception of intention. This problem also extends into the notion of the Kantian recoil. It is one thing to derive the unsaid from the said, i.e., to derive possibilities from the text. It is another matter to say a thinker intended to say something when the thinker did not intend to say it. The idea of intention introduces a psychological element into the notion of retrieval that should not be there. I can see in the CPR a temporal understanding of being. However, I cannot see that Kant intended to discuss transcendence, just as I cannot see that Kant intended to displace the subject. What is uncovered in interpretation and intended in analysis are two different issues. To some extent, Heidegger conflates these issues.

¹⁴² KPM, p.207. The exact quote in Kant is found precisely at the end of his text entitled Über eine Entdeckung, nach der alle neue Kritik der reinen Vernunft durch eine ältere entberlich gemacht werden soll. In this text, Kant shows how Eberhard's attacks on the Critical Philosophy are unjustifiable. Moreover, Kant claims that his philosophy is the true defense of the Leibnizian philosophy. Thus Kant sees himself as an apologist for Leibniz by bringing out what Leibniz intended to say but did not say. In the same sense, Heidegger sees himself an apologist for Kant.

The specific purpose of the retrieval in KPM is to expose the possibilities that arise once Heidegger reveals transcendence as the being of the subject.¹⁴³ However, the disclosure of transcendence as the being of the 'subject' in the Heideggerian retrieval turns metaphysics into a problem. Metaphysics becomes a problem because Heidegger thinks what metaphysics has left unquestioned, viz., the condition of the possibility of metaphysics itself as it arises out of the phenomenon of transcendence. Further, if the metaphysics of subjectivity bases itself upon reason and if the metaphysics of subjectivity expresses the essence of the subject in terms of reason, then the conception of transcendence discloses a more basic understanding of the subject than rationality discloses. In other words, subjectivity also becomes a problem.

The Heideggerian retrieval involves developing an understanding of the self beyond the confines of the metaphysics of subjectivity. In terms of the retrieval, the self does not understand him/herself in relation to entities. Instead, the self understands him/herself in relationship to being, i.e., the self understands

¹⁴³ KPM, p.213. Heidegger also calls the transcendence of the subject the "subjectivity of the subject." Heidegger means by subjectivity of the subject a disclosure of the being of the subject and the subject's understanding of being. Since the subjectivity of the subject is not questioned in metaphysics, the designation of the self in terms of subjectivity loses its power. A need arises for a term that designates the self in terms of the character of transcendence, which Heidegger calls Dasein.

him/herself as the entity that has an understanding of being. Specifically, Heidegger understands the self as an entity that asks after the meaning of being.¹⁴⁴ Thus, an understanding of the self arises in terms of questioning, and, in fact, Heidegger understands the self as a questioner. So, I stand in a relationship to being as a self, and my basic question becomes: how am I implicated in an understanding of being, or how am I implicated in metaphysics?

In this section, I develop the sense of the self as the questioner that emerges in the retrieval and the ramifications that emerge in this conception of selfhood. In order to develop Heidegger's conception of the self as the questioner, I focus on two possibilities that arise in the retrieval. First I investigate Heidegger's retrieval of Dasein from his analysis of the transcendence of the subject. Second I examine the disruptive effect of the retrieval upon the metaphysics of the subject that bases itself in reason. In the first part of my investigation of

¹⁴⁴ BT, p.27. I want to make two comments. First, Heidegger undertakes an investigation of Dasein in BT. We are Dasein, and Dasein is the one who asks the question of being. The entirety of BT is a working out of the being of the questioner, so that we may arrive at an understanding of being in general.

Second, I maintain the translation of der Sinn des Seins as the meaning of being to maintain the continuity with the Macquarrie and Robinson translation of BT. I could translate the phrase as "the sense of being," but the exact translation is not as important in this instance as understanding the meaning of what Heidegger is trying to convey.

the retrieval, I perform an interpretation of Heidegger's analysis of Dasein in the fourth section of KPM. In the second part of the retrieval, I show why the sense of selfhood that arises in the retrieval disrupts the metaphysical conception of subjectivity. For the first part of the retrieval, I remain within the confines of KPM. However, in order to undertake the second part of the retrieval I must move beyond the confines of KPM, since Heidegger does not develop the problem of the displacement of the subject and the decentering of the ground of metaphysics in this text. Instead, Heidegger brings us in KPM to the point where the question of the ground arises and then ends the text with the question of ground. Thus, I extend my analysis into the MFL and the text On the Essence of Ground. Heidegger undertakes an analysis of the problem of the displacement of the subject and the decentering of the ground in these two texts, in order to develop the issue regarding the question of the ground and the understanding of the self as the questioner.¹⁴⁵

¹⁴⁵ I find it interesting that Heidegger raises these two possibilities in terms of questions. The retrieval of Dasein from the transcendence of the subject occurs through a structure and order of questioning that constantly drives Heidegger to the place where the questioning begins. Essentially, the retrieval Heidegger undertakes in KPM moves through two basic questions: how does transcendence, which leads to finitude, turn metaphysics into a problem; and how does finitude disrupt the metaphysical project of rational selfhood? The theme of the first question moves from the issue of transcendence to the issue of finitude, while the theme of the second question shows how an understanding of

(continued...)

The retrieval of Dasein in KPM begins with an examination of the type of inquiry that arises from transcendence. For Heidegger, the transcendence of the subject requires an ontological, not an anthropological inquiry. A study of the subjectivity of the subject is not an anthropological study because the investigation of transcendence is not a study of the relationship between entities. Instead, a study of the subjectivity of the subject is a study of myself in relationship to entities as a whole. In other words, the investigation of transcendence is an investigation of being. Thus the inquiry that arises from transcendence is ontological.

Heidegger shows how the investigation of transcendence is not an ontic-anthropological study through an interpretation of Kant's understanding of the basic interests of the human entity. For Kant, there are three essential interests that the human entity possesses and that are basic to any other interest that may arise.¹⁴⁵ Kant expresses these three interests in terms of questions. These

¹⁴⁵ (...continued)

being arises out of Dasein's finitude and displaces the concept of the rational subject from its place of prominence.

¹⁴⁶ The word 'interest' literally means 'to be in between'. Thus an interest is a mode of being that places us in the midst of things or concerns. This notion of interest fits in very well with Heidegger's thought. For Heidegger, an interest places us in the midst of entities and brings these entities to show themselves, so that they can be questioned in terms of their being.

questions are: "what can I know?"; "what ought I to do?"; and "what may I hope for?" (A805,B833). These questions express different modes of being for the human entity: the metaphysical, the ethical and the teleological modes of being. The three questions express the interests of the human entity in terms of an ability, an ought and a permissibility.¹⁴⁷ According to Kant, the three basic interests and the questions that arise from them are really subdivisions of one question, viz., "what is man?"¹⁴⁸

In the analysis of the basic questions and their reference to the encompassing question of the self, or to the subjectivity of the subject, Heidegger shows why

¹⁴⁷ Heidegger turns the auxiliary verbs of können, sollen and dürfen into nouns. Sherover translates these as power, duty and hope, while I translate them as ability, ought and permissibility. I try to maintain the verbal quality, since Heidegger concerns himself with the act of questioning and what the act of questioning reveals.

¹⁴⁸ KPM, p.214. The question "what is man?" arises in Kant's Logik, Section III, A26. In the actual text of the Logik, Kant says that the question "what is man?" is "anthropological," and that the three other questions refer to the issue of who I am. In other words, the question of who I am is the most basic question and the other three questions are derived from it. If Kant intends the question of the self to be strictly anthropological, i.e., understands anthropology as empirical, then the reference to the other questions does not make sense. Instead, since the self implicates him/herself in the other three questions, an answer to the three questions leads to a sense of a complete understanding of the self in Kant's thought. This complete sense of the self must have both transcendental and empirical ramifications. Thus the question "what is man?" must transcendentially encompass the other questions.

the interests lead to the basic questions.¹⁴⁹ The interests lead to questions because the interests possess a mode of compulsion. I find myself situated in the midst of entities, and these situations call for me to respond to what is around me. In other words, the interests compel me to ask basic questions about my existence and to try and understand my existence.

The fact that the interests find their true expression as questions reveals something about myself, viz., that I am not self-contained, or self-present, in my existence. In other words, the act of questioning itself reveals an absence that essentially belongs to me. The absence finds expression through the act of questioning.

A mode of absence arises in each of the interests. First an absence arises in terms of my knowledge. My ability to know something is only possible because I do not know what I want to know. A certain sense of ignorance underlies the ability to obtain knowledge, and I reveal to myself that there are limits to my knowledge. The notion of limitation reveals a lack of completion. So my ability to ask what I

¹⁴⁹ Heidegger interprets the last question, "what is man?" in terms of the question of selfhood and the subjectivity of the subject, or transcendence. In this context, another possible formulation of the question "what is man?" is "who am I?" The later formulation takes into account a sense of selfhood and distinguishes the sense of the being of the self from the self as a thing. Thinking of myself as a who is not the same as thinking of myself as a what. The transition from the what to the who shows that I implicate myself in the question of being, and that I am not simply one entity among other entities.

can know reveals a non-ability at the same time. The non-ability is not a lack that we can fill. Instead, the non-ability expresses a basic sense of finitude, in the sense that what I am not able to know is always outstanding, stands out ahead of me, within what I am able to know.¹⁵⁰

Second an absence arises in terms of actions. When I ask myself what I ought to do, I reveal to myself that I am not complete. My actions stand out in front of me as things that I ought or ought not to do. In other words, the actions stand out in front of me as actions that I have not yet performed. The character of the not-yet reveals my finitude. Third a sense of absence reveals itself in hope. When I ask myself what I may hope for, i.e., what is permissible, I am asking for both what I can expect and what I cannot expect. The mode of expectation reveals a sense of "privation," and privation reveals a sense of finitude.¹⁵¹ I express the privation in terms of hoping for what is not yet here, as

¹⁵⁰ Heidegger says that the non-ability that manifests itself with the interest of knowledge is a "Unberührtheit" from all lack and the nothing. Sherover translates this as absence, but distance might be a better translation than absence. Heidegger does not conceive of the non-ability as an absence of deficiency and the nothing. Instead, Heidegger conceives of the non-ability as distance, or a non-contact, with deficiency and the nothing. The non-ability opens up the place where deficiency and the nothing can be experienced, but the non-ability keeps the deficiency and the nothing at a distance in the sense that they cannot be filled. Thus the non-ability itself is not a deficiency but an excess. The non-ability may give rise to a desire for knowledge, but the non-ability is not itself a desire. Kant und das Problem der Metaphysik, p.210.

¹⁵¹ KPM, p. 223.

well as recognizing that some things that I may hope for can never be.

In each of the interests, there is a reference back to the self. In other words, the interests give rise to a mode of self-understanding, and, according to Heidegger, finitude is the mode of self-understanding that arises in the interests. The three interests reveal finitude in two ways. First, the ability to ask the questions, i.e., to have an interest in such matters, means that we find ourselves already in the world in the midst of entities. My ability to know something, to decide what I ought to, and to know what is allowable in terms of hope expresses the fact that I find myself situated in the world. In other words, I find myself thrown into the world. Second, the questions are projections. The questions show me that I am not complete, and that I stand out into my world in various modes of expectation. Thus I am equi-primordially situated in my world and directed out into my world. This mode of being already in a world among entities and being directed out into the world as ahead of myself is what Heidegger means by finitude, or care. As modes of thrown projection, the three interests reveal the finitude of our reason.

We are only given something to think due to the finite character of our existence.¹⁵² Thus another factor besides

¹⁵² Reason itself cannot give rise to the interests. If reason could give rise to the interests, then god,
(continued...)

reason must give rise to our interests. Heidegger locates this other factor in our transcendence and hence in our finitude. In Kant, our finitude finds its expression in our sensible character, i.e., in our temporal character. In other words, our finitude gives rise to the interests that reason holds close to the heart.

Thus the interests are a result of our finite transcendence. If we were not transcendent, thrown and projected into our world, we would have no interests. The interests are only expressions of who we are, i.e., expressions of our being, and thus are only expressions of our finitude. We do not direct our basic interests towards specific entities. Instead, we direct our basic interests toward entities as a whole, since the interests are modes of our being.¹⁵³ However, the fact remains that the direction of our interests towards entities as a whole presupposes an

¹⁵² (...continued)

understood as the most rational entity, would have interests. By definition, however, god cannot have interests, since the possession of an interest always involves an absence. Since the conception of god includes necessarily the concept of completion, god cannot have interests and cannot question. The idea of god possessing no interests presents a problem for the Jewish and Christian conceptions of god, since these conceptions always imbue god with human attributes.

¹⁵³ For example, the interest I take in my ability to know something is not directed toward a specific entity. Instead, my interest in my ability to know something is directed toward the conditions of the possibility of knowing anything. The same is true of my actions and my hopes.

understanding of the being of entities as such.¹⁵⁴ Thus our basic interests push us back to the question of being and to the question of our understanding of being.

The interests are not initially explicit, comprehensive understandings of our being in the world. Instead, the interests are initially pre-thematic, i.e., they are what make it possible for us to be open to entities. Thus, the interests presuppose that we understand an entity in terms of its being and that we already find ourselves existing in the midst of entities.¹⁵⁵ In other words, asking a question about what an entity is presupposes a question of the being of the entity.

Thus the interests allow us to be open to possibilities. For Heidegger, one of the most basic possibilities we possess is the ability to make a thematic study of our basic possibilities. If our basic possibility lies within our understanding of being in terms of finitude, then we can thematize our understanding of being. Since we first understand being prethematically, the need to clarify

¹⁵⁴ I translate the German word Seiendheit as beingness. I understand beingness as a particular mode of being of a type of entity. I reserve the term being for Sein, and I use the word being to designate being as such.

There are as many types of beingness for Heidegger as there are types of entities. Since there are different types of entities, there are different conceptions of beingness. The question that arises for Heidegger is how to understand being in terms of its unity.

¹⁵⁵ Heidegger calls this fact of our existence the hermeneutical circle.

the meaning of being arises. From this prethematic understanding of being, the question arises for Heidegger: how does the human entity understand being? In other words, the question of being, die Seinsfrage, arises.

Just as the basic interests and the questions that arise from the interests are due to our finitude, so too the question of being arises for us because of our finitude. Since finitude lies at the basis of the interests, finitude lies at the basis of our understanding of being. Moreover, since the human entity understands being through finitude, the thematization of finitude should result in the explicit understanding of being. However, if the thematization of finitude becomes the mode of access to an understanding of being, then the entity that understands itself as being finite becomes the mode of access to being. In other words, the entity that asks the question of being becomes the central focus of the inquiry into our understanding of being.

Since the entity that asks the question of being is a self, Heidegger begins to investigate the being of the questioner.¹⁵⁶ This new sense of selfhood Heidegger calls Dasein. Heidegger understands Dasein to be the human entity's mode of being in his/her relationship to the being

¹⁵⁶ Heidegger understands the being of the human entity in terms of questioning. However, I am only introducing Dasein at this point. The reason why Heidegger understands Dasein this way will not become clear until I deal with the issue of ground.

of entities. In every encounter with entities, our Dasein is also manifest. The understanding of being is there with us in any encounter of entities, and thus is there with us at all times. Thus the question of being arises out of our very existence.

Heidegger understands existence as always being in the midst of entities manifest to ourselves and to other things which are not us. Our relationship to these entities shows us our "dependency" upon the entities for their appearance or manifestation.¹⁵⁷ As being dependent upon entities, the dependency shows that I have power neither over entities nor over myself, i.e., I am not creative of entities. My very existence is an "irruption" into entities as a whole.¹⁵⁸ The irruption of Dasein into the totality of entities makes possible the emergence of entities as entities. This is Dasein's existence, i.e., to be given over to entities and "of being answerable to oneself as an entity."¹⁵⁹ The irruption is a result of my finitude. I understand my existence in terms of my finitude, and my finitude is my

¹⁵⁷ KPM, p.235.

¹⁵⁸ KPM, p.235. The word translated as irruption is Einbruch. The word also means invasion or burglary. Our emergence into entities as a whole is an invasion, an act of violence that does not result in mastery over entities. My irruption into entities as a whole disturbs their tranquility, and entities appear as entities for the first time. However, I can only recognize my dependency upon entities in the irruption.

¹⁵⁹ KPM, p.236.

understanding of being.

If I understand being in terms of finitude and finitude is the fundamental way I find myself in the world, then I always exist with an understanding of being, and therefore the possibility of metaphysics is not a foreign possibility to me. In other words, I do not need to go outside of my existence in order to take up metaphysics. On the contrary, the fact that I always already have an understanding of being shows that metaphysics is a possibility that arises out of my own existence. If metaphysics is possible only upon the basis of my finite existence, then metaphysics is only possible because we exist as Dasein. Thus the metaphysics of Dasein takes on a different meaning than simply a thematic study of the structures of being of Dasein. Instead Dasein is metaphysical, i.e., Dasein happens as metaphysics.¹⁶⁰ The irruption of Dasein into entities as a whole and his/her existing with a preconceptual understanding of being show that metaphysics is Dasein's "destiny."¹⁶¹ We can thematize

¹⁶⁰ The idea of Dasein happening as metaphysics is a retrieval of Kant's idea of metaphysics as a natural disposition in the CPR.

¹⁶¹ KPM, p.239. We can only understand destiny as the way in which we find ourselves situated in the world. In other words, thrownness gives rise to an understanding of destiny. Our destiny is not a result of some agency that predestines us. For Heidegger, our irruption into entities as a whole has nothing to do with the concept of agency. Our thrownness occurs neither through ourselves nor another entity. We find ourselves as irrupted, i.e., thrown into our world.

our understanding of being only because Dasein exists as the metaphysical event him/herself.

Heidegger calls the understanding of being a projection, i.e., an understanding that we have out in front of ourselves in our encounter with entities. Heidegger says an understanding, or a projection, "is not only a mode of cognition, but is primarily a fundamental moment of existence in general."¹⁶² Heidegger means that being can be cognized, but for the most part being is not cognized. Instead, our understanding of being is more basic than our cognition of being. I exist with an understanding of being, which does not need to be thematically cognized.

However, we can thematize our understanding of being and bring our understanding of being explicitly out in the open. Heidegger calls the thematization of being a "construction."¹⁶³ In other words, a construction is the thematization of a projection of being. Fundamental ontology is an example of a construction, since fundamental ontology makes the ontological structures of Dasein explicit.¹⁶⁴

¹⁶² KPM, p.241. I have altered the English translation. The German reads "...nicht nur eine Art des Erkennens, sondern primär ein Grundmoment des Existierens überhaupt ist..." German text, p.226.

¹⁶³ KPM, p.240.

¹⁶⁴ If metaphysics is onto-theology, i.e., both a study of being as such and a study of entities as a whole, then I must grasp metaphysics from an understanding of finitude. In Kantian terms, this means that general metaphysics, which Heidegger interprets as the study of being as such, has to
(continued...)

However, since the possibility of metaphysics resides within Dasein, the construction of fundamental ontology takes place as a recollection.¹⁶⁵ The fact that construction takes place as recollection leads Heidegger to note that the understanding of being and ourselves is not explicitly there with us at all times. Instead, we generally comport ourselves toward entities in our everyday dealings with them. Being is forgotten for the most part. Thus a constructive recollection of our understanding of being must investigate the oblivion of being.¹⁶⁶

For Heidegger, the finitude of Dasein lies within the

¹⁶⁴ (...continued)

be developed prior to special metaphysics, which Heidegger interprets as the study of entities as a whole. Thus Heidegger retrieves the idea of the distinction between general metaphysics and special metaphysics in terms of the distinction between being as such and entities as a whole. In terms of Heidegger's understanding, fundamental ontology becomes the inquiry into being as such and metontology becomes the inquiry into entities as a whole. The idea for Heidegger is that being as such must be understood prior to an understanding of entities as whole, since an understanding of entities as a whole presupposes an understanding of being.

¹⁶⁵ Kant und das Problem der Metaphysik, p. 227. The word I am translating as recollection is Wiedererinnerung.

¹⁶⁶ In Heideggerian circles, oblivion is the translation of Vergessenheit. The word 'oblivion' has both a strong and a weak sense. The strong sense means complete forgetfulness, while the weak sense means an instance of forgetting. While it is true that Heidegger contends that the tradition of Western Philosophy has never investigated the meaning of being, nonetheless a sense of being has always emerged in the tradition. Thus being has not been completely forgotten. We must understand oblivion in the weak sense. The idea of complete forgetfulness borders on the contradictory, since if something is completely forgotten, then the forgotten thing cannot even be recalled as forgotten.

oblivion of being. This means that for the most part we understand being in terms of our everyday dealings with entities and others, which we are lost and absorbed in for the most part. Thus any thematic approach to our understanding of being must show how the understanding of being is already at work in our everydayness. As already being in the world, Dasein is indigent, i.e., in need of an understanding of being that is not determined by the oblivion of being. In Heidegger's understanding, this means that we must become aware of our transcendence and finitude, so that we can come to an understanding of our finitude. In other words, we must come to an understanding of ourselves in our temporal character.

My finitude gives rise to a conception of selfhood that differs from the conception of self-consciousness that emerges in the metaphysics of subjectivity. In other words, the conception of the self as Dasein displaces the conception of the self as self-consciousness. Displacement means neither eradication nor forgetfulness. Instead, displacement means moving something out of its place. Once Dasein becomes the basic understanding of the self, self-consciousness can no longer occupy this position. Heidegger retrieves this possibility from the Kantian analysis itself. On the one hand, Kant is describing the structures of immanence, i.e., the relationship between the subject and its corresponding object. In other words, Kant is trying to

establish how there are structures of representation that constitute the being of the object. As long as we remain fixed upon the notions of understanding and reason, we will continue to understand the Kantian project in terms of the structures of immanence. On the other hand, once we can see finite transcendence emerge out of the imagination, the conception of the immanent, rational subject must come into question. The Heideggerian retrieval of the imagination shows us how we are already in the world. The work done in the CPR "threatens the supremacy of reason and the understanding."¹⁶⁷ Thus a displacement of the conception of the rational subject takes place once we see the understanding of being in terms of finitude.

Thus the deed, or the Geschehen, of the Kantian philosophy presents Heidegger with the problem of how to understand the phenomenon of ground. While Kant's explicit intention in the logos of the CPR is to expose the rational ground of metaphysics, the deed of the Kantian laying of the foundations shows that reason does not function as the ground. Instead, the imagination emerges as transcendence and supplants reason. Heidegger's insights into the Kantian conception of the imagination bring the Copernican revolution into question by displacing reason and the corresponding understanding of the rational subject from its

¹⁶⁷ KPM, p.252. The understanding of being in terms of finitude also threatens the conception of logic that arises in epistemological circles.

foundational position. Instead of reason being the ground of metaphysics, the imagination, understood in terms of finitude, is what makes metaphysics possible. By placing the imagination at the basis of the subject, Kant places us before the "abyss," or "Abgrund" of metaphysics.¹⁶⁸

In the Heideggerian retrieval, the displacement of the subject from its foundational position results in a replacement, i.e., Dasein comes to take the place of the subject. However, the replacement of the subject with Dasein is not a mere exchange of one conception of the self for another, because the replacement of the subject in this instance carries with it a displacement of the basic concepts that belong to the subject, viz., the concepts of unity and ground. Thus the displacement of the subject and its replacement with Dasein is not a simple decentering and recentering as would be the case in metaphysics.¹⁶⁹ The displacement of the subject and its replacement with Dasein brings the concepts of reason, unity and ground into question. In other words, we cannot understand the decentering that occurs in the retrieval as a simple recentering. So the question arises: how does Heidegger

¹⁶⁸ KPM, p.222. German text, p.209.

¹⁶⁹ I discussed the ideas of decentering and recentering in the first chapter. The entity that occupies the ground may change in metaphysics, but the idea of the ground does not change. Regardless of whether the ground is god or the subject, the concepts of ground and unity maintain their priority. In Heidegger's thought, these concepts become questionable.

understand the phenomenon of ground within the framework of the displacement of the subject and its replacement with Dasein?

The explicit investigation of this question does not occur in KPM, and thus the inquiry into the question of ground pushes my investigation beyond the retrieval undertaken in KPM.¹⁷⁰ Nonetheless, I must recall that Heidegger's undertaking in KPM is an investigation into the foundation, Grundlegung, of metaphysics. In other words, Heidegger is seeking for the ground of the possibility of metaphysics in KPM. Thus Heidegger's investigation into the foundations of metaphysics is an investigation into the phenomenon of ground. By taking an explicit investigation of the phenomenon of ground, I am continuing the construction already at work in KPM.¹⁷¹

¹⁷⁰ As I stated in the introduction to this chapter, Heidegger investigates the phenomenon of ground in the lecture course entitled The Metaphysical Foundations of Logic and the essay Vom Wesen des Grundes, so I am directing my attention to these texts.

¹⁷¹ The investigation in the CPR is not an analysis of the phenomenon of ground in and of itself, but an analysis of how to understand the ground within the context of metaphysics. Thus Kant leaves the phenomenon of ground undeveloped. In other words, Kant sought for the ground but left the issue of ground unthematized.

Kant develops his conception of ground in terms of synthesis, unlike Leibniz who understands the concept of ground in terms of identity. As Heidegger sees correctly, the principles of all principles in Kantian thought, i.e., the highest principle of knowledge, is precisely the Principle of Sufficient Reason. Kant understands the foundational ground of knowledge to reside in the necessary interplay of the faculties of the subject, which Heidegger

(continued...)

In fact, the analysis of KPM ends with an issue that directs us to the need to investigate the phenomenon of ground. The issue is that Dasein's indigency reveals that Dasein stands equiprimordially in the truth and the untruth.¹⁷² If I understand truth as the disclosure of being and untruth as the oblivion of being, and if Dasein finds him/herself primarily within the context of the oblivion of being, then Dasein must recollect the truth out of his/her untruth. Since Dasein's understanding of being emerges as a recollection, Dasein does not primarily understand him/herself and other entities in terms of being. Instead, Dasein's everyday sense of understanding being is a result of his/her comportment toward entities.

Dasein's standing in the truth and the untruth has two consequences. First, the fact that Dasein exists in the untruth means that he/she does not for the most part recognize the difference between entities and being, or what is called the ontological difference. An entity cannot be being, since calling something an entity already presupposes an understanding of being. Nonetheless, there is a general confusion about the difference that finds expression in

¹⁷¹ (...continued)

retrieves under the concept of transcendence. The synthetic interplay of the faculties generates the possibility of the understanding of being and hence generates a ontological conception of world.

¹⁷² By untruth, Heidegger does not mean falsity. Falsity is an ontic comportment, while untruth is a mode of being.

everyday life and in philosophy. For example, the metaphysics of subjectivity does not recognize the ontological difference and thus tries to establish the entity called the subject as being.¹⁷³ Second, the fact that Dasein exists in both the truth and the untruth, and thus understands him/herself in terms of being or entities, means that Dasein is free. Dasein's freedom finds expression in his/her ability either to recognize the truth or not to recognize the truth of his/her being.¹⁷⁴ However, this

¹⁷³ Kant falls into this problem. Kant's inability to recognize the difference between being and entities lies in his ambivalence on how to regard the subject. On the one hand, Kant knows that the subject is an entity. On the other hand, Kant sees that the subject serves as the ground of our understanding of objectivity. The exposition of the subject as self-consciousness does not solve the problem, since Kant does not explicate thematically the being of the subject.

For the most part, metaphysics places being in the entity that understands being. Thus Kant's ambivalence about the subject arises due to the nature of subject itself, since the subject is unique and stands out from other entities due to its capacity to understand being.

¹⁷⁴ The traditional, metaphysical conception of freedom and determinism does not fit Heidegger's meaning of freedom. In a metaphysical context, freedom is always related to choice and determinism is always related to ground. However, metaphysics thinks freedom and determinism ontically, i.e., metaphysical thought understands freedom and determinism in terms of entities. For example, the ground that determines us is an entity, and choices we make freely are choices of some particular thing or action.

The type of freedom that Heidegger is talking about is not ontic but ontological. Heidegger addresses the issue of freedom, though not explicitly, in the beginning of BT. Since Dasein is free, or exists as being in the world, Dasein makes choices about his/her own being. These choices allow Dasein to understand him/herself either as being determined by entities or as determining him/herself from Dasein's own possibility. In other words, Dasein can be authentic and inauthentic because Dasein is free.

expression of freedom depends upon an original sense of freedom, which Heidegger calls transcendence. As transcendent, Dasein is free. We need to see how Heidegger understands freedom and how the phenomenon of ground belongs to freedom.

Heidegger's mode of access into the meaning of freedom is through the phenomenon of transcendence. In KPM, Heidegger shows how imagination emerges as transcendence, and we understand transcendence as being in the world. If transcendence is being in the world and Dasein is free in his/her transcendence, then Dasein's being in the world is a result of Dasein's freedom.¹⁷⁵

For Heidegger, freedom is an ontological condition of Dasein prior to his/her ontic state. In other words, freedom is Dasein's a priori. If I were not existing already as free, i.e., as transcendent being in the world, then I would have no choices in my dealings with other entities or other selves. More importantly, if I were not free, then I would have no conception of entities and hence no self-conception. In other words, if I were determined, then I would not surpass entities, i.e., I would not be in a world and hence I would not be Dasein.

The key to understanding freedom is transcendence, i.e., only a free entity can surpass and encounter entities

¹⁷⁵ In MFL, p.185, Heidegger says that "Dasein's transcendence and freedom are identical."

like him/herself and other than him/herself. Thus, being free means being in the world, i.e., surpassing entities, seeing entities as entities and possessing an understanding of the being of entities. Thus freedom is Dasein's way of being, Dasein's mode of beingness, as understanding him/herself from a world.¹⁷⁶ Since freedom is an understanding of Dasein in terms of world, freedom belongs essentially to transcendence.

If freedom and transcendence belong together, and if I understand transcendence through temporality, then I can understand freedom through temporality. As I show in my analysis of the imagination, we exist transcendentally, which means we understand the being of entities temporally. Since Dasein is the entity who is transcendent, Dasein is the entity who understands him/herself and the world temporally. Dasein's self-understanding and world-understanding are not qualities Dasein adds to his/her experience of things. Instead, Dasein and world happen through temporality. Heidegger calls the happening of

¹⁷⁶ Heidegger understands freedom in terms of the 'for the sake of which.' In relationship to the phenomenon of world, the 'for the sake of which' is Dasein's way of understanding him/herself as the stopping point of Dasein's involvements. In other words, Dasein is the entity who has concernful activities in the world and to whom the totality of references refer back to in his/her concernful activities. As free, Dasein exists for the sake of him/herself. This statement does not mean that Dasein is solipsistic, but that Dasein understands him/herself in terms of his/her possibilities that arise from being in a world.

temporality the "temporalization of temporality."¹⁷⁷

Heidegger understands freedom as the temporalization of temporality. Temporalization is "the free oscillation of the whole of primordial temporality."¹⁷⁸ In other words, temporalization is a unity that is both ecstatic and contractible.¹⁷⁹

As oscillating, temporalization takes place as an uninterrupted swinging, i.e., temporalization occurs in a back and forth motion that is both contractible and ecstatic.¹⁸⁰ As ecstatic, Dasein is transcendent, i.e.,

¹⁷⁷ MFL, p.193.

¹⁷⁸ MFL, p.208. In the Language of Difference, Charles Scott discusses the temporalization of temporality in terms of the middle voice, a verbal mode that is neither active nor passive. Dasein does not generate its temporality from him/herself nor does Dasein let time come upon him/her from the outside. Instead, the temporalization of temporality is the way Dasein happens.

¹⁷⁹ The metaphor that comes to mind for temporalization is breathing. On the one hand, temporality breathes in the sense that it exhales and inhales, pushes out and takes in, or expands and contracts. Thus breathing is a constant oscillation. On the other hand, breathing must take place as a whole that cannot become constrictive, or self-contained. For if breathing becomes constrictive, or closed-in, we die.

¹⁸⁰ Oscillation is the word used to translate the German word Schwingung. Oscillation is a good word to translate Schwingung for two reasons. First, oscillation captures the swinging motion Heidegger is referring to in his analysis of freedom and temporality. Second, the English word 'oscillation' comes from the Latin word 'oscillum.' An oscillum is a mask of Bacchus that was hung in a vineyard and swung back and forth in the wind. The Bacchus mask was used as a charm to make the grapes grow and possibly used to ward off crows. I find the reference to Bacchus interesting because a mode of the oscillation of temporality is its ecstatic character. Bacchus, as the wine god, brought on

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he/she is always already in the world. As contractible, Dasein is always coming back to him/herself within the world. Temporalization carries me away into the world in terms of my projection, and yet temporality is not simply a carrying away of ourselves into the world. As I move out into my world, I am drawn back to myself. Thus, temporalization is a constant movement that "reaches and contracts itself."¹⁸¹

As a whole, temporalization occurs as a unity. If there were no unity to the ecstatic contracting that takes place in temporalization, then neither world nor Dasein would exist. In other words, there could be no understanding of being without the unity. Thus, the ecstatic/contractible character of temporalization requires a unity, and Heidegger expresses the unified character of time in terms of a horizon. Heidegger calls this horizon "ecstamatic," and the ecstamatic horizon is "the condition of the possibility of world."¹⁸² World is the enclosure where the ecstases move, and neither world nor the ecstases can exist without the other. World happens only through the happening of temporalization, and we only enter into our

¹⁸⁰ (...continued)

fits of ecstasy. So the sense of time as ecstatic is a part of the word oscillation.

¹⁸¹ MFL, p.208.

¹⁸² MFL, p.208. Heidegger also says that each ecstases has its own horizon, i.e., a mode through which the ecstasis has its own unity.

world when temporalization takes place. Thus the ecstatic/contractible temporalization of Dasein is what makes Dasein's understanding possible, and the unity of the enclosure of world is the counterhold of Dasein.

As he/she finds him/herself already ecstatically projected out into a world, Dasein finds him/herself existing freely. As being in the world, Dasein surpasses entities and thus generates an understanding of entities. However, the fact that Dasein surpasses entities does not mean that Dasein's freedom consists of the control of the entities Dasein encounters. Instead, Dasein's freedom means that Dasein lets entities be as they are and encounters entities as they are. Thus Dasein's freedom is powerless. Dasein does not emerge as a first cause, i.e., as a ground. Instead, Dasein enters its world powerlessly surpassing entities, encountering entities, and with the capability of understanding entities in terms of their being.¹⁸³ Thus an understanding of being requires the freedom of Dasein and freedom's requisite powerlessness.

Heidegger understands ground in terms of the

¹⁸³ If Dasein were not powerless in his/her encounter with entities, then Dasein would not understand entities as they appear to him/her. Instead, if Dasein had power over entities, then Dasein would be the cause of the entities and Dasein would only understand entities from his/her own ground. In other words, Dasein would not be able to encounter entities in terms of their being at all, since their being would never manifest itself. If Dasein were a first cause, then Dasein would not be temporal, and thus Dasein would not be Dasein.

understanding of being. If Dasein comes into his/her world and encounters entities in terms of an understanding of their being, and if the understanding of entities in terms of their being is the meaning of ground, then Dasein finds him/herself in the world in the act of "grounding."¹⁸⁴ World entry, or the happening of temporalization, allows Dasein to ground, and the world is where Dasein seeks for this ground. If Dasein understands being due to his/her ability to surpass entities, and if freedom is ability to surpass entities, then freedom emerges as the possibility of understanding being. Further, if understanding the ground of entities means understanding the being of those entities, and if freedom is the possibility of understanding entities, then freedom is the possibility of grounding.

Since there is an interrelationship between the phenomena of freedom and temporalization, and since freedom is the possibility of grounding, an understanding of freedom in terms of temporality should yield an interpretation of the act of grounding. In other words, ground should occur temporally. Essentially, Heidegger understands grounding in terms of temporality and explains grounding in terms of the unified, ecstatic character of temporality. Since there are three components of the unified, ecstatic character of time, there must be three ways to describe grounding. The three

¹⁸⁴ WG, p.104,105. Grounding is an interpretation of the German word Gründen.

senses of grounding are: endowing/establishing, taking up a basis, and founding.¹⁸⁵

I understand the first two senses of grounding, endowing/establishing and taking up a basis, in terms of Dasein's futurity and having-been.¹⁸⁶ Grounding as endowing takes place in terms of the future and is a way to understand projection. When Dasein endows, Dasein establishes for him/herself a possibility of his/her own existence. In other words, Dasein comes to understand him/herself and/or entities through the projection that Dasein establishes. This endowed/established possibility is something Dasein exists for the sake of and is something Dasein has either chosen or taken over in his/her existence. However, Dasein can endow/establish his/her own possibility because Dasein is already among entities. As already being among entities, Dasein has always already been in his/her world. In other words, Dasein is able to project a ground for him/herself because Dasein takes up a basis from within

¹⁸⁵ WG, p.104. I am translating Stiften as endowing/establishing, Boden-nehmen as taking up a basis, and Begründen as founding.

¹⁸⁶ Having-been is a translation of Gewesenheit. I do not refer to Dasein's having-been as a past for two reasons. First, Heidegger does not refer to Gewesenheit in terms of the past. Second, the past denotes an event that is completely over. Dasein's Gewesenheit is not something over and done with as the term past denotes. Instead, Dasein having-been is something Dasein carries with him/her as long as Dasein exists. Thus the use of perfect tense gives us a better sense of Dasein's "past," since Dasein's "past" has happened and is continuing to happen so long as Dasein exists.

the world. Having already taken up a basis, Dasein can establish his/her possibilities from this basis.¹⁸⁷

Thus a relationship develops between these two modes of grounding. On the one hand, Dasein must surpass entities in order to take up a basis in the midst of entities. In the surpassing of entities, Dasein is able to project possibilities. On the other hand, Dasein's possibilities are limited by the way Dasein finds him/herself inscribed in the midst of entities. Dasein's futurity allows him/her a mode of understanding that arises out of his/her having-been.

The twofold relationship of grounding as endowing/establishing and taking up a basis results in a plurality of possible modes of grounding. In other words, different possible senses of self-understanding occur through this twofold grounding. Through the activity of grounding, Dasein reveals entities and can understand him/herself in various ways through the understanding of entities. Thus Dasein finds him/herself disseminated in the world, i.e., Dasein finds him/herself thrown into his/her possibilities.

Dasein's dissemination is not accidental but is necessary. Dasein is disseminated because Dasein is worldly. In other words, since Dasein has the ability to endow

¹⁸⁷ Heidegger interprets both modes of grounding in terms of Dasein's disclosedness, or being-in. Endowing is interpreted in terms of Verstehen and taking up a basis is interpreted in terms of Befindlichkeit.

possibilities from a basis that he/she takes over from existing in the world, Dasein has "a variety of ways of inquiring, knowing, grounding and proving" in his/her factual existence.¹⁸⁸

Endowing/establishing and taking up a basis give rise to a third mode of grounding that Heidegger calls founding.¹⁸⁹ Founding has both an ontic and ontological meaning. As an ontic activity, founding is the ability to substantiate or offer proofs for whatever entity is under investigation. However, as an ontological activity, founding is the act Dasein takes up when Dasein finds him/herself in the world already. In other words, a person begins to seek for the reasons or causes of entities because that person finds him/herself irrupted into entities as a whole and understanding preconceptually the being of entities. Thus founding precedes and gives rise to the possibility of proof.

As being in the midst of entities, Dasein raises the question of 'Why?'. In fact, founding is the act that gives rise to the 'Why?'. Thus the questions of "why is something

¹⁸⁸ MFL, p.214.

¹⁸⁹ In the German text, Heidegger says that the first two modes of grounding "mitzeitigen" the third mode of grounding. On the one hand, mitzeitigen means 'give rise to.' On the other hand, mitzeitigen has a reference to temporalization. Since I translate 'zeitigen' as 'to temporalize,' I could translate 'mitzeitigen' as 'to co-temporalize.' Regardless of the translation, the use of the term mitzeitigen expresses a connection between ground and temporality. See WG, p.112.

the way it is?", or "why is there something rather than nothing?" arise due to our finite transcendence. Thus Dasein can as founding understand him/herself disseminatively because the need to establish a basis for Dasein's own understanding and the understanding of entities is part of the way Dasein exists. In other words, Dasein finds him/herself in the world as projected and disposed and thus finds him/herself as temporalizing. The irruption that occurs in temporalization allows entities to appear to Dasein and allows Dasein to question them from out of his/her understanding of being.

The why arises because of our freedom. In other words, Dasein can ground because Dasein is free. Thus Heidegger characterizes Dasein's freedom as the "freedom toward ground."¹⁹⁰ The freedom toward ground has two meanings: first, the freedom toward ground can mean to seek for the reasons why things are the way they are; second, the freedom toward ground can mean to take up a possibility out of one's ground.

The first sense of the freedom toward ground results in the dissemination of grounds, where Dasein understands him/herself in a multiplicity of ways. Thus freedom finds expression in terms of understanding, since I understand myself in terms of possibility and the dissemination of

¹⁹⁰ MFL, p.214. In the German, Heidegger calls Dasein's freedom "die Freiheit zum Grunde." Metaphysische Anfangsgründe, p. 276.

grounds are modes of understanding. The second sense of the freedom toward ground involves thrownness, i.e., understanding myself in terms of possibility involves taking over my thrownness. As Heidegger says, the dissemination of ground in Dasein recoils "into one ground," viz., recoils into "thrownness in itself."¹⁹¹ In other words, the possibility for Dasein's ontic activity of grounding that is rooted in Dasein's understanding happens only because Dasein finds him/herself as thrown into the world. World is there with Dasein, and, as such, Dasein finds him/herself irrupted into the midst of entities. As thrown, Dasein cannot remove him/herself from the world that Dasein is always in already and thus cannot be the ground for entities or him/herself. In other words, "Dasein never comes back behind its thrownness."¹⁹² Thus, the grounding that occurs in projection is only possible because Dasein is thrown, and thus the understanding that seeks into the why and how of entities is only possible because Dasein is free.

However, the relationship between freedom and ground is still in need of explanation. Heidegger refers to freedom as the "ground of ground," and I interpret this statement in the context of Dasein's thrownness.¹⁹³ On the one hand, I can only seek grounds because of my freedom, and thus freedom

¹⁹¹ MFL, p. 215.

¹⁹² BT, p.434.

¹⁹³ MFL, p.214.

becomes the possibility of grounding. In this sense, freedom is the ground of ground. On the other hand, my ability to seek for grounds is only a result of my thrownness, and I cannot take control of my thrownness. Thus my freedom toward ground is only possible if I am groundless, which means Dasein is not a ground but is able to ground. In other words, "freedom is the abyss of Dasein."¹⁹⁴

Thus there is an abyssal character to Dasein's existence, and the abyssal character emerges in terms of Dasein's finite transcendence or temporality.¹⁹⁵ The temporalization of temporality is precisely where the powerlessness of Dasein arises. I never get outside of the world, i.e., my transcendence is not an escape from the world but an immersion in the world. Temporality is always already in play, and the cessation of temporalization results in the cessation of Dasein. Thus the abyssal character of Dasein is not something to avoid or overcome, since it cannot be avoided or overcome.¹⁹⁶

The disclosure of the abyssal character of Dasein leads back to the sense of Dasein's self-understanding. On

¹⁹⁴ WG, p.127.

¹⁹⁵ I have chosen the word abyssal over abysmal because abysmal is an ugly word that possesses many negative overtones in English. Abyssal is a synonym of abysmal does not make Dasein sound so wretched.

¹⁹⁶ All attempts to avoid or overcome the abyssal character of our Dasein would already be modes of grounding, and thus the attempts would already be involved in the abyss.

the one hand, Dasein understands him/herself in terms of the dissemination of grounds, and the disseminated modes of self-understanding give rise only to factual modes of self-understanding. On the other hand, the abyssal character of Dasein gives rise to an ontological mode of self-understanding. In this instance, Dasein understands him/herself as being free and hence as being abyssal.

I am able to understand both the factual and ontological modes of self-understanding in terms of the 'why.' In the factual mode of self-understanding, raising the question why something is the way it is disseminates me. In other words, this mode of questioning thrusts me into the world, where I seek for the ground of things. In the ontological mode of self-understanding, I do not direct my question of the why toward entities. Instead, I direct the why toward the question of why. As Heidegger states the issue, I ask the question: "Why the why?"¹⁹⁷ In the question "why the why?", the second why refers to my factual questioning and my situatedness in the midst of entities, while the first why refers to the inquiry into my situatedness. In other words, the first why expresses my freedom. This sense of the why Dasein never overcomes, since it is the way Dasein finds him/herself in the world. Thus Dasein is the "why-questioner" because of the abyssal free character of Dasein.

¹⁹⁷ MFL, p.214.

D. THE DECONSTRUCTIVE READING OF THE KANTIAN IMAGINATION

My analysis of the Heideggerian retrieval of the Kantian imagination results in possibilities that extend beyond the intended limits of Kantian philosophy. However, I do not introduce the possibilities into the text as if the text did not suggest the possibilities. On the contrary, the possibilities that result from extending the limits arise from a reading of the Kantian philosophy and thus are not external to the text.¹⁹⁸ Specifically, I am able to see a sense of the self emerge in the Heideggerian retrieval of the imagination that extends beyond the conception of subjectivity. Further, the temporal character of the self reveals the freedom of the self in terms of his/her groundless character and exposes an understanding of the self as the questioner.

However, these possibilities neither terminate the questioning nor exhaust the possibilities present in the Kantian imagination. As I state in the introduction to this chapter, the Heideggerian reading of the transcendental imagination is only one reading of Kant's thought. Thus

¹⁹⁸ In a strict sense, the possibilities are neither external nor internal to the text. The possibilities do not flow from the text as conclusions from syllogisms. No text is self-present. Instead, the possibilities arise from the text through the play of difference. Hence, the possibilities that flow from the text are inexhaustible. The only limiting condition is that the text serves as a guardrail for the development of the possibilities.

there are other readings of the Kantian imagination.¹⁹⁹

I want to perform one of these other readings, and the particular reading I want to perform is a deconstructive reading. My deconstructive reading of the Kantian imagination in this section has three parts. First I show why the need arises to advance into a deconstructive reading. Second I explain deconstruction. Third I perform the deconstructive reading upon the Kantian imagination.

The need for a deconstructive reading of the Kantian imagination arises from the results of the Heideggerian retrieval. On the one hand, we see that Heidegger's retrieval shows how Dasein is metaphysical. On the other hand, we see that Dasein's metaphysical character rests in the abyssal character of Dasein. If metaphysics and ground belong together intrinsically, and if an abyss lies at the basis of metaphysics, then metaphysics is groundless. The question that arises is: how does the groundless character affect metaphysics?

The possibility of the groundless character of Dasein that arises out of the Heideggerian analysis of the Kantian imagination leads to questioning the project of metaphysics itself. In other words, I come to question the very possibility of metaphysics and its corresponding concept of

¹⁹⁹ As I have stated previously, there are many other possible readings of Kant. For example, there are the readings of the German Idealists, the Neo-Kantians, the Frankfurt School, and the Anglo-American philosophers.

presence. Thus, Heidegger shows that the traditional conception of metaphysics, which I call the metaphysics of presence, is problematic. If the purpose of the metaphysics of presence is complete self-containment, or closure, then metaphysics becomes a problem if presence cannot be fulfilled. The deconstructive reading takes up the problematic character of metaphysics and shows how the notion of presence is necessarily self-defeating. Thus, the deconstructive reading carries on the play of displacement and takes us into another mode of the decentering of metaphysics.²⁰⁰

I am strategically employing the deconstructive reading at this juncture, because the deconstructive reading brings the very project of metaphysics into question in toto. At the time of KPM, Heidegger's retrieval of Kant remains too metaphysical in its orientation. On the one hand, Heidegger is beginning to question radically metaphysics. On the other hand, Heidegger is still exploring the conditions of the possibility of metaphysics, albeit in a completely different way than the metaphysical tradition explores the conditions of the possibility of metaphysics.²⁰¹

²⁰⁰ One basic difference between the deconstructive reading and the destructive reading is that the destructive reading functions within the text of the oblivion of being, while the deconstructive reading sees the oblivion of being as part of the metaphysical text.

²⁰¹ Heidegger's decentering displacement does not allow for a strict recentering, since the ground is displaced and
(continued...)

I want to show at this juncture how another reading of the Kantian imagination brings the conception of metaphysics itself into question, and this reading provides a transition into Heidegger's later thinking. Thus, I am going to show through a deconstructive reading of the Kantian imagination how an irreducible absence enters into the project of metaphysics and thereby brings the project of metaphysics into question.

In general, deconstruction is a strategic reading of texts that shows how a text is structured by forces that the text cannot account for within its own limits. In other words, deconstruction shows that the closure, or full presence, of a text is impossible, due to undecidable factors within a text which Derrida calls "traces."²⁰² Specifically within the context of metaphysics, deconstruction is a strategic reading of the metaphysical text that reveals how the text is structured by a movement of "differance."²⁰³ The movement of differance exposes both

²⁰¹ (...continued)

Dasein is abyssal. Nonetheless, the metaphysical project remains, since Dasein is the very possibility of the project itself. Heidegger comes to question his conception of retrieval and his reading of Kant in his later thought.

²⁰² Jacques Derrida, Speech and Phenomenon, trans. David B. Allison (Evanston: Northwestern University Press, 1973), p.156.

²⁰³ SP, p.129 ff. Derrida spells differance intentionally with an 'a', in order to distinguish the word from difference. The difference between the two is that differance is the movement that puts the play of differences
(continued...)

the structured play of signification operative within the metaphysical text and an irreducible absence, or a "trace," that arises within the text and disallows presence. In order to understand these descriptions of deconstruction, I must explain the terms text, differance, trace and strategy.

For Derrida, a text is a heterogeneous play of differential forces that we find ourselves inscribed within already.²⁰⁴ In other words, a text is any structural configuration of forces that results in a differential system of signification. The text orders and structures conceptual and practical oppositions such that meaning arises within the text. Further, we are already interpreting the text since we are inscribed within it.²⁰⁵

What appears in the text are the oppositional forces that structure the discourse. However, the oppositional forces are present because of a movement within the text

²⁰³ (...continued)

into motion and allows the differences to differ, while difference is a term caught up within the metaphysical system of signification. Differance may be said to be the possibility of difference, as long as we do not conceive of possibility as a metaphysical term. In other words, the term 'possibility' must be put under erasure.

²⁰⁴ Jacques Derrida, "Critical Response," Critical Inquiry, 13, Autumn 1986, p.168.

²⁰⁵ We should not banally conceive of a text merely as book or a written document. Any structure that is a play of differential forces is a text, and thus, for example, institutions are texts. The notion of a text as a play of differential forces is an insight of structuralism and not a creation of Derrida. Derrida's addition to the notion of text is the post-structural insight of the non-closure of a text.

that does not appear, and this movement is called differance. Differance is the play of "spacing" and "temporalizing" within a text that allows the text to be a structure of signification.²⁰⁶ As a play of spacing and temporalizing, differance is play of "differing" and "deferring" that gives rise to the field of presence.²⁰⁷ However, differance is not a present thing and is not caught up into the system where presence is found. As Derrida states,

Differance is what makes the movement of signification possible only if each element that is said to be "present," appearing on the stage of presence, is related to something other than itself but retains the mark of a past element and already lets itself be hollowed₂₀₈ out by the mark of its relation to a future element.

I take Derrida to mean that whatever is before me only appears because what is appearing has been spatially marked off from what has preceded it and yet also allows the space of what is to come. Thus the movement of differance temporalizes and spaces, i.e., the movement of differance allows what is being signified to be present because the signified carries its past, awaits its future, and yet constantly separates itself from what it is not. Thus

²⁰⁶ SP, p.143.

²⁰⁷ SP, p.136. Differance is similar to Heidegger's conception of the ontological difference, and yet they are not the same. Derrida understands differance as the possibility of the ontological difference.

²⁰⁸ SP, p.142.

differance sets up a play of temporalizing and spacing, such that spacing is "time's becoming-spatial" and temporalizing is "space's becoming-temporal."²⁰⁹

If the play of signification is to occur, then differance must hold itself back and not appear in the play of signification. Thus a deconstructive reading exposes an element lying at the heart of presence such that it cannot be drawn into presence and yet makes the notion of presence possible. This undecidable element within a text is called a trace. By definition, a trace cannot appear in the text, i.e., cannot be present within a text. However, elements arise within a text that cannot be accounted for within the confines of the text. These elements reveal the operations of a trace. Thus the trace is not a present thing but is a "simulacrum of presence."²¹⁰ The trace appears in the text virtually in the guise of something signified. However, the trace decenters and displaces the text while effacing itself within the text. The trace has no place within the text, i.e., it is marginal. Yet, the trace makes the space of the text possible.

The exposure of the movement of differance and the trace operative in the text of metaphysics, or any text,

²⁰⁹ SP, p.143.

²¹⁰ SP, p.156. The trace is an inassimilable alterity that opens the space of a text.

requires a strategy, and a strategy involves "risk."²¹¹ As a strategy, deconstruction must show how the displacement arises out of the text itself, and it must show the displacement by recounting the structure of a text, showing what allows for the possibility of the structure, and exposing the trace element within the text that gives rise to the displacement. Further, deconstructive strategy involves risk taking because there is no final goal in this strategic play. However, deconstruction is not meaningless. Instead, deconstruction affirms the unnameable play of difference that results in the lack of totalization.

I refer to deconstruction as a strategy rather than a method, and I make the distinction for two related reasons. First, the notion of method is metaphysical, and thus the use and understanding of method is already inscribed within the metaphysical text.²¹² As being within the metaphysical text, the notion of method is capable of being subjected to a deconstructive reading. Second, a philosophical method attempts to gain a transcendent starting point and form the text from the ground up, while a strategy must recognize that there is no transcendent position and no absolute

²¹¹ SP, p.135.

²¹² Modern philosophy from Descartes to Hegel is totally characterized by the concept of method, i.e., these thinkers understand philosophy as a method. Particularly, they understand philosophy as a reflective method that analyzes consciousness and establishes subjectivity as being.

starting point.²¹³ Thus a strategy must arise within a text because there is nothing outside the text. Thus deconstruction puts into question the metaphysical text from within the metaphysical text itself, because there is no transcendent signifier that could function as a starting point.

The problem with trying to explain deconstruction is that deconstruction has to do with the reading of texts. Thus we can arrive at a better understanding of deconstruction if I enact a deconstructive reading. As I state above, a deconstructive reading must recount the structure of the text in question, show what makes the text possible, and then expose the trace within the text. I have already allowed the Kantian text to have its say. Now I must show how Kant's own intentions undercut his metaphysical project and the notion of presence, i.e., I want to show that the imagination disrupts the Kantian conception of the metaphysics of subjectivity.

The Kantian critical project is a metaphysical project

²¹³ In The Tain of the Mirror (Cambridge, MA: Harvard University Press, 1986), Rodolphe Gasché describes deconstruction as a method. However, he predicates his description of deconstruction as a method upon an examination of the difference between reflective method and deconstruction. Gasché's claim is that deconstruction is not a method in the way modern philosophy characterizes method.

To me, Gasché's approach is very convoluted. He wants to show that deconstruction is a method but not a method like this method and so on. Since Derrida claims that deconstruction is not a method, I contend we should take the claim seriously. My question to Gasché is: why not take Derrida seriously and explain deconstruction in another way?

and thus is a text inscribed within metaphysics. An understanding of the notion of critique shows how the Kantian project is inscribed within the metaphysics of presence. The notion of critique characterizes the Kantian project in general, and the CPR is a critique of reason. Kant understands critique as the delimitation of the power of reason, and Kant employs the critique in two related directions. First, Kant establishes the transgressive character of reason by showing that reason cannot legitimately overstep the limiting condition of sensibility. Thus the finite, self-conscious entity cannot know the highest ideas of god, the world and the soul.²¹⁴ Second, Kant establishes the proper limits of reason. Reason, characterized as the understanding, comes to know entities through its connection to sensibility. In the first sense of critique, presence is an ideal, and the complete closure of knowledge stands before us as an unattainable goal. The ideas are necessary for the critical system, but they are in principle never fulfilled. Reason cheats itself of fulfillment due to reason's own structure.²¹⁵ In the second

²¹⁴ The ideas have a regulative, not a constitutive, function within knowledge. As ideas, the ideas function as ideals that allow for the continuation of seeking knowledge. However, the ideas are never sensibly realized. Thus the ideas stand as the goal of the complete presence of a system that by definition remains unattainable.

²¹⁵ In this sense of critique, reason remains cheated because reason can never attain the status of the divine. Finite intuition will never become original intuition, and
(continued...)

sense of critique, a sense of presence also arises. In other words, reason fulfills what it is capable of fulfilling, and reason is capable of fulfilling the objectivity of the object. As a mode of being, objectivity is a mode of presence. Thus, a deconstruction of presence must aim at the area where presence, or objectivity, arises, and presence arises in the CPR in the Transcendental Analytic.

Kant's purpose in the Transcendental Analytic is to establish a priori synthetic judgments, and these judgments are the way presence arises. However, what makes presence possible is synthesis, and Kant locates synthesis within the province of the imagination. Thus, the deconstruction of presence in the CPR must arise within the context of synthesis and the imagination. The issue I am investigating is how the imagination disrupts presence within the Kantian text.²¹⁶

²¹⁵ (...continued)

thus human knowing will never become divine knowing. Once Kant frames his project in terms of the human/divine opposition, the fulfillment of presence on the side of pure reason must be infinitely deferred, since the human entity can never escape his/her sensible condition.

²¹⁶ One possible strategy that I am not employing is to play off the multivalent character of the imagination. Simply, the imagination has within the context of metaphysics a reference to sense and nonsense, or to reason and non-reason, or to sanity and madness. The metaphysics of presence has always believed the truth of the imagination to lie on the side of reason. However, the privileging of reason and the imagination functions within the space of the metaphysics of presence. Once this space comes into question, the privileged coupling of reason and imagination comes into question, and the imagination allows for the
(continued...)

I locate the place of presence in the imagination because of the imagination's synthetically productive power. The imagination becomes the place to locate presence due to Kant's establishment of the opposition between derivative and original intuition.²¹⁷ Kant shows that the finite, sensible entity cannot create his/her object, since only a divine entity can create its object. However, the finite, sensible entity, or the subject, is productive of the structure of his/her representations, and thus the subject is productive of the way the object comes to be present. Therefore the subject is productive of objectivity, or the presence of the object.²¹⁸ In a limited and analogous sense, the productive power of the imagination is like the power of the divine entity.

If imagination gives rise to objectivity and thus to the presence of the object, then synthesis is the place to locate presence. Kant describes synthesis in the A

²¹⁶ (...continued)

displacement of reason. From a Nietzschean perspective, I could say that metaphysics has been a form of madness since the time imagination became a part of the metaphysical corpus.

²¹⁷ Kant makes constant references in the A edition to human intuition and other types of intuition, but he makes an explicit distinction between derivative and original intuition in the B edition. The seeds for the distinction are in the A edition and are found in the Transcendental Aesthetic and in the section dealing with the difference between phenomenon and noumenon.

²¹⁸ I established the subject's production of objectivity in the sections on Kant and Heidegger.

Deduction, particularly in the Subjective Deduction. Therefore I direct my attention toward this section.

Part of what characterizes the metaphysics of presence is the privilege given to the mode of time called the present. Thus being is interpreted within the metaphysics of presence through a sense of the present. The privileging of the present arises within the metaphysics of subjectivity, and the mode of being that is interpreted through the present is called objectivity. The purpose of objectivity is to establish the presence of the present object. My strategy is to see whether a play of differance arises in the privilege given to the present. If a play of differance arises in the present, then I must show the trace that exposes the play of differance in the text. Moreover, if I can show the operation of the trace, then I can claim that this trace disrupts presence.

As Kant says, the imagination is the power of synthesis that connects the representations provided by sensibility and understanding. As connective of the representations of sensibility and understanding, the imagination is itself "blind," i.e., the imagination functions without sight and is without direction (A78, B103). Further, I understand the blind character of the imagination to mean that the imagination is without content. The imagination can reproduce images or produce schema, but the content for reproduced images and produced schema arises

from the senses and the understanding. The imagination does not add anything to the images or the schematized concepts but only synthesizes images and the schematized concepts. However, there is no knowledge without the imagination.

As Kant says, "we are scarcely ever conscious" of the synthetic function of the imagination (A78,B103). We are rarely aware of the imagination, because we are mostly directed toward entities such as sensible things and concepts, and the imagination withdraws in favor of the appearance of entities.²¹⁹ However, what happens when we become aware of the imagination?

In order to answer this question, let us examine the synthetic character of the imagination. As I show in the second section of this chapter, the imagination is temporal, and thus the three modes of synthesis that Kant describes in the A Deduction are the three modes of temporality. Kant discusses the present under the heading of The Synthesis of Apprehension in Intuition. Let me recall what Kant says:

Every intuition contains in itself a manifold which can be represented as a manifold only in so far as the mind distinguishes the time in the sequence of one impression upon another; for each representation, in so far as it is contained in a single moment, can never be anything but absolute unity. In order that unity may arise out of this manifold (as is required in the representation of space) it must first be run through and held together. This act I name the

²¹⁹ The ambiguous character of the imagination arises again. The closest we ever get to the imagination is our understanding of it in terms of synthesis. Otherwise, Kant describes the imagination always in connection with another faculty.

synthesis of apprehension, because it is directed immediately upon intuition, which does indeed offer a manifold, but a manifold which can never be represented as a manifold, and as contained in a single representation, save in virtue of such a synthesis (A99).

I cite almost the entire passage of this section, because Kant shows in this passage, contrary to his intention, that the present is a constituted moment. Kant's intention is to show that the present is an absolute unity, i.e., a self-contained moment. However, what Kant shows is precisely that the present cannot be an absolute, self-contained unity. Essentially, Kant shows that I can represent a manifold only insofar as one moment distinguishes itself from another moment. In other words, the moments must differ from one another. Without the differing that occurs temporally, i.e., without the spacing of impressions, the present could not arise.²²⁰ Each moment is an absolute unity but only as a constituted unity. Thus each moment must be "run through" and "held together" in order to be a moment (A99). I interpret this act of the constitution of the present to mean that the present only arises by deferring and differing itself from what came previously. Each moment must

²²⁰ Heidegger points out that Kant explains time spatially and space temporally, thus I can say that Kant mixes his metaphors. Some thinkers believe that the mixing of metaphors is an error that can be corrected, if we can find the 'proper' terms for space and time. However, there is another issue at work in this context, viz., that space and time are inseparably connected. Thus there is no unmixing of metaphors, but only the play of differance as spacing and temporalizing.

distinguish itself from what it is not while retaining the past within it. Thus the present moment is a mark already inscribed within a play of what I have described above as differance. Thus the present only makes sense as a mark inscribed within a text. The present arises only due to a play of supplementation of what the present is not.²²¹

The idea of the supplementation of the present arises more emphatically in the section entitled The Synthesis of Reproduction in Imagination in the A Deduction. In this section, Kant shows how the imagination makes experience possible, which means that the imagination makes the present possible. Kant shows how the imagination makes the present possible, again contrary to his intentions, by explaining the constitution of the present in terms of the play of differing and deferring.²²² Kant says:

But if I were to drop out of thought the preceding representations...and did not reproduce them while advancing to those that follow, a complete representation would never be obtained: none of the above-mentioned thoughts, not even the purest and most elementary representations (Grundvorstellungen) of space and time could arise (A102).

²²¹ The present is itself only possible due to representation. A mode of Vergegenwärtigung makes the Gegenwärtigung possible.

²²² I find it interesting that Kant cannot describe any mode of synthesis purely. He cannot describe the present without reference to the past, he cannot the past without making reference to the future, and he cannot describe the future without reference to the past. This shows how the modes of time do not make sense without being already inscribed in a structure of signification that allows them to refer to each other. Further, the structure of signification shows a play of differance.

Kant states in this passage what a sense of the present would be outside and inside of experience. Outside of experience, the present would be eternity without representation, i.e., the act of always being present without differentiation. For a human entity, eternity would be like a comatose state. However, eternity and experience are incompatible, and experience is nothing like eternity. Within experience, the present moment is possible only if the present is separate from both what precedes it and what is yet to come. The past does not become the present, as if the present could encapsulate the past within it. The present is not the past, and the present is not yet the future. This spacing must remain if there is to be anything like a present, and yet the trace of both the past and the future make the present possible. Thus there must be a spacing that differentiates the past, present and future and a temporalizing that defers closure. I can only have a present if the present is inscribed already in the play of signification. Since imagination is what allows the present to emerge as present through a play of differing and deferring, I can understand the imagination in terms of the play of differance.

If the imagination generates the play of differance in the CPR, then the imagination functions as a trace. However, a trace is only a simulacrum of presence but is not itself present. In the CPR, the imagination appears in the text.

So, if the imagination is a trace, how can I account for the appearance of the imagination in the CPR? As I have shown, the imagination has an ambiguous character in the CPR. On the one hand, Kant presents the imagination as a faculty of the subject. As a faculty, the imagination is inscribed in the text of the metaphysics of subjectivity, since imagination belongs to and is an essential part of the subject. On the other hand, the imagination is what makes the space of presence possible and thereby sets the Kantian text in motion. In other words, the CPR becomes a differential play of forces through the play of the imagination. As such, I can no longer understand the imagination as a faculty, since the imagination allows for both the possibility of subjectivity and objectivity. Understood as a trace, the imagination is marginal, i.e., does not appear in the text, or is not present in the text.

Heidegger refers to the ambiguous character of the imagination in KPM when he suggests that the name 'imagination' is no longer adequate for the possibilities that emerge in the analysis of the imagination in the CPR. If I may be allowed to phrase this insight in a deconstructive manner, the name 'imagination' is no longer adequate because the imagination sets the field of naming, or signification, into play. As such, the entry of the

imagination into the text would displace the text.²²³ Thus the imagination disrupts presence, and the critical project comes into question.

The disruption of presence within the metaphysics of subjectivity results in a decentering of the subject. In this decentering, a recentering is no longer possible, since the possibility of the subject resides with the imaginative play. Thus the subject is not self-constituting. Instead, the subject finds itself inscribed within a text that owes its possibility to the play of differance.

The question arises: does the disruption of the subject in the deconstructive reading lead to an understanding of the self as the why-questioner, i.e., as Dasein? The answer to this question is no. By answering this question negatively, I do not mean that questioning ceases. Instead, I mean that questioning arises as a responsive gesture. As being responsive, questioning cannot be the primary designation of the self because questioning can only be a response to something. Thus asking the question 'why?',

²²³ As a trace, I can say that the imagination appears on the margin of the text. Further, if the imaginative trace were incorporated into the text of the CPR, which is a text of the metaphysics of presence, the CPR would displace itself. Heidegger attempted to incorporate the imagination into the text and developed a totally different text than the CPR.

The notion of the imagination as a marginal trace suggests another way to understand the Kantian recoil besides Heidegger's way. I can say that Kant recoiled from his insights into the imagination, because the imagination not only disrupted Kant's project but also disrupted the entire project of metaphysics.

or 'why the why?', is only possible if a condition exists that makes the response possible.

There are signs of the responsive character of the question in Heidegger's early works, even though he does not thematically develop it there. Specifically, Heidegger expresses the responsive character of the question in his phenomenological description of the formal structure of the question in BT. Heidegger describes questioning as a "seeking," and "every seeking gets guided before by what is sought."²²⁴ In fact, Heidegger says that every seeking has "its preceding guide."²²⁵ Heidegger understands the guide as the understanding of being that we possess already in our factual existence, only because he is seeking the meaning of being as such rather than discussing the possibility of questioning in itself. However, the sense that there is a guide expresses the fact that there is a condition prior to the questioning, and that the questioning only arises as a response to this condition. How can I understand this prior condition?

In a certain sense, Heidegger provides a clue to the prior condition in his discussion of self as the why-questioner. Within a Heideggerian framework, what makes it possible for me to ask a question is my thrownness. I am

²²⁴ BT, p.24.

²²⁵ The German text reads, "sein vorgängiges Geleit." See SZ, p.5.

free to ground, i.e., I am free to question, because I am thrown into my world. However, I can never get behind the thrownness, and thus I remain abyssal. As being thrown into the world, I can say I am inscribed within the world. Questioning arises as a response to this inscription. In other words, if I were not thrown, then I would not question.

If I understand questioning as a response to my thrown inscription, then questioning has to affirm this condition prior to questioning. Thus the affirmation of the thrown inscription stands prior to the act of questioning. In this context, affirmation is neither an act of judgment nor an intentional act. Instead, the affirmation is how I find myself as being inscribed in a text. As being prior to the act of questioning, the affirmation provides the space where the questioning can occur. As arising out of the play of inscription, I come to understand that I am not the constituter of possibilities. Instead, if I may be allowed to use a Nietzschean expression, I come to understand myself as the yes-sayer, where the affirmation results from my textual inscription and dissemination.²²⁶

²²⁶ The problem of language arises in this context, but the problem extends beyond the confines of the dissertation. Thus I cannot develop the issue in the body of the text. However, allow me to mention the issue. The issue begins at the end of WG. It is possible to interpret founding, i.e., the third mode of grounding, in terms of a mode of Dasein's disclosedness called discourse. Pöggler interprets founding in this manner (Path of Thinking, p.73). This interpretation
(continued...)

The reference to Nietzsche brings me back to the history of an error. In a certain sense, I can say that my dissertation has been an interpretation of this history. On the one hand, I have offered an interpretation of the error/era of the Kantian subject. Through this interpretation I have shown how Kant's project is ontological, how he understands the being of the object in terms of subjectivity, how the imagination retains its priority in both editions of the CPR, and how the Heideggerian idea of the recoil is questionable. On the other hand, I have offered an interpretation of the era of Zarathustra. Through this interpretation I have shown through two double readings how the imagination disrupts and decenters the idea of subjectivity, and how this disruptive decentering gives rise to other possible modes of self-understanding. Thus I come full circle in my dissertation

²²⁶ (...continued)

is possible because founding requires proof on an ontic level and thus requires an articulation of an understanding. However, the ontological sense of founding gives rise to the basic question for Heidegger, or to the why. The basic question does not simply emerge as an articulation of an understanding. Instead, the question gives rise to the possibility of articulation and possibly to the very possibility of understanding, suggesting to me that a sense of language other than discourse is beginning to emerge in Heidegger's thought. This other sense of language would lead to the sense of affirmation and the responsive character of questioning, since questioning would find itself inscribed in this other sense of language. In other words, the issue of language has something to do with thrown inscription. Derrida raises the issue of language and affirmation in both "The Ends of Man" and Of Spirit: Heidegger and the Question. If I were to expand upon this issue, I would have to develop the insights in these texts.

and pull the beginning into the end. Only now I must recognize that the end is only a place for a new beginning, and that I too am inscribed in the text.

SUMMARY

This dissertation is an investigation into the mode of self-understanding that arises once the conception of subjectivity is displaced from its foundational position in metaphysics. I examine the problem of the displacement of the subject by focusing on the philosophy of Kant and Heidegger. I choose Kant and Heidegger for two reasons: first, Kant's Copernican Revolution places the subject at the ground of metaphysics and defines the place of the subject in philosophy up to the contemporary period; second, Heidegger's investigation of Kant displaces the metaphysical conception of the subject and gives rise to other possible understandings of the self.

The dissertation consists of four chapters. First, I develop the problem of displacement, place my dissertation within the context of contemporary thought, and discuss three modes of reading the history of philosophy. These three readings are the polemical, the destructive and the deconstructive. Of the three readings, I choose to conduct both a destructive and a deconstructive reading of the history of philosophy. Second, I explain the Kantian

conception of subjectivity in terms of the Copernican Revolution. Here, I introduce the Kantian conception of the imagination through an investigation of the imagination's empirical employment. Third, I examine the relationship between the imagination and subjectivity as it emerges in the two transcendental deductions of the Critique of Pure Reason. In this chapter, I show the ontological priority of the imagination in Kant's thought. Contrary to the 'orthodox' body of Kantian interpretation, I argue that Kant retrieves the findings of the A deduction within the B deduction and that the imagination maintains its place of importance in Kant's thought. Fourth, I examine Heidegger's understanding of the imagination in Kant and the Problem of Metaphysics. I show how the temporal character of the imagination displaces the conception of a self-grounding subject and replaces the subject with an understanding of ourselves as Dasein, or as the questioner. After discussing this mode of the self, I show how the imagination deconstructs subjectivity and the metaphysical project. The deconstructive reading leads to a discussion of the self within a Derridean and Nietzschean context.

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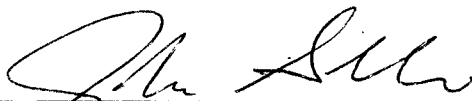
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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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