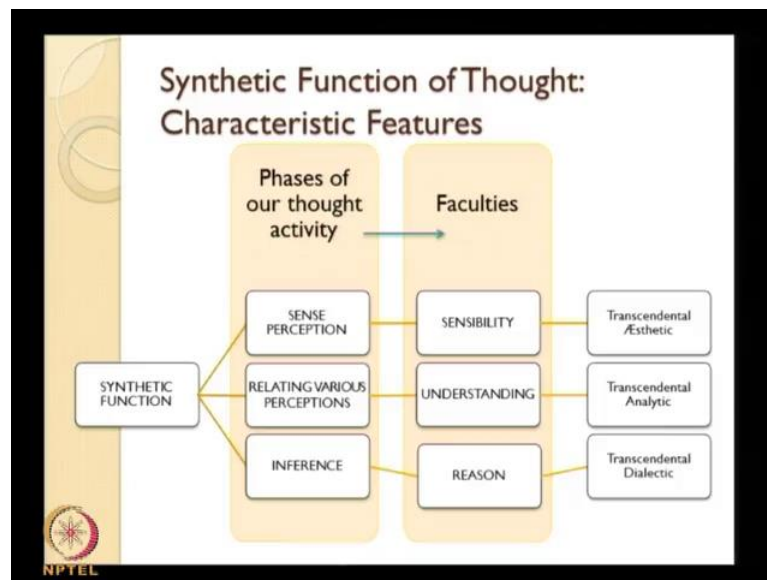


**Aspects of Western Philosophy**  
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**Indian Institute of Technology, Madras**

**Module - 22**  
**Lecture - 22**  
**Kant**  
**The idea of Reason**  
**Soul, God and the World as a whole**  
**Antinomies**  
**Rejection of speculative metaphysics**

Welcome to this lecture on Aspects of Western Philosophy, which would focus on the philosophy of Immanuel Kant. This is module 22nd, when lecture 22nd of these course aspects of western philosophy. And this lecture we would see the following topics we will see the notion of the ideas of reason, which is very central to Kantian philosophy; in the sense that in the previous lecture I have pointed out that the entire Kantian philosophy can be understood with the three Transcendental Critics, or the three Transcendental Approaches.

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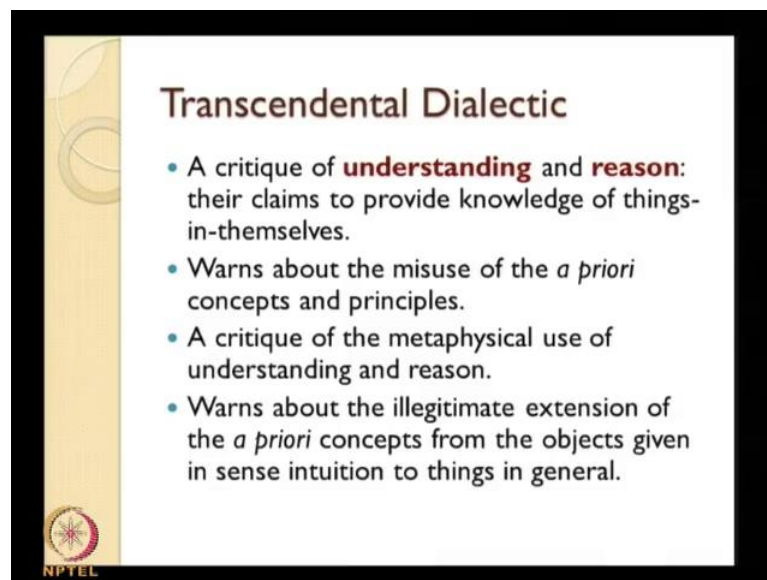
One is the transcendental analytic, the other one is transcendental aesthetic. The first one is actually transcendental aesthetic, second one is transcendental analytic and the third one is transcendental dialectic. In one sense transcendental dialectic, we have already discuss the other two transcendental aesthetic and the transcendental analytic in the

previous lectures. This lecture would rather focus on transcendental dialectic, which would in one sense try to see how these different critical approaches can be brought into one single frame work.

And some of the limitations of his philosophy can also be visible here or rather some of the limitations of philosophical contemplation as such as Kant and we such or can conceived them can be seen when we try to understand transcendental dialectic. So, this is figure which we have explained in the previous lecture. So, I am not going to the details. So, the sensibility part is dwelt with transcendental aesthetic, understanding where we discuss the 12 categories of understanding are where discuss in transcendental analytic.

And now we are going to see reason. So, what Kant would assume is that the human mind or human thinking faculty be divided into two aspects, understanding and reason and reason of course, he keeps at a slightly higher domain. So, we are going to see that in this lecture.

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The slide features a title 'Transcendental Dialectic' in a dark red font. Below the title is a bulleted list of four points. The first point is a critique of 'understanding' and 'reason'. The second point warns about the misuse of 'a priori' concepts. The third point is a critique of the metaphysical use of understanding and reason. The fourth point warns about the illegitimate extension of 'a priori' concepts from objects to things in general. The slide has a yellow vertical bar on the left with a circular logo and the text 'NPTEL' at the bottom.

### Transcendental Dialectic

- A critique of **understanding** and **reason**: their claims to provide knowledge of things-in-themselves.
- Warns about the misuse of the *a priori* concepts and principles.
- A critique of the metaphysical use of understanding and reason.
- Warns about the illegitimate extension of the *a priori* concepts from the objects given in sense intuition to things in general.

And transcendental dialectic in that sense is a critique of understanding and reason both because it tells us about the limitation of understanding, that if you try to apply the categories of understanding to certain domain, then you would ultimately land in to certain troubles. So, that is what transcendental dialectic wants us and also it tries to

understand reason; the capabilities of reason, the possibilities of reason and the roll that the ideas of reason play in the entire philosophical or philosophizing enterprise.

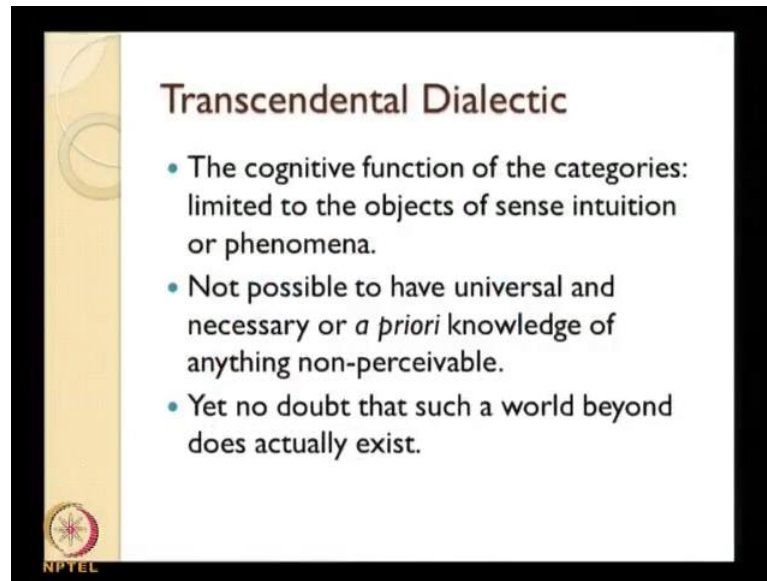
So, the critique of understanding and reason their claims to provide knowledge of things in themselves. So, in the previous lecture I have make this distinction between reality as we see it, as we experience it as which is given to us in our experiences which is known as phenomenal world and there is a noumenal world, there is a reality which is behind it, which underlies that, which cannot be known. So, in that sense we are seen that Kant is an agnostic. Now, this agnosticism is being explicated further with transcendental dialectic.

And he warns about the misuse of the a priori concepts and principles, these concepts these categories of understanding the 12 categories of understanding which we have discussed in the previous lecture have got certain limitation, we have already seen it in the previous lecture itself. So, this lecture would rather explicate further on that aspect that you we are not suppose to apply these categories on noumena on things in themselves.

It is a critique of the metaphysical use of understanding and reason. And it warns about the illegitimate extension of the a priori concept from the objects given in sense institution, tripping in general. So, these a priori concepts, these a priori categories where application has a limitation, so it tells us that so for we are within these limitations they are legitimate; physics for example, natural sciences for example, they actually require in application of these categories in the sensible realities.

So, long as we confine ourselves to that domain it is absolutely legitimate, but once we try to cross it, go beyond that and apply this categories to (Refer Time: 04:55) to reality with a capital R then we would ultimately land in to troubles.

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The slide features a white background with a black border. On the left side, there is a vertical yellow bar with a decorative circular pattern. The title 'Transcendental Dialectic' is centered at the top in a dark font. Below the title, there are three bullet points, each starting with a blue dot. At the bottom left of the slide, there is a small circular logo with a red and white design, and the text 'NPTEL' is written below it.

### Transcendental Dialectic

- The cognitive function of the categories: limited to the objects of sense intuition or phenomena.
- Not possible to have universal and necessary or *a priori* knowledge of anything non-perceivable.
- Yet no doubt that such a world beyond does actually exist.

The cognitive function of the categories are limited to the objects of sense institution or phenomena, beyond that we are not supposed to do apply them. Not possible to have universal and necessary or a priori knowledge of anything non perceivable. So sensibility transcendental aesthetic, understanding transcendental analytic, so these two things combined we will get knowledgeable about the world. But there is no a prior knowledge possible about anything that is non perceivable because perception is important, percept without concepts are blind and concepts without percepts are empty. So, both of these things are necessary for having knowledge about the phenomenal world or a priori knowledge about the world.

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**The Reality: *Noumena***

- Philosophy envisages understanding the ultimate unconditioned reality that lies behind the phenomenal world.
- To frame conceptions of God, freedom, immortality.

The diagram consists of a central triangle with three vertices. At the top-left vertex is the word "SOUL" with the text "unitary and substantial" below it. At the top-right vertex is the word "COSMOS" with the text "infinite world process as a unity" below it. At the bottom vertex is the word "GOD" with the text "totality of existence" below it. Arrows point from SOUL to COSMOS, from COSMOS to GOD, and from GOD to SOUL, forming a clockwise cycle. The entire diagram is enclosed in a red circular border.

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Now, what about noumena? See can would say that noumenon is un nonviable, it is something which lies behind, it is existence is never doubted. You can know you just because we do not experience it we cannot know about anything about it does not mean that it does not exists, it exists without that it is a precondition without that we cannot have knowledge at all. So, the Kant never doubts it existence, philosophy envisages understanding the ultimate unconditioned reality that lies behind the phenomenal world. See Hume also suggest something in this direction that you can never know, anything with certainty about matters of fact.

And these are the two domains according to Hume medals of fact and this relations nothing else knowledge is confined to these two domains and as per as the knowledge about the matters of fact is concerned, there is absolute uncertainty, he rejects causality or these things we have discussed in detail in previous lectures. So, I am not going to the details, but the point here is that there is a tendency and philosophy and metaphysics to know to see to understand what is that which lies behind, that the underline reality that propensities something which we cannot deny it is there.

So, to frame conceptions of God freedom, immortality, all these concepts in one sense are not part of the phenomenal world, they are not part of these world they transcendental concepts, but at the same time there is a tendency philosophy has this tendency to frame conceptions about these concepts, these entities if at all we can call

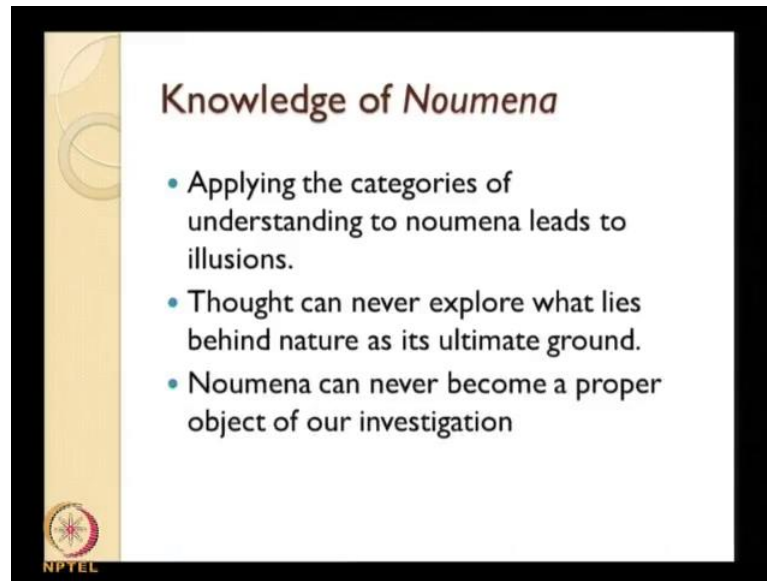
them as an immortal soul, a free soul, a God, a world, a cosmos which includes all these entities in this world.

So, the conception about them apparently metaphysical conception about them, something which the mind cannot resist framing. So, we have the three most fundamental concepts which later Kant would call them as the ideas of reason. Soul the unitary and substantial soul something which is substantial, something which unites everything; the cosmos which is infinite world process as a unity a part from these diverse things, which is transitory we see around; there is a world, there is a cosmos, which unites everything that goes around.

And there is a concept which is the supreme unity of everything. So, God is a totality of existence, everything is converged in God. So, these are some concepts which we have, which is in one sense we can say that the result of our metaphysical propensities, but something which mind human mind cannot avoid and visaging, the tendency cannot be avoided cannot be ignored that is part of human reason.

So, now, Kant talks about them, on the one hand he says that it is not possible to talk about them, in the sense that we can have knowledge about them trying to know them. In the same way we try to know objects in the world that is impossible, that is metaphysics. Trying to frame concepts a priori it concepts about the made impossible. But at the same time it is very important that we have to think about them, we have to assume direct assistance because they have a very important regulative roll to play in our conceptualization, we will see that.

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**Knowledge of *Noumena***

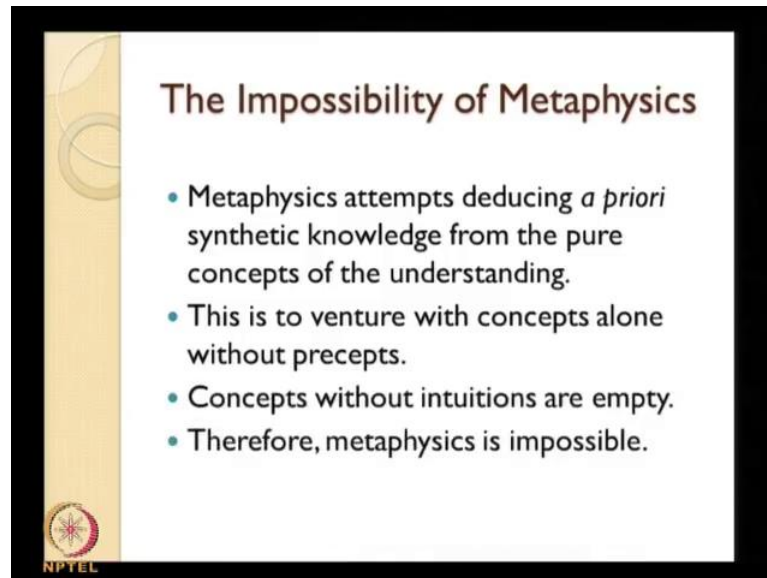
- Applying the categories of understanding to noumena leads to illusions.
- Thought can never explore what lies behind nature as its ultimate ground.
- Noumena can never become a proper object of our investigation

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So, knowledge about noumena is a something where we apply the categories of understanding to noumena leads to illusions. Then we try apply the same category the 12 categories quality, quantity, a modality and relations, to these metaphysical domain say for example God, let us say you know even the christen of existence of God itself. When you try to prove Gods existence how would you try? There are several methods by means of which philosophers have attempted it to prove Gods existence, theology and philosophers. And Kant would ridicule all of them, he would say that all these attempts would ultimately lead to kind of illusions, transcendental illusion he calls them. Because thought can never explore what lies behind nature as it is ultimate ground. It is a ground of what we see.

Human thinking or human thought can explore only what is provided to it through sensations, but what lies behind these sensations, that something which human mind cannot exists. So, whatever you talk about it in whatever way you try to explain it or understand it, is ultimately going to end up in a kind of illusion, you can never know them. Noumena can never become a proper object of or investigation, so in that sense impossibility of metaphysics.

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The slide features a title 'The Impossibility of Metaphysics' in a dark brown font. Below the title is a bulleted list of four points. The first point states that metaphysics attempts to deduce a priori synthetic knowledge from pure concepts of understanding. The second point notes that this is venturing with concepts alone without precepts. The third point states that concepts without intuitions are empty. The fourth point concludes that therefore, metaphysics is impossible. In the bottom left corner, there is a circular logo with a red and white design, and the text 'NPTEL' below it.

### The Impossibility of Metaphysics

- Metaphysics attempts deducing *a priori* synthetic knowledge from the pure concepts of the understanding.
- This is to venture with concepts alone without precepts.
- Concepts without intuitions are empty.
- Therefore, metaphysics is impossible.

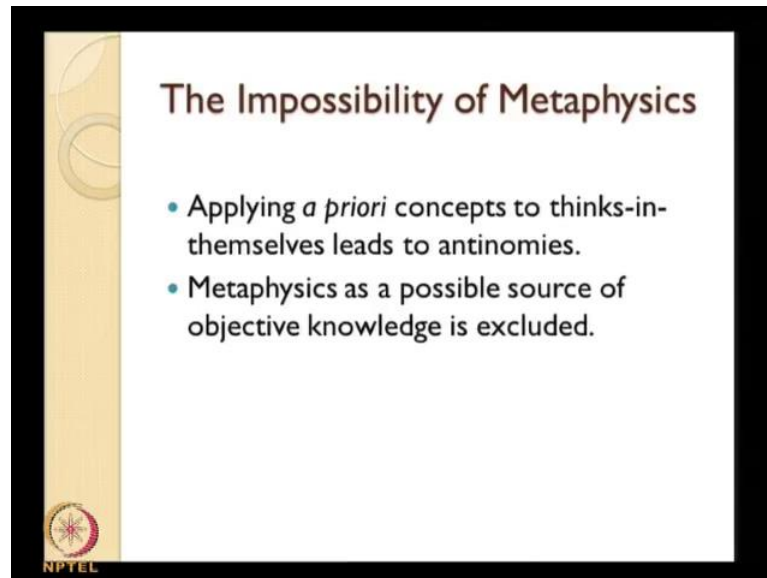
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Metaphysics is impossible as a science; because in science what happens is that in science we try to gain knowledge about or reality which is in front of us, which is given to us in experience. So, we have in Kant's own language, a priori synthetic a priori propositions are possible about the world.

So, only when there are synthetic a priori propositions we can talk about scientific knowledge. Now let us extend this possibility to a domain of reality, to the domain of ultimate reality to the domain of phenomena, there you know if you try to derive or if you try to gain the so called a priori, synthetic a priori knowledge. It leads to illusion it is impossible because there is no precepts. Metaphysics attempts deducing a priori synthetic knowledge from the pure concepts of understanding, this is to venture the concepts alone without precepts and concepts without intuitions are empty therefore metaphysics is impossible.



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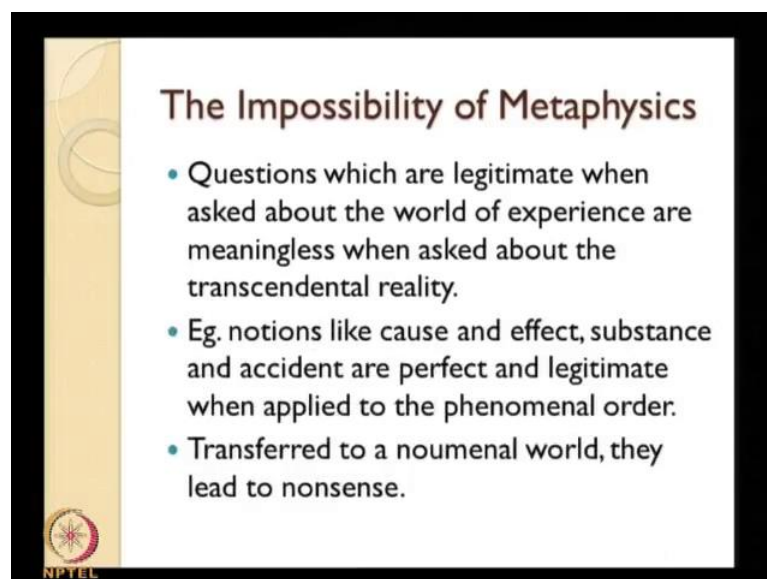
The slide features a title 'The Impossibility of Metaphysics' in a dark brown font. Below the title are two bullet points. The first bullet point states that applying *a priori* concepts to things-in-themselves leads to antinomies. The second bullet point states that metaphysics as a possible source of objective knowledge is excluded. The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

### The Impossibility of Metaphysics

- Applying *a priori* concepts to things-in-themselves leads to antinomies.
- Metaphysics as a possible source of objective knowledge is excluded.

Metaphysics as a science is impossible; in the sense that if you try to derive or if you try to develop metaphysics in the line of physics, where which is constituted of synthetic a priori propositions it is impossible, it is not going to gain it is not going to yield any result, any fruit is at all. Now again applying a priori conceptions to things in themselves leads to antinomies. Metaphysics as a possible source of objective knowledge is completely excluded from conscious scheme of things.

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The slide features a title 'The Impossibility of Metaphysics' in a dark brown font. Below the title are three bullet points. The first bullet point states that questions which are legitimate when asked about the world of experience are meaningless when asked about the transcendental reality. The second bullet point gives an example: 'Eg. notions like cause and effect, substance and accident are perfect and legitimate when applied to the phenomenal order.' The third bullet point states that transferred to a noumenal world, they lead to nonsense. The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

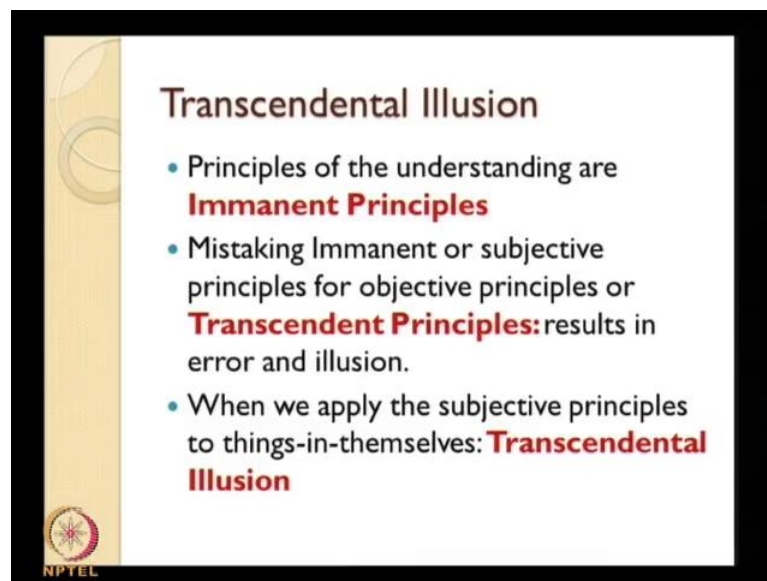
### The Impossibility of Metaphysics

- Questions which are legitimate when asked about the world of experience are meaningless when asked about the transcendental reality.
- Eg. notions like cause and effect, substance and accident are perfect and legitimate when applied to the phenomenal order.
- Transferred to a noumenal world, they lead to nonsense.

And again questions which are legitimate when asked about the world of experience are meaningless, when asked about the transcendental reality for example, let us say causality, a causes b, my clapping causes the sound this is quite legitimate. I can understand it as per as you know I apply these categories of relations, relation of causality to the percale world, but when I try to extend this to other non empirical world, to the world of noumena reality.

God where the God cause this, when I raise such a question it leads to nonsense because I can never understand, I can never prove it I can never be sure about it. Example notions like cause and effects, substance and accident are perfect and legitimate when applied to the phenomenal order. And transferred to the noumenal world, they lead to nonsense. So, it to say that OK, why is that it is not raining, there is doubt it is not raining because God is angry. They lead to a kind of blind believes which have no basis in experience, no bases in scientific theorizing. So, you can never claim them as knowledge, they are just believes they can never be elevated to the states of knowledge.

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**Transcendental Illusion**

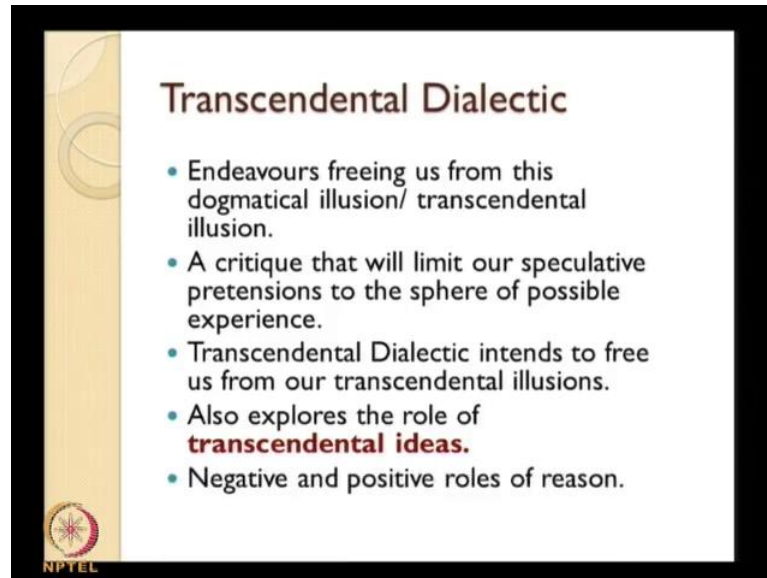
- Principles of the understanding are **Immanent Principles**
- Mistaking Immanent or subjective principles for objective principles or **Transcendent Principles**: results in error and illusion.
- When we apply the subjective principles to things-in-themselves: **Transcendental Illusion**

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Because there is no confluence of or there is no coming together of percepts and concepts in such cases and they are called transcendental illusion. Principles of the understanding are immanent principles, the categories of understanding are immanent cause affect all these things are imminent. And mistaking immanent or subjective they are subjective principles or objective principles or transcendental principles; this will

ultimately result in error and illusion according to Kant when we apply the subjective principles to things in themselves, to reality, to noumenal reality that leads to transcendental illusion.

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The slide features a title 'Transcendental Dialectic' in a dark red font. Below the title is a bulleted list of five points. The first point is 'Endeavours freeing us from this dogmatical illusion/ transcendental illusion.' The second is 'A critique that will limit our speculative pretensions to the sphere of possible experience.' The third is 'Transcendental Dialectic intends to free us from our transcendental illusions.' The fourth is 'Also explores the role of **transcendental ideas.**' The fifth is 'Negative and positive roles of reason.' The slide has a decorative vertical bar on the left with a circular graphic and an NPTEL logo at the bottom left.

### Transcendental Dialectic

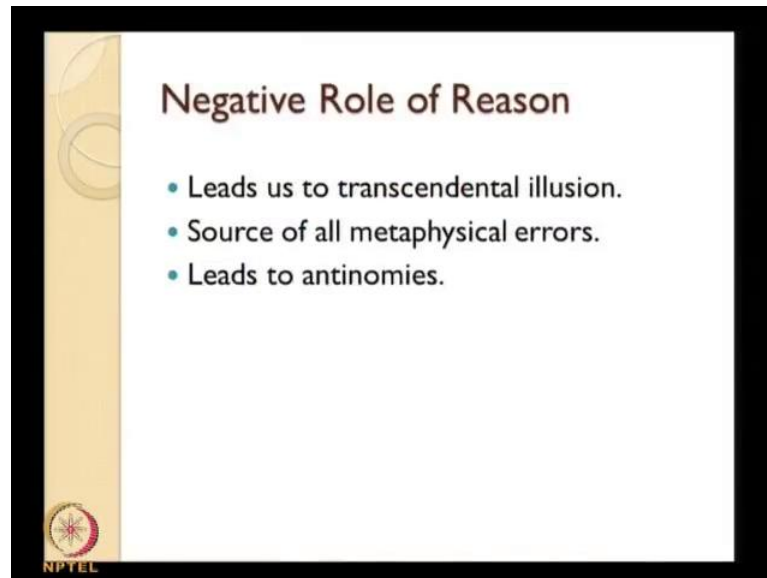
- Endeavours freeing us from this dogmatical illusion/ transcendental illusion.
- A critique that will limit our speculative pretensions to the sphere of possible experience.
- Transcendental Dialectic intends to free us from our transcendental illusions.
- Also explores the role of **transcendental ideas.**
- Negative and positive roles of reason.

And transcendental dialectics wants us against that, it tells us that this is the pass, this is where you know you (Refer Time: 15:02) transcendental illusion, and you have to come out of it. You have to, how do you come out of it? He can come out of it only by knowing the limitations, only by knowing the limits of your understanding.

So, transcendental dialectic endeavours freeing us from this dogmatical illusion or the transcendental illusion by means of a critique; a critique that will limit our speculative pretensions to the sphere of possible experience. He tells us categorically, that you can apply these categories of understanding there a priori categories to this domain not beyond that do not extend it any more beyond this what is in front of you.

So, that is how it tells you and transcendental dialectic intends to free us from our transcendental illusions. It also explores the roles of transcendental ideas. In that sense we can say that there are two roles of reason, there is a negative role as well as a positive role. The negative role is to tell you that these are the limitations and there is this propensity of human mind to go beyond, to conceptualize what is lying beyond that tendency might lead you to troubles. But at the same time the reason can also tell us about transcendental ideas which are inevitable for our theorizing.

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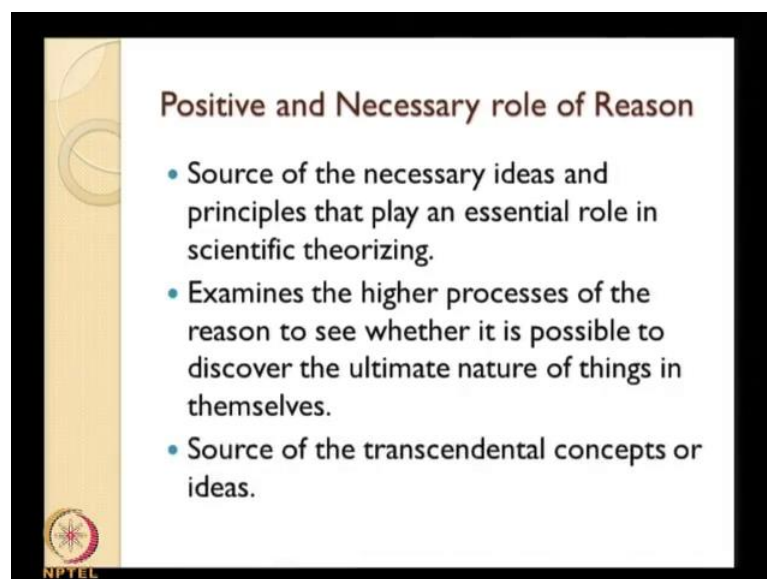


### Negative Role of Reason

- Leads us to transcendental illusion.
- Source of all metaphysical errors.
- Leads to antinomies.

So, transcendental dialectics deals with both, it has a negative and a positive role it assigns to reason. So, let us see what is a negative role of reason, it leads us to transcendental illusion I have already mentioned it and it is a source of all metaphysical errors because we have a tendency to apply these categories to things in themselves. It tend to apply them to all reality that is in front us and then it leads to antinomies I will explain what antinomies is slightly later.

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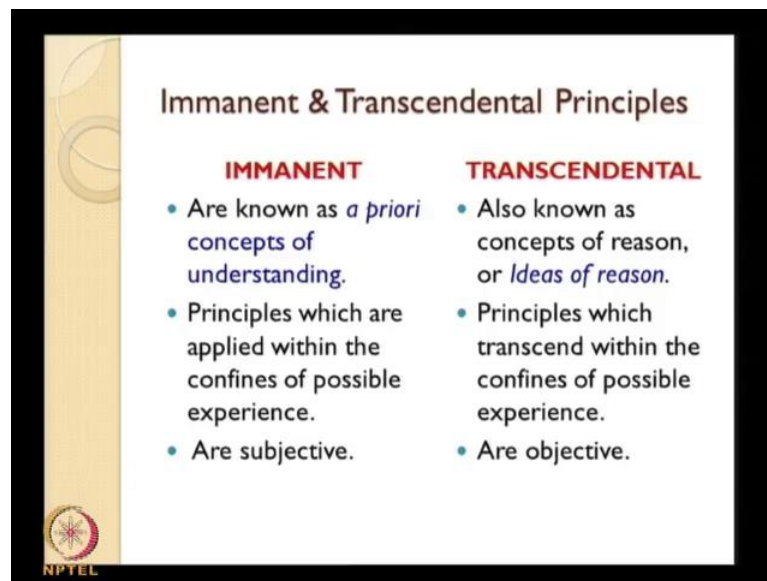
### Positive and Necessary role of Reason

- Source of the necessary ideas and principles that play an essential role in scientific theorizing.
- Examines the higher processes of the reason to see whether it is possible to discover the ultimate nature of things in themselves.
- Source of the transcendental concepts or ideas.

Now the positive role which is a necessary role of reason, this is what this lecture is primarily concerned about; it is the source of the necessary ideas reason is the source of the necessary ideas and principles that play an essential role in scientific theorizing. So, this is what we are trying to see now. It has a positive role, this metaphysical propensity the. So, called metaphysical propensity which has the potential to lead as in to dangers has got a very positive, it actually suggest the possibility of certain ideas, certain transcendental ideas, which are called the ideas of reason they play an essential and a very important role in scientific theorizing.

It examines the higher processes of the reason to see whether it is possible to discover the ultimate nature of things in themselves and it is a source of transcendental concepts or ideas I have just mentioned, you have already seen what are these basic transcendental ideas. The first one is the soul the self, the second on is the world or the cosmos, the third one is God. So, these are the fundamental basic transcendental concepts or ideas.

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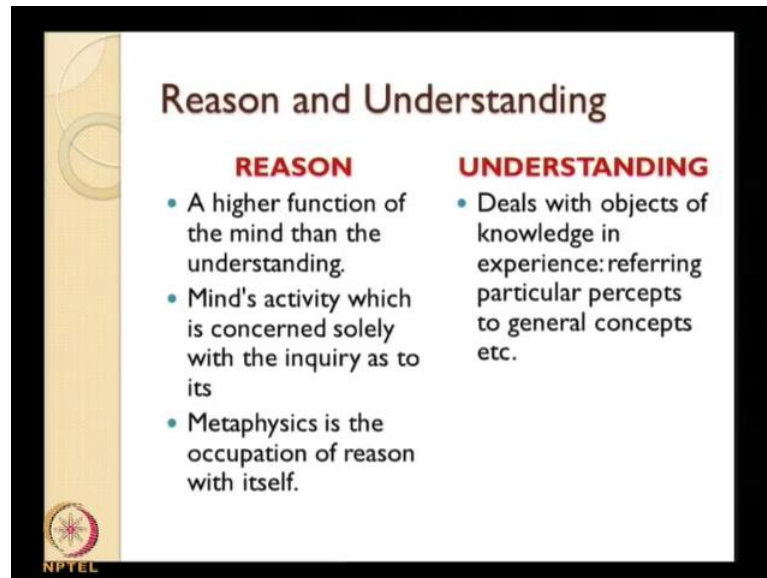
The slide is titled "Immanent & Transcendental Principles" and is divided into two columns. The left column is headed "IMMANENT" and the right column is headed "TRANSCENDENTAL". Each column contains three bullet points. The slide also features a decorative vertical bar on the left with a circular graphic and the NPTEL logo at the bottom left.

IMMANENT	TRANSCENDENTAL
• Are known as <i>a priori</i> concepts of understanding.	• Also known as concepts of reason, or <i>Ideas of reason</i> .
• Principles which are applied within the confines of possible experience.	• Principles which transcend within the confines of possible experience.
• Are subjective.	• Are objective.

Now, when we talk about immanent and transcendental principles, since I have already mentioned about it, the immanent principles are known as a priori concepts of understanding I have already discussed this. They are principles which are applied within the confines of possible experience us and are subjective. On the other hand transcendental principles are known as ideas of reason and the principles which

transcend within the confines of possible experience and they are objective. So, we are going to focus on these objective transcendental ideas of reason.

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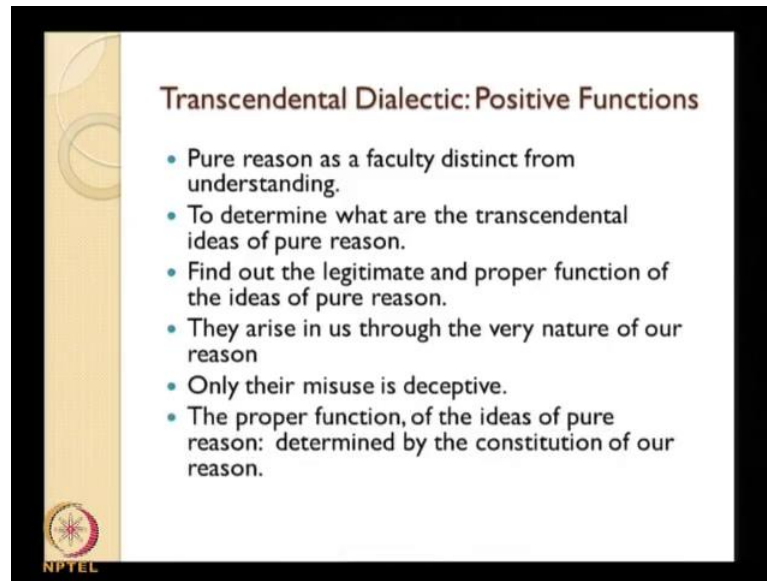
The slide is titled "Reason and Understanding" and is divided into two columns. The left column is headed "REASON" and the right column is headed "UNDERSTANDING". Both headings are in red. The "REASON" column contains three bullet points: "A higher function of the mind than the understanding.", "Mind's activity which is concerned solely with the inquiry as to its", and "Metaphysics is the occupation of reason with itself." The "UNDERSTANDING" column contains one bullet point: "Deals with objects of knowledge in experience: referring particular percepts to general concepts etc." The slide has a decorative yellow and orange background on the left side with a circular pattern. In the bottom left corner, there is a small circular logo with a star and the text "NPTEL" below it.

<b>REASON</b>	<b>UNDERSTANDING</b>
<ul style="list-style-type: none"><li>• A higher function of the mind than the understanding.</li><li>• Mind's activity which is concerned solely with the inquiry as to its</li><li>• Metaphysics is the occupation of reason with itself.</li></ul>	<ul style="list-style-type: none"><li>• Deals with objects of knowledge in experience: referring particular percepts to general concepts etc.</li></ul>

I have already mentioned in the beginning that there is a very which Kant makes a distinction between the reason under understanding.

Reason according to him is a higher function of the mind than of understanding and it is a minds activity which is concerned solely with the inquiry as to it is own operations. And metaphysics is the occupation of reason with itself, in that since metaphysics is the occupation of reason with itself. On the other hand understanding is it deals with objects of knowledge in experience, referring particular percepts to general concepts etcetera this we have already seen the 12 categories of understanding.

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**Transcendental Dialectic: Positive Functions**

- Pure reason as a faculty distinct from understanding.
- To determine what are the transcendental ideas of pure reason.
- Find out the legitimate and proper function of the ideas of pure reason.
- They arise in us through the very nature of our reason
- Only their misuse is deceptive.
- The proper function, of the ideas of pure reason: determined by the constitution of our reason.

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So, we are going to focus more on reason and what reason does and in what sense metaphysics can be re accommodated not as a science, but as a regulative ideal. So, the transcendental dialectics in that since has certain very positive functions, the pure reason as a faculty distinct from understanding as we have already seen, to determine what are the transcendental ideas of pure reason? So, what would say is that reason would analyze itself and tries to understand; what are the transcendental ideas of pure reason on the bases of which it operates.

This is also in attempt to find out the legitimate and proper function of the ideas of pure reason. We have already mention that these ideas the metaphysical ideas, say for example, the idea of a world which encompass all these events which we see around us, it is a metaphysical idea, we cannot talk about such a world in the scientific sense of the term, we can never have a knowledge about it as such an a priori synthetic knowledge about it, because there is no percepts or corresponding to them.

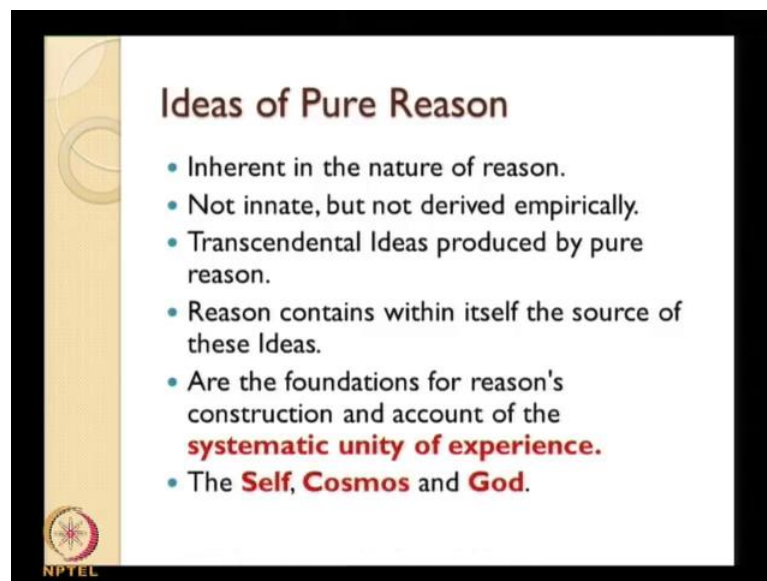
So, but at the same time the concept of world as a whole, cosmos or the concept of self not the empirical self, but transcendental self which is permanently there, we cannot talk about it from the scientific sense of the term see for example, we can never frame synthetic a priori knowledge about the self which is transcendental. Synthetic a priori knowledge is possible only about the empirical self and the empirical self is an entity

which changes from time to time. So, here on the one hand Kant warns us against the extension of these categories to that domain.

But at the same time he says that these ideas of pure reason like self or God or cosmos they have a very important function in human thinking. So, what is the legitimate and proper function of the ideas of pure reason is something which transcendental dialectic would explore, they arise in us through the very nature of our reason. So, he would say that that is pure he says you know reason has to find it out within itself, reason when reason turns itself to itself.

So, he finds these transcendental ideas, only their misuse is deceptive he says that they are there, but when you try to sort of extend the categories to understand them then they are problematic. So, the proper function of the ideas of pure reason are determined by the constitution of our reason transcendental dialectics aims at understanding, analyzing and examining, the constitution of reason itself how do you do that. So, the same method which can apply when we try to understand the process of understanding, the constitution of understanding, what he did was he examined the logical judgments. So, here also he does something very similar to that he refers to the syllogistic process, but before that let us see more about the ideas of a pure reason.

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The slide features a title 'Ideas of Pure Reason' in a dark red font. Below the title is a bulleted list of seven points. The first six points are in black text, and the seventh point is in red text. The slide also includes a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left corner.

### Ideas of Pure Reason

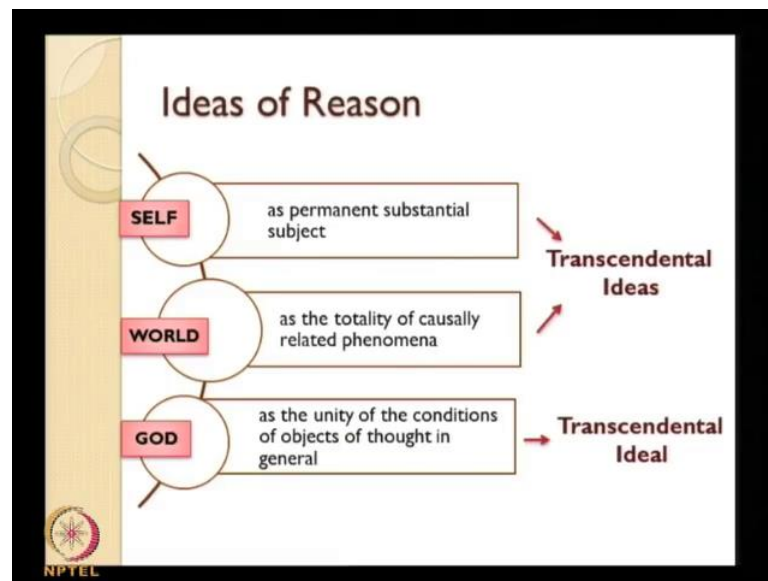
- Inherent in the nature of reason.
- Not innate, but not derived empirically.
- Transcendental Ideas produced by pure reason.
- Reason contains within itself the source of these Ideas.
- Are the foundations for reason's construction and account of the **systematic unity of experience.**
- The **Self, Cosmos** and **God.**

That inherent in the nature of reason not innate, but not derived empirically they are there in reason. Transcendental ideas produce by pure reason; reason contains within



itself the source of these ideas. So, if they are contained within reason they are the foundations for reason's construction and account of the systematic unity of experience, without this systematic unity of experience there is no knowledge possible, there is no understanding possible; there is no conceptualization possible. So, for reason to conceptualize and derive ideas and concepts and knowledge, there should be a systematic unity of experience presupposed and that is possible only with the function of reason which synthetically unites them.

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It is this synthetic function of reason that is reflected in the construction of these transcendental ideas. The ideas are self, cosmos and God I have already explained it. So, this figure would give you an idea about the ideas of reason, self is as permanent substantial subject. Of course, there is no synthetic a priori knowledge possible about it because it is permanent substantial subject, and Hume already demonstrated that it is impossible to have sensations or perceptions above such a permanent substance, we have only a bundle of perceptions according to Hume and that is acceptable for Kant as well to some extent.

But at the same time he says that self as the permanent substantial subject should exist as an idea of pure reason, as a transcendental idea and then the word the cosmos again Hume denied it, for Hume it is nothing, but impressions, there are multiple towards of impressions one after the other and it is the habit of the mind to frame relationships within

one and the other. When I say a causes b, it is my problem it is my mind which is super embossing this causation relationship on these two events of a and b, which appears successively on after another, it is my habit of the mind.

But can would say that there excess such a world as the totality of causally related phenomena; a totality the world as a totality, cosmos that is another transcendental idea. So, these two are the transcendental ideas and many come to the third one God, as the unity of the conditions of objects of thought in general it is a unity. So, it is a transcendental ideal that is a only transcendental ideal, the other two are transcendental ideas, but God in one sense units even these two world and self or united in God. So, that is all in comparing all in uniting concepts. And these ideas of reason are human mind.

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**Ideas of Reason**

- Human mind continually swings back to these ideas of reason.
- Not merely arbitrary, but has some validity: the desire to grasp things as a whole.
- Project an ideal toward which knowledge is directed.

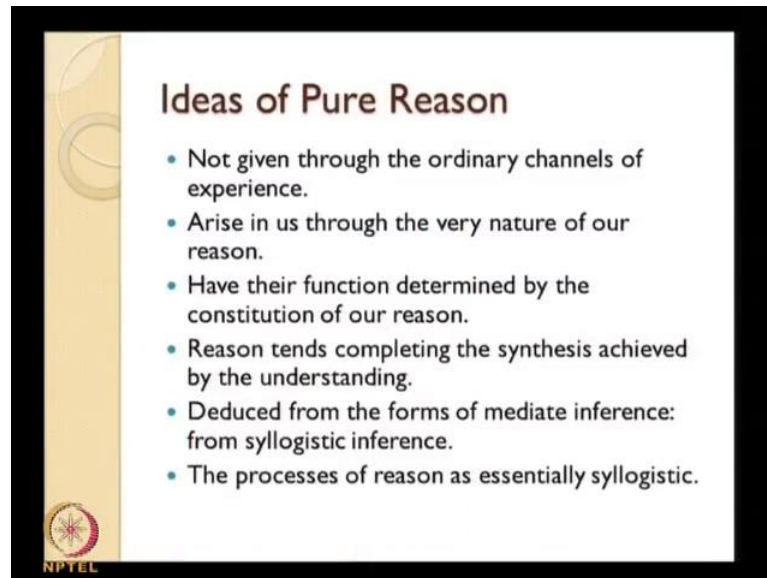
**HOW DO WE JUSTIFY THEM?**

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Human mind as a tendency a go back to that, it continually swings back to these ideas of reason to understand things you know not merely are arbitrary, but have some validity the desire to grasp thing as a whole. So, this is something which is a very important human urge. The urge of reason to grasp things as a whole and project an ideal towards which knowledge is directed, so that is why you have this each of this transcendental idea of pure reason is a uniting force it unit, is the subject unit the concept of self unit is all our experiences in to one point the eye. The word unit is everything all the (Refer Time: 27:05) otherwise (Refer Time: 27:06) inter related, discrete un related phenomena

in to one whole as world and God unit is everything, everything that exists is united in one single concept the concept of God.

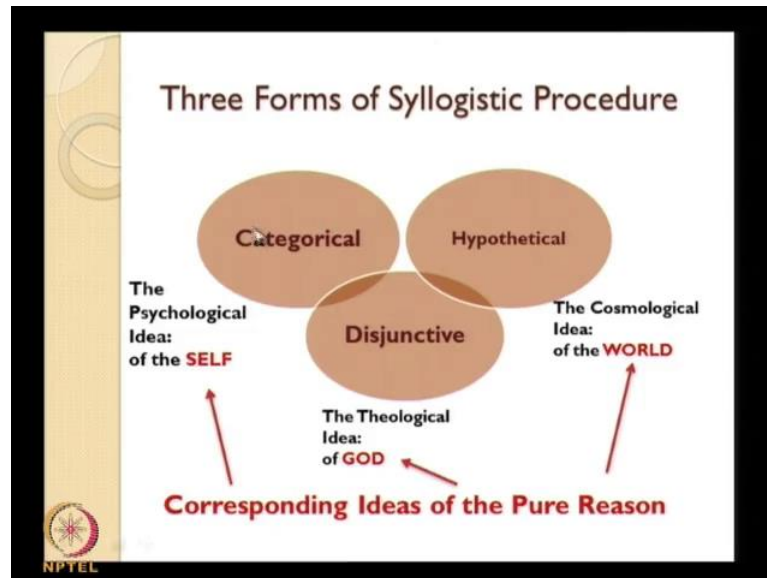
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So, here the ideas of reason project an ideal towards which knowledge is directed, now the question is how do we justify them? The ideas of pure reason are not given through the ordinary channels of experience, it this is being stated without any doubt in the very beginning itself and they arise in us through the very nature of our reason Kant is already pointed out, that reason has this propensity or the very structure of reason itself suggest that there is a tendency to see for unity. Have their function determined by the constitution of our reason, this uniting this architectonic function and reason tends completing the synthesis achieved by the understanding, understanding is already achieved a kind of synthesis, but this synthesis is again in complete, this as to be completed and this can be completed only with more uniting concepts like self, cosmos and God.

Deduce from the forms of mediate inference. So, here again as I pointed out earlier, that Kant turns back to logic where he examines the very structure of syllogistic reasoning or the very nature of syllogistic reasoning, what happens in syllogistic reason.

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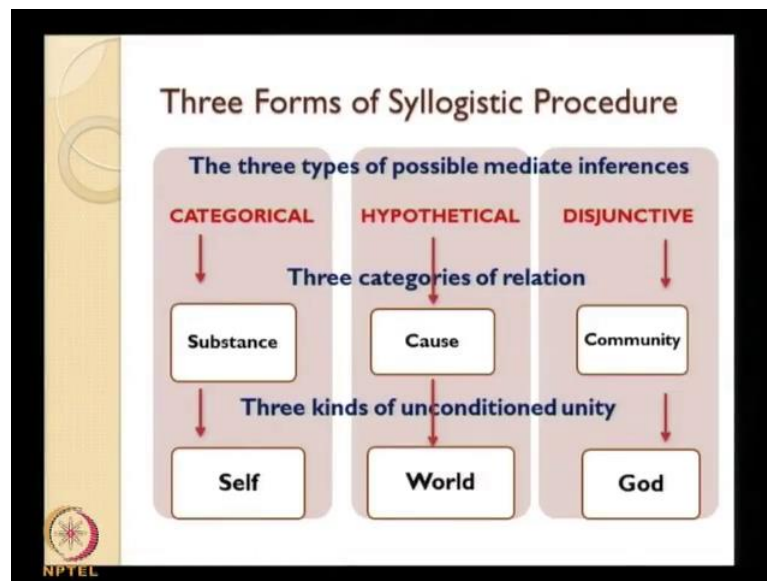
The process of reason as essentially syllogistic, and here what happens is that there are three forms of syllogistic procedure which is given in this diagram. So, the first one is categorical, second one is hypothetical, the third one is disjunctive and corresponding to this categorical you have the psychological idea of self, corresponding to the hypothetical you have the cosmological idea of the world, and corresponding to disjunctive syllogism you have the transcendental idea of God. So, corresponding ideas of the pure reason is given here.

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- The slide, titled "Three Forms of Syllogistic Procedure", contains a bulleted list. The first bullet point states: "Three types of possible **mediate inferences**." The second bullet point states: "Corresponding to the them, three **categories of relation: substance, cause and community or reciprocity**." The third bullet point states: "Corresponding to the three types of inference there are **three kinds of unconditioned unity**, postulated or assumed by the principles of pure reason." The NPTEL logo is visible in the bottom-left corner.


The three forms of syllogistic procedure, the three types of possible mediate inferences which the mind makes which should reason employees in understanding the world or in it is exercises and this corresponding to the three types of possible mediate inferences, categorical, hypothetical and disjunctive, there are three categories of relation: substance which is represented by the self or the soul, cause which is represented by cosmos and community or reciprocity which is represented by God. And corresponding to the three types of inference, there are three types of three kinds of unconditioned unity.

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Self cosmos and God postulated or assumed by the principles of pure reason. So, you have the entire thing represented in this figure. Three forms of syllogistic procedure, the three types of possible mediate inference are categorical hypothetical and disjunctive and three categories of relation that correspond to them substance to categorical, cause to hypothetical, community to disjunctive and again the three kinds of unconditioned unity substance, self, cause world and community God.

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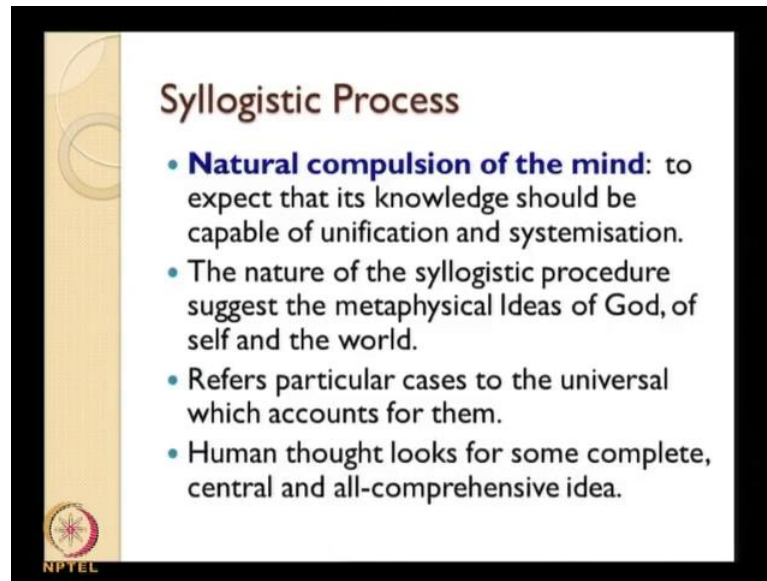
### Ideas of Reason

- To derive the three kinds of unconditioned unity from the three types of syllogistic inference
- Ascending by a chain of **categorical syllogisms**: reason seeks something which is always subject and never predicate: **THE SELF**
- Ascending by a chain of **hypothetical syllogisms**: reason demands an unconditioned unity which is an ultimate presupposition: **THE COSMOS**
- Ascending by a chain of **disjunctive syllogisms**: reason demands an unconditioned unity: **GOD**

Now, again to derive the three kinds of unconditioned unity from the three types of syllogistic inference, ascending by a chain of categorical syllogisms reason seeks something which is always subject and never a predicate that is a self (Refer Time: 31:00) a subject or the self is always a subject it is never a predicted so reason demands that or it seeks to identify such a subject which is never a predicate but always a subject and again ascending by a chain of hypothetical syllogisms, if this then that there is a hypothetical syllogism.

Reason demands an unconditioned unity, in which an ultimate presupposed which is the ultimate presupposition for all these conditional things to happen, all these cause a relationships to function and that is a cosmos and finally ascending by a chain of disjunctive syllogisms. Reason demands an unconditioned unity in the concept of god.

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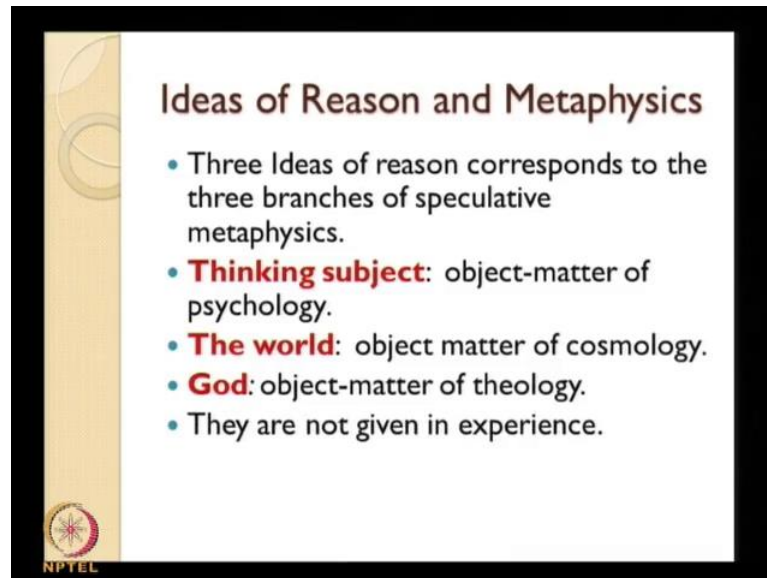
### Syllogistic Process

- **Natural compulsion of the mind:** to expect that its knowledge should be capable of unification and systemisation.
- The nature of the syllogistic procedure suggest the metaphysical Ideas of God, of self and the world.
- Refers particular cases to the universal which accounts for them.
- Human thought looks for some complete, central and all-comprehensive idea.

So, what exactly happens in syllogistic process? Here again we could see that you know Kant talks about the natural propensity of the mind.


I have already pointed out that the there is a compulsion in the mind, there is a natural compulsion of the mind to expect that it is knowledge should be capable of unification and systematization. So, knowledge is possible only when there is systematization only when unification is possible, only when everything is well established and the nature of the syllogistic procedures suggests the metaphysical ideas of God of self and the world. So, these are the unconditioned unity, the principles of unconditioned unity; the ideas of transcendental reason. So, they are presupposed refers particular cases to the universal which accounts for them and human though looks for some complete central and all comprehensive idea. So, this notion of a complete or central and all comprehensive idea actually is part of the natural compulsion of human mind; to look for completion, to look for systematization, to look for unification.

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**Ideas of Reason and Metaphysics**

- Three Ideas of reason corresponds to the three branches of speculative metaphysics.
- **Thinking subject:** object-matter of psychology.
- **The world:** object matter of cosmology.
- **God:** object-matter of theology.
- They are not given in experience.

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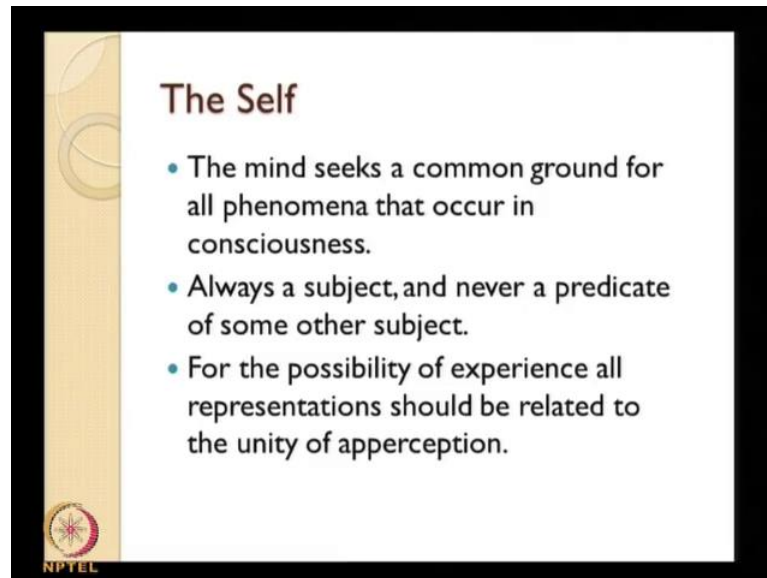
And interestingly we can see that these three ideas of reason which we have already mentioned which is actually nothing, but the result of the human minds propensity or tendency for unification and systematization.

And which can be found out from the examination of the syllogistic process. They corresponding to these three, you have three branches of speculative metaphysics, you have thinking subject which is the object matter of psychology. The world which is the object matter of cosmology and God which is the object matter of theology. And Kant would say that as metaphysics when you approach these three ideas metaphysically, when you try to see them with the expectation of deriving synthetic a priori knowledge about them that would lead to kind of metaphysical transcendental illusions.

They are not given in experience none of them I will given in experience since they are not given in experience there are no corresponding percepts possible, since no percepts possible with concepts alone you are trying to understand them which leads to illusion. Because concepts without percepts are empty they are not phenomena.



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The slide is titled "The Self" and contains three bullet points. The background is white with a black border. On the left side, there is a vertical yellow bar with a circular graphic and the NPTEL logo at the bottom.

### The Self

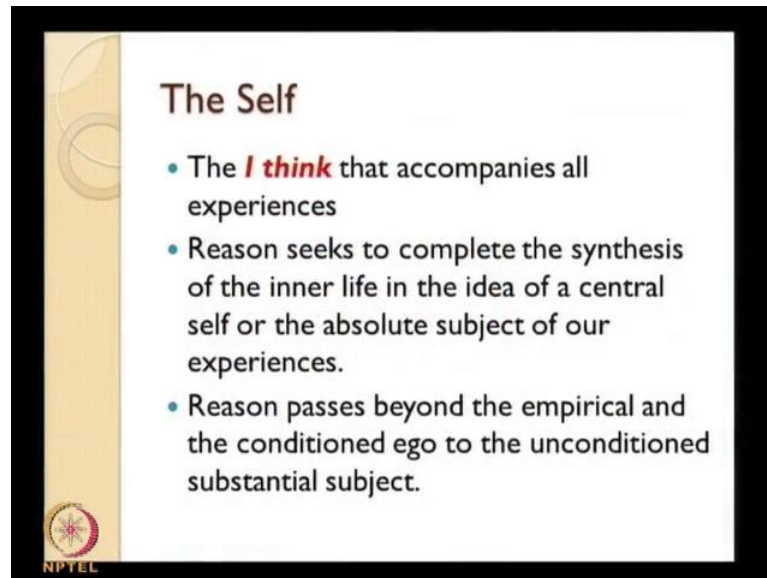
- The mind seeks a common ground for all phenomena that occur in consciousness.
- Always a subject, and never a predicate of some other subject.
- For the possibility of experience all representations should be related to the unity of apperception.

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So, now let us see ideas of reason and their misuses say for example, the self. The self as far as it is conceived the self as a transcendental idea of reason, what is it? It is the mind seeks a common ground for all phenomena that occurs in consciousness.

It is a result of that propensity of the mind, which seeks for a common ground for all the phenomena and that occurs in consciousness. So, everything is referred to one point one focal point that point the I, always a subject and never a predicate of some other subject, I everything is given to that and for the possibility of experience all representations should be related to the unity of a perception. So, everything is united everything is converge to that subject. So, that there is knowledge, systematic knowledge possible that is a concept of self the I think that accompanies all experiences and reason seeks to complete the synthesis of the inner life in the idea of a central self or the absolute subject of our experiences.

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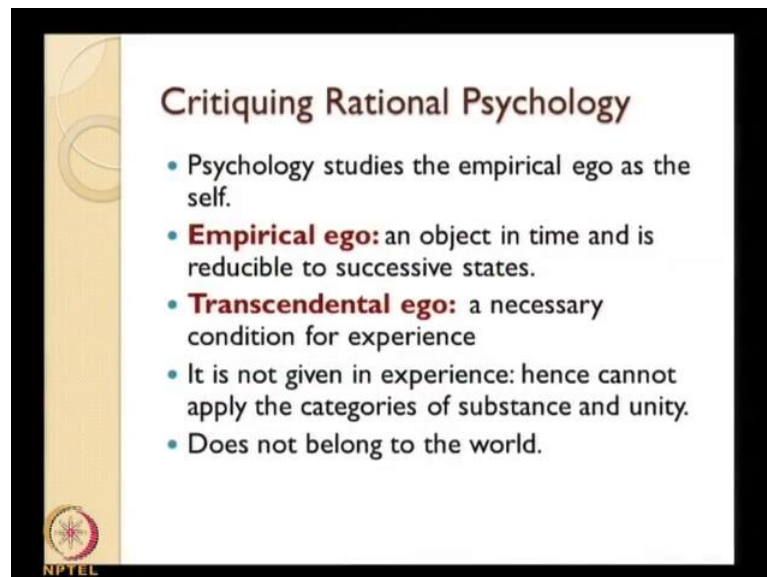
The slide is titled "The Self" and contains three bullet points. The first bullet point states that the *I think* accompanies all experiences. The second bullet point states that Reason seeks to complete the synthesis of the inner life in the idea of a central self or the absolute subject of our experiences. The third bullet point states that Reason passes beyond the empirical and the conditioned ego to the unconditioned substantial subject. The slide features a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

### The Self

- The *I think* that accompanies all experiences
- Reason seeks to complete the synthesis of the inner life in the idea of a central self or the absolute subject of our experiences.
- Reason passes beyond the empirical and the conditioned ego to the unconditioned substantial subject.

So, this is what reason does, it tries to complete the synthesis of the inner life in the idea of a center self, a permanent self and absolute self, which is immortal. And then reason passes beyond the empirical and the conditioned ego to the unconditioned substantial subject which is transcendental.

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The slide is titled "Critiquing Rational Psychology" and contains five bullet points. The first bullet point states that Psychology studies the empirical ego as the self. The second bullet point defines the **Empirical ego** as an object in time and is reducible to successive states. The third bullet point defines the **Transcendental ego** as a necessary condition for experience. The fourth bullet point states that it is not given in experience: hence cannot apply the categories of substance and unity. The fifth bullet point states that it does not belong to the world. The slide features a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

### Critiquing Rational Psychology

- Psychology studies the empirical ego as the self.
- **Empirical ego:** an object in time and is reducible to successive states.
- **Transcendental ego:** a necessary condition for experience
- It is not given in experience: hence cannot apply the categories of substance and unity.
- Does not belong to the world.

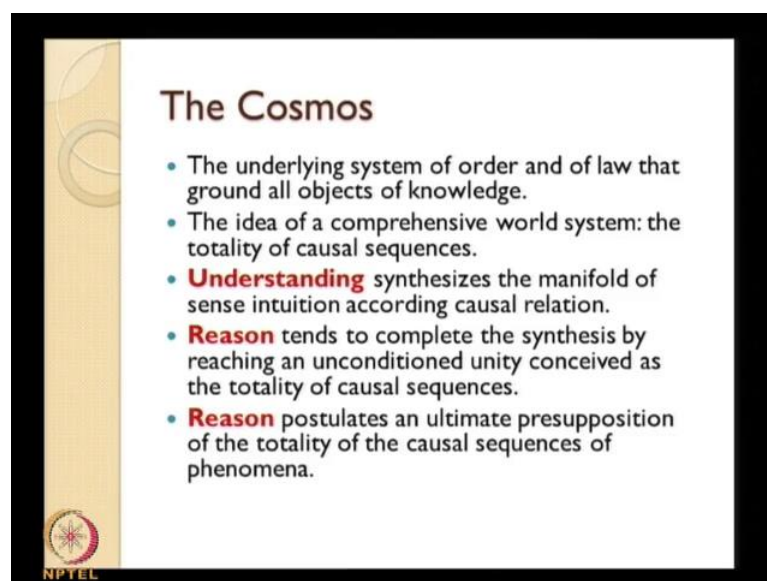
So, from empirical to transcendental, this is what reason does. Now critique in rational psychology what happens is a psychology studies the empirical ego as the self that is what psychology is due. The focus is on empirical self which is in the world, which is

very much part of the world and again empirical ego is an object in time and is reducible to successive states.

The Humean subject is also an empirical subject, here it is an object in time and is reducible to successive states and on the other hand the transcendental ego which is an idea of pure reason is a necessary condition for experience that is the unitary conception. The empirical ego as such never provides when unity because it can be reducible to successive states, what brings these different discreet states in to one single unity that is something which you cannot see, you cannot experience, that is something which needs to be presupposed, something which regulates our examinations that is the transcendental ego. It is not given in experience the transcendental ego can never, what is given in experience is these discrete, unconnected, successive states of consciousness, that is the empirically ego. Transcendental ego is never given in consciousness hence cannot apply the categories of substance and unity to that.

See to conceive of a substantial self is to conceive of a permanent substance, self as a permanent substance you have to conceive it as a unitary substance, but unity is a category. How can you apply the category of unity to something which is transcendental? This is where you know you end up in metaphysics; does not belong to the world. So, in one sense Kantian self or subject is the limit of the world, it is not the part of the world hence cannot be studied scientifically.

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**The Cosmos**

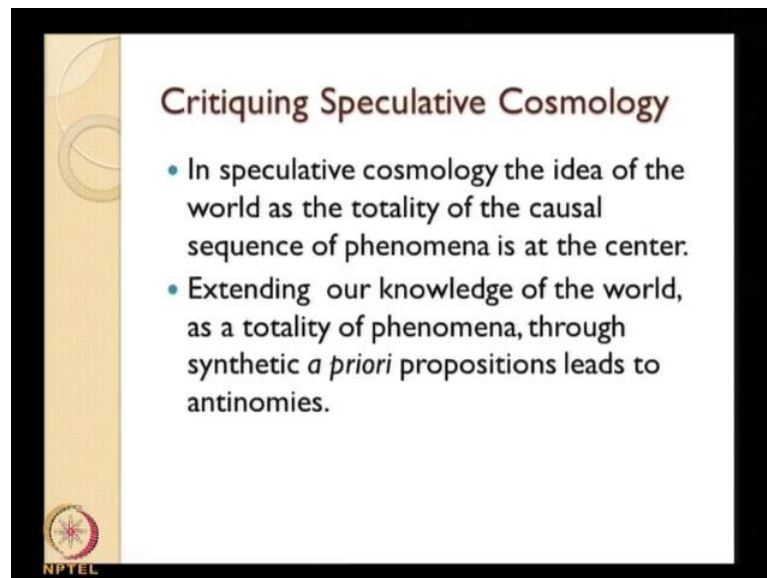
- The underlying system of order and of law that ground all objects of knowledge.
- The idea of a comprehensive world system: the totality of causal sequences.
- **Understanding** synthesizes the manifold of sense intuition according causal relation.
- **Reason** tends to complete the synthesis by reaching an unconditioned unity conceived as the totality of causal sequences.
- **Reason** postulates an ultimate presupposition of the totality of the causal sequences of phenomena.

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Again let us come to the second one the cosmos, the underlying system of order and law that ground all objects of knowledge, everything in this world, any knowledge about this world is possible with this conception, with this presupposition of a cosmos, which provides in underlying unity of entities in this world; the idea of a comprehensive world system, the totality of causal sequences. So, in our empirical experience we do not see this totality, we see only instances of such causal sequences, but a totality of this causal sequences something which is never given to experience but it is presupposed.

Understanding synthesizes the manifold of sense intuition according to causal relation, and reason here again tries to complete it, tends to complete the synthesis by reaching an unconditioned unity conceived as the totality of causal sequences. So, here reason postulates an unlimited ultimate presupposition of the totality of the causal sequences of phenomena, that is the cosmos and ultimate presupposition of the totality of the causal sequences of phenomena, which is never empirically given in experience. But which is postulated by reason, as in necessary precondition to even venture in to knowledge about the phenomenal world.

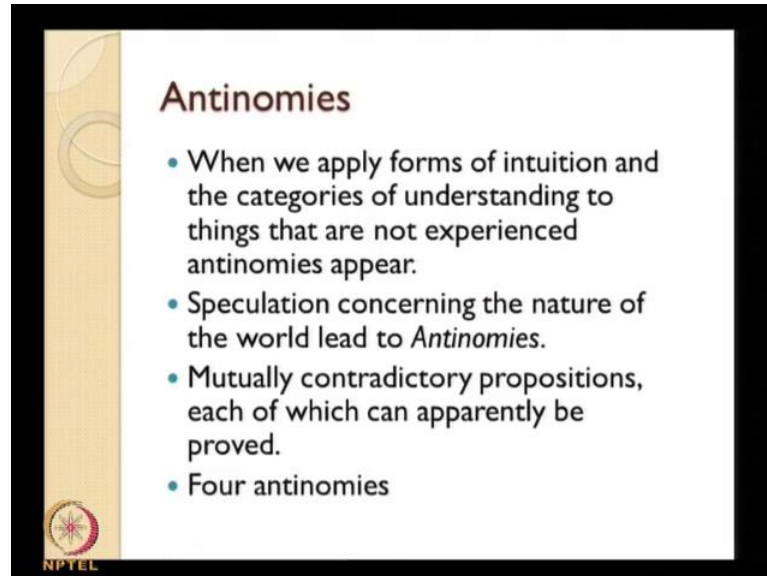
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And now critiquing speculative cosmology, this is the result of our metaphysical propensity. This might lead to kind of metaphysical illusions or transcendental illusions, in speculative cosmology the idea of the world as totality of the causal sequence of

phenomena is at the center, extending our knowledge of the world as a totality of phenomena through synthetic a priori propositions lead to antinomies.

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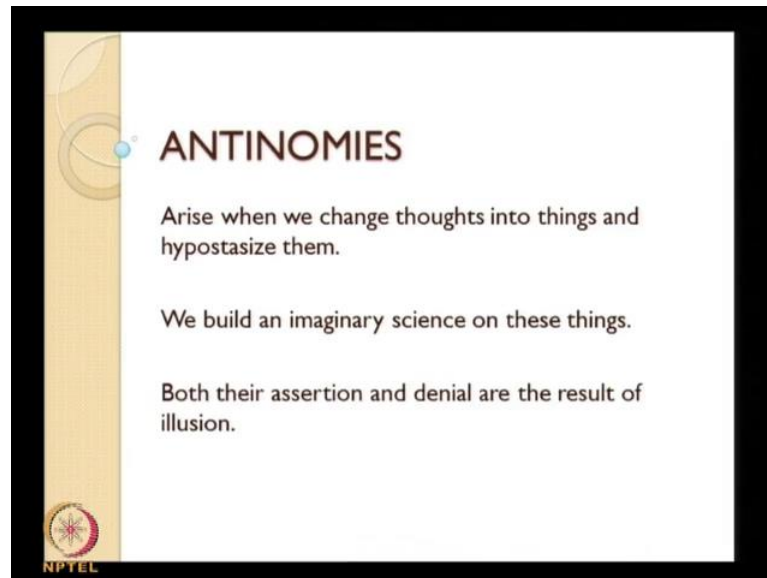


The slide is titled "Antinomies" in a bold, dark red font. It features a list of four bullet points in a dark blue font. The background is white with a light yellow vertical bar on the left side containing a circular graphic. The NPTEL logo is visible in the bottom left corner of the slide.

- When we apply forms of intuition and the categories of understanding to things that are not experienced antinomies appear.
- Speculation concerning the nature of the world lead to *Antinomies*.
- Mutually contradictory propositions, each of which can apparently be proved.
- Four antinomies

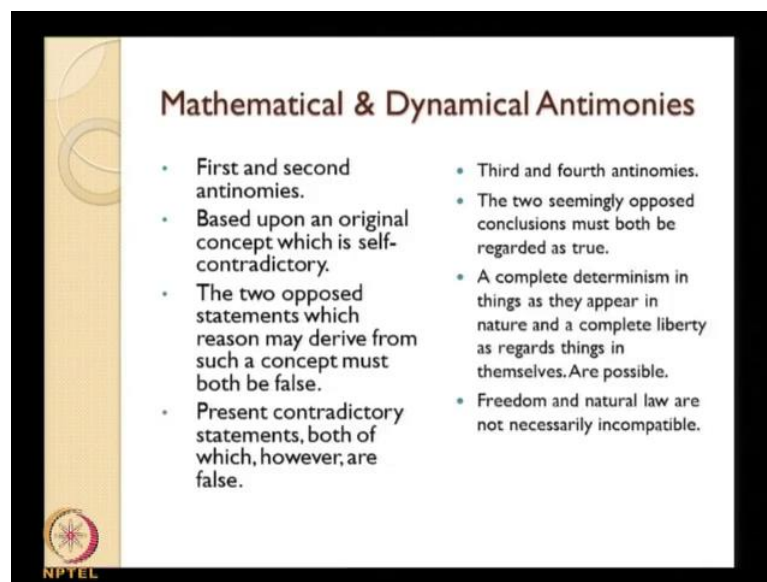
So, here come the antinomies. The famous antinomies of Kant when we apply forms of intuition and the categories of understanding to things that are not experienced, antinomies appear. Speculation concerning the nature of the world lead to antinomies, when you try to understand, when you try to speculate the nature of the world it might ultimately lead to different kinds of antinomies and according to Kant there are four types of antinomies, what is in antinomian? And the antinomy constitutes of a true contradictory prepositions, mutually contradictory prepositions, each of which can apparently be proved. So, that is the problem you have two propositions one would contradict the other, but you can prove both which one is right that is a question.

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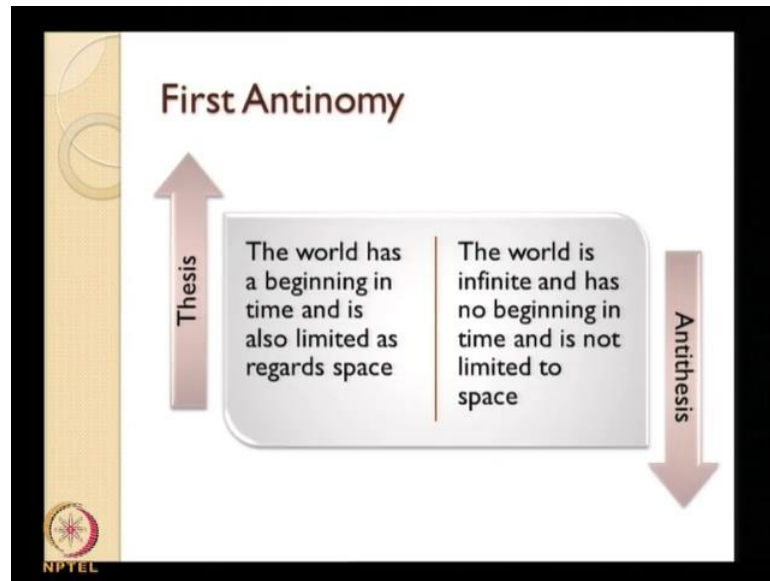
So, there are four antinomies, where they arise when we change thought into things and hypostasize them, we build an imaginary science on these things, both their assertion and denial are the result of illusion.

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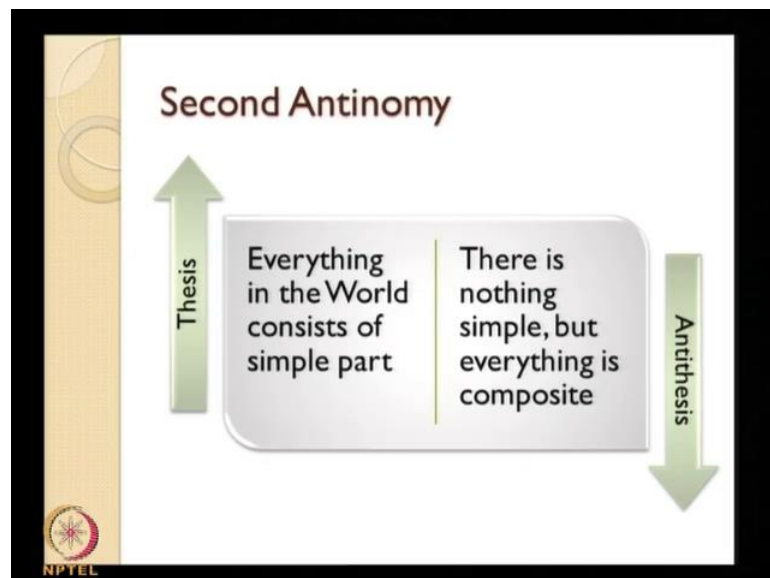
And there are Kant talks about mathematical and dynamical antinomies, I am not going to the details I will directly go the first antinomy.

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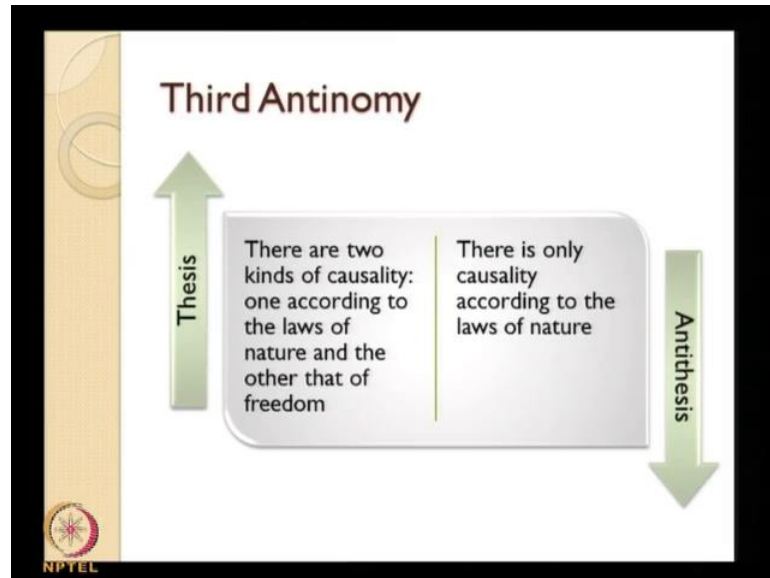
There is a thesis which says that the world has a beginning in time and is also limited as regard space, this is the thesis it is says that the world as a beginning in time and is also limited as regards space. And the antithesis is the world is infinite and has no beginning in time and is not limited to space. Apparently both these statements one would contradict the other, but apparently both of them can be prove or can be disprove, you cannot disprove them. So, both of them apparently looks right.

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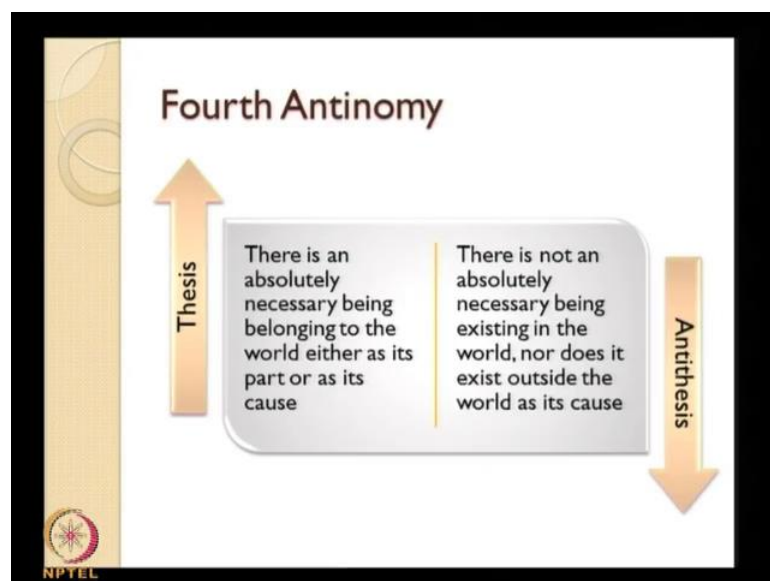
Now, let us go to the second antinomy the thesis everything in the world consists of simple parts, and the antithesis there is nothing simple, but everything is composite it again one contradicts the other, but which one is right that is a question.

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The third one there are two kinds of causality, one according to the laws of nature and the other that a freedom. The antithesis says there is only causality according to the laws of nature again you can neither prove them nor disprove them.

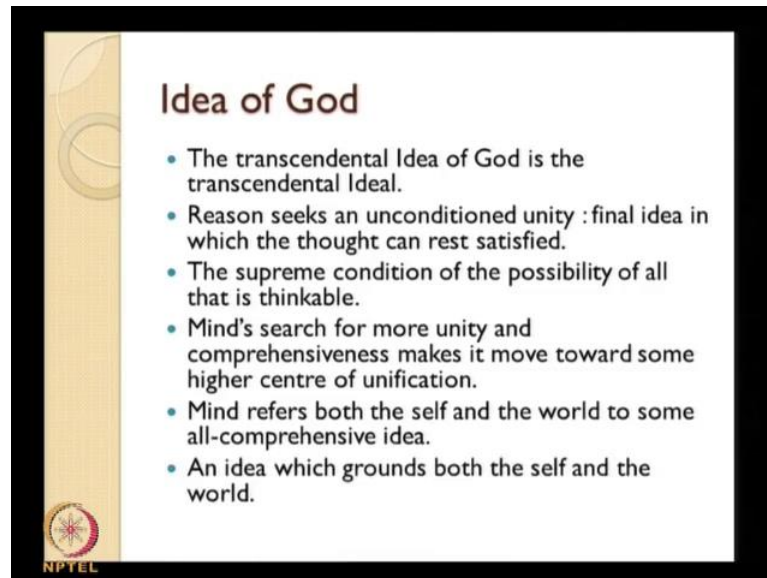
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The fourth one, there is in absolutely necessary being belonging to the world either as it is part or as it is cause. The antithesis, there is not an absolutely necessary being exist in the world nor does it exist outside the world as it is cause. So, which one is right? How do you prove them? How do you disprove them? Apparently both of the one contradicts the other, but you cannot say that one is right the other one is not right.

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### Idea of God

- The transcendental Idea of God is the transcendental Ideal.
- Reason seeks an unconditioned unity : final idea in which the thought can rest satisfied.
- The supreme condition of the possibility of all that is thinkable.
- Mind's search for more unity and comprehensiveness makes it move toward some higher centre of unification.
- Mind refers both the self and the world to some all-comprehensive idea.
- An idea which grounds both the self and the world.

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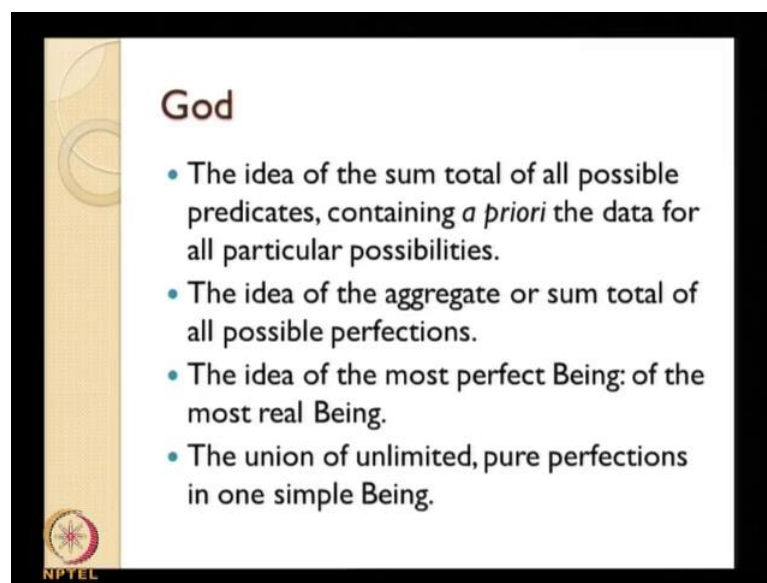
So, in this context this the conceptualization of cosmos, the metaphysical conceptualization of cosmos would ultimately lead to this resolvable, you cannot resolve this problem the antinomies, the problems created by antinomies and now comes the third idea of pure reason, the idea of God, the transcendental idea of God is the transcendental ideal. I have mentioned that the other two ideas are transcendental ideas they are called transcendental ideas, but the idea of God is conceived as a transcendental ideal by Kant, reason seeks to unconditioned unity.

So, in the other two you have you know the self unifies all those appearances in human consciousness. The world unifies the concept of cosmos, the ideas of cosmos are the idea of world unifies, all those causally inter connected phenomena in to one single unity. Now the third concept the idea of God is provides you the notion of a final unity. The final idea in which the thought can rest satisfied; the supreme condition of the possibility of all that is thinkable. So, everything converge as to this fantastic idea of God in Kant's

philosophy, and mind search for more unity and comprehensiveness make it more toward some higher center of unification.

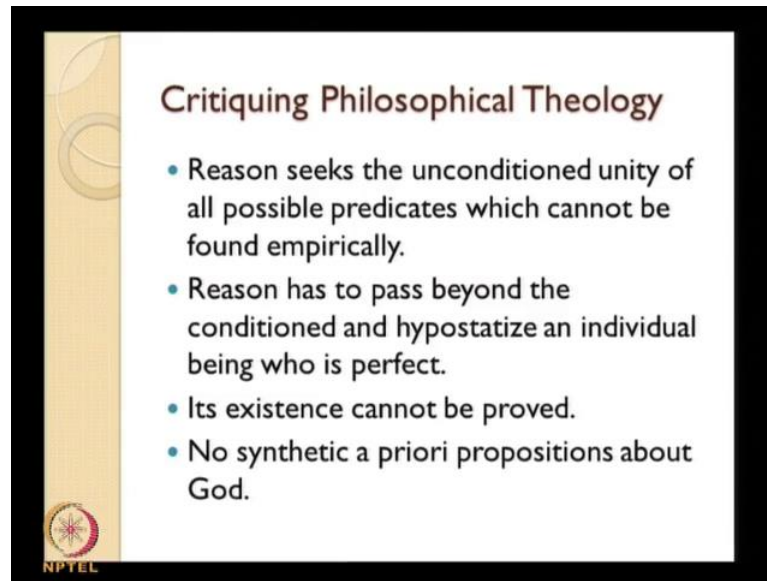
So, more and more it is actually moving towards higher and higher unity from self to world and now to God. Mind refers both the self and the world to some all comprehensive idea. So, even these two concepts are unified with the notion of God, which is the ultimate unitary concept. All an idea which grounds both the self and the world is the idea of God.

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Again, the idea of the sum total of all possible predicates, containing a priori the data for all particular possibilities, so every possibility is contained in it, so it is such an idea such a grand idea which unifies everything. The idea of the aggregate or sum total of all possible perfections, the idea of the most perfect being of the most real being and the union of unlimited pure perfections in one simple being. So, this is again another propensity of the mind, it is propensity to you see things in a unitary fashion synthesizing way.

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The slide features a title 'Critiquing Philosophical Theology' in a dark red font. Below the title are four bullet points, each starting with a blue dot. The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

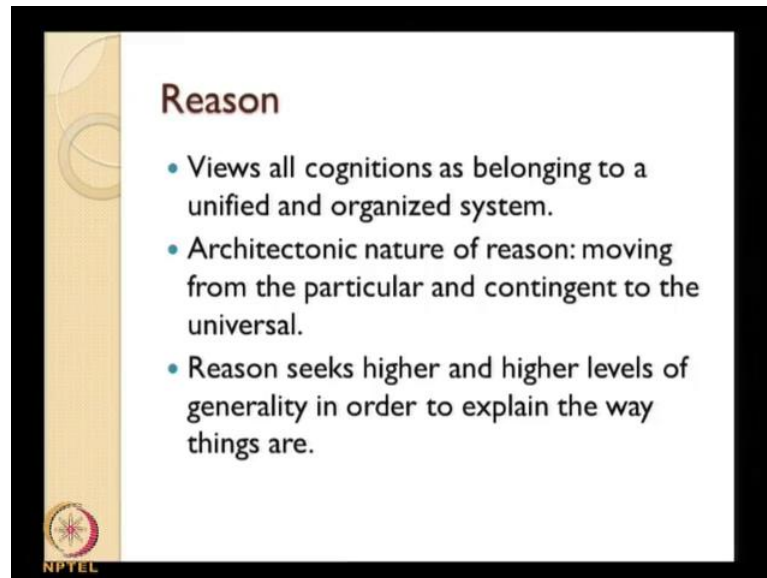
### Critiquing Philosophical Theology

- Reason seeks the unconditioned unity of all possible predicates which cannot be found empirically.
- Reason has to pass beyond the conditioned and hypostatize an individual being who is perfect.
- Its existence cannot be proved.
- No synthetic a priori propositions about God.

And now Kant advances a critiquing of this philosophical theology by saying that reason seeks the unconditioned unity of all possible predicates which cannot be found empirically. So, philosophers and theologians have been attempting to prove the existence of God by advancing several theoretical proves, ontological proves, cosmological proves and Kant ridicules all of them.

Kant would say that the existence of God is not something which can be empirically proved. There cannot be a synthetic a priori proposition possible about Gods existence. After all existence is not a property it is not a predicate for Kant reason has to pass beyond the conditioned and hypostatize an individual being who is perfect. So, that the concept of God is actually the result of this propensity of reason, this requirement, this necessity or this demand of reason to pass beyond the conditioned and hypostatize and individual being who is perfect. It is existence cannot be proved because it is not as subject matter which needs prove; it is a presupposition in that way.

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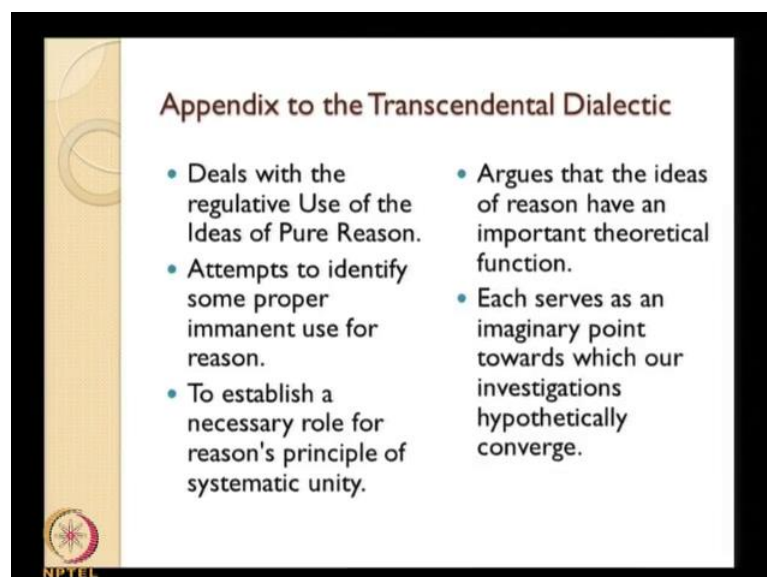
## Reason

- Views all cognitions as belonging to a unified and organized system.
- Architectonic nature of reason: moving from the particular and contingent to the universal.
- Reason seeks higher and higher levels of generality in order to explain the way things are.

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More synthetic a priori proposition about God is possible. So, let us conclude our discussion on this topic, we have started with transcendental dialectic which deals with reason. Reason as such use all cognitions as belonging to a unified and organized system, it is a unified and organized system. Architectonic nature of reason is highlighted moving from the particular and contingent to the universal. So, there is higher and higher unities attained by reason.

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## Appendix to the Transcendental Dialectic

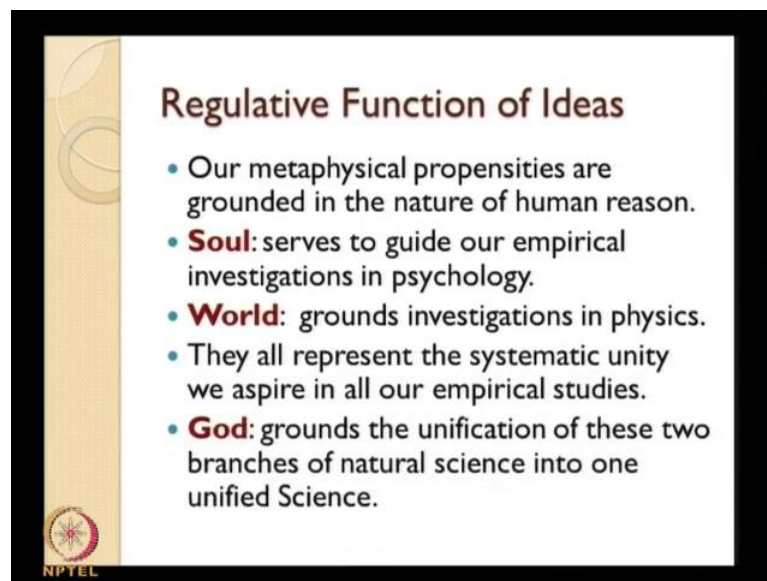
- Deals with the regulative Use of the Ideas of Pure Reason.
- Attempts to identify some proper immanent use for reason.
- To establish a necessary role for reason's principle of systematic unity.
- Argues that the ideas of reason have an important theoretical function.
- Each serves as an imaginary point towards which our investigations hypothetically converge.

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Reason seeks higher and higher levels of generality in order to explain the way things are. And the appendix to the transcendental dialectic suggests that it deals with the regulative use of reason, these ideas these so called transcendental ideas have no cognitive use. If you employ them for cognitive purposes you will end of with Meta physics, which is meaningless and illusory. So, they have no cognitive use they deal with regulative use of the ideas of pure reason, attempts to identify some proper immanent use for reason to establish a necessary role for reasons principle of systematic unity.

So, this is what a transcendental dialectic aims are doing. I repeat to establish a necessary role for reasons principle of systematic unity; it argues that the ideas of reason have an important theoretical function, each serves as an imaginary point toward which our investigations hypothetically converge.

(Refer Slide Time: 48:52)



The slide features a title 'Regulative Function of Ideas' in a dark red font. Below the title is a bulleted list of five points. The first point is a general statement. The second, third, and fifth points are preceded by the words 'Soul', 'World', and 'God' in bold red text, respectively. The fourth point is a general statement. The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

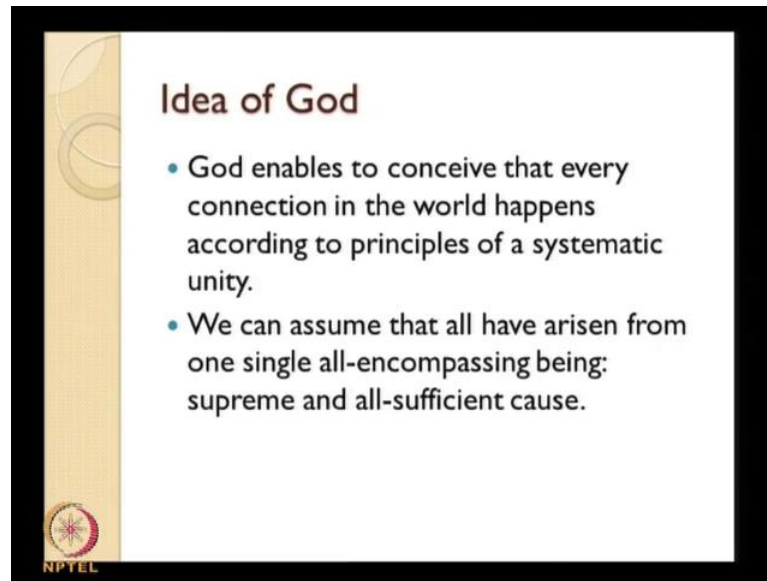
### Regulative Function of Ideas

- Our metaphysical propensities are grounded in the nature of human reason.
- **Soul:** serves to guide our empirical investigations in psychology.
- **World:** grounds investigations in physics.
- They all represent the systematic unity we aspire in all our empirical studies.
- **God:** grounds the unification of these two branches of natural science into one unified Science.

And they have a regulative function, the ideas of transcendental reason on the transcendental ideas of reason have a regulative function or metaphysical propensities are grounded in the nature of human reason as pointed out earlier.

Soul the concept of soul serves to guide our empirical investigations in psychology; everything is pointed to one converging point and transcendental idea of the world or cosmos. Grounds investigations in physics, they all represent the systematic unity we aspire in all our empirical studies and God grounds the unification of these two branches of natural science empirical psychology and physics in to one unified science.

(Refer Slide Time: 49:48)



The slide is titled "Idea of God" and contains two bullet points. The first bullet point states: "God enables to conceive that every connection in the world happens according to principles of a systematic unity." The second bullet point states: "We can assume that all have arisen from one single all-encompassing being; supreme and all-sufficient cause." The slide also features a vertical decorative bar on the left side with a circular logo at the bottom left corner that includes the text "NPTEL".

And the idea of God in that sense I have pointed out is it enables to conceive that every connection in the world happens according to principles of systematic unity. So, that is why it is establish and we can assume that, all have arisen from one single all encompassing being supreme and self cause. So, this is the concept and God also plays a very important role, which we will explore in the next lecture when we discuss Kant's contribution in ethics or his ethical theory.

So, we have discuss very notion of ideas of transcendental reason and also the problems with speculative metaphysics and how speculative metaphysics ultimately lead to transcendental illusions, we will conclude our lecture at this point.

Thank you.