



Immanuel Kant's Transcendental Logic

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Abstract

Philosophical logic not only determines to associate with the principle of logical thinking but also determines the fundamental meaning of the Logos itself, for judgmental thinking activity. This research article is based on the relationship of transcendental logic and the general logic issues in Kant's book 'Critique of Pure Reason'. In his book 'Critique of Pure Reason' he connotes the direct relationship of 'transcendental logic'. Kant thinks that the outcome of transcendental analytics can be substituted with conventional ontology because '*Critique of Pure Reason*' has been considered as 'the preliminary studies'. The intent of this article is to solve the following problems. In what way general logic and transcendental logic are related? What represent the earlier progress? While the transcendental logic has superiority of function based on general logic, because latter derived from the former

Key Words: *Kant, Transcendental Logic, Critique of Pure reason, General Logic*

I . Introduction

This research article is based on the relationship of transcendental logic and the general logic issues in Kant's book 'Critique of Pure Reason'. In his book he regarded general logic as 'completed study' where there is no need of adding anything from the period of Aristotle. If so, what are the principle relationship of transcendental logic and the principles of general logic? The relationship problem of formal logic and transcendental logic is an important issue, because it is the matter of life and death, and also it is very difficult to define the opinion of Kant researchers. There is difference of opinion among Kant's interpreters in defining the problem of relationship between general logic and transcendental logic. It may be reasoned as 'I'. Kant does not explain about both sides. Transcendental logic should not be regarded as another logic but it is parallel and dependent on 'making philosophical basis of logic', and general logic has been regarded as the basic principles of thinking i.e the principle of identity, principle of contradiction and



principle of sufficient reasons to follow necessarily.

Philosophical logic not only determines to associate with the principle of logical thinking but also determines the fundamental meaning of the Logos itself, for judgmental thinking activity. This philosophy of transcendental logic has been re-attempted via 'I'. Up to this day Kant handed down phenomenological methodology to J. G. Fichte and E. Husserl's.

II. Ideals of Kant's transcendental logic

Kant exposed critical mind of modern philosophy in full and as a reason he founded universal characteristics of western modern philosophy for human interest. He shows spontaneous human ability in cognition of an object with Copernican conversion in his book '**Critique of Pure Reason**' i.e. the conversion of interest for the voluntary act of main object. He fulfilled research on recognition ability of reason subjects, which was his main interest. In his '*Critique of Pure Reason*' he does not stop to research mere human abilities but his ultimate question is rooted in the fundamental problem; which started with the history of western philosophy. The subject of transcendental metaphysics found

new clues in the explanation of being thinking.

In this sense, he expected the key secrets of metaphysics which he had until now. Paradoxically he looks into the question of traditional but not metaphysics of irrelevant metaphysics. In his book '*Critique of Pure Reason*' he connotes the direct relationship of 'transcendental logic'. He clearly explains the relevance of metaphysics and logic in an external structure and defines traditional system of logic into transcendental principle and transcendental methodology.

Transcendental principle parts into two transcendental analytics and transcendental apologetics, transcendental analytics divides the concept as,

- (1) The principle of analytics.
- (2) Transcendental principle counteract as conceptual reasoning of judgment. In this case, the following question arises,

Aristotle's formal logic established oneself as typical logic in time. Why this opinion was different towards logic? Second, Kant's transcendental logic handled the relationship of being and thinking, but it cannot be defined as category of logic. The questions below, this paper will be considered as what



is formal logic?

What is transcendental logic?

What is difference between each other?
And what is the relationship to each other?

About general logic the origin of logic has two human recognition ability.

About General logic: Logic has two origin of human recognition ability and Idea of transcendental logic. It consists of four chapters.

I. General logic

Kant explains origin of general logic in different forms. The intention of explaining unique characteristics of logic is named as dichotomy of recognition ability in Kant's distinctive logic. Our recognition occurs from two basic origins from one's mind, origin is an ability (the receptivity of impression) to accept representation. Another origin is an ability (the concept of spontaneity) to realize an object through representation. It gives us an object by the former, and thought to relate it with representation of an object by the latter. Therefore, intuition and concept are the ground of our whole realization.

According to Kant's realization is divided into two kinds. It is exactly the point of intuition and conceptions; if the exact representation and perception given in intuition, and the perception is through conception i.e an intuition means direct representation of individual object and conception. In which indirect representation of number is related with common characteristic. The intuition and perception are objectively aware, it is different from sensational change of subjective perception from this point, it concludes. Kant's perception representation is related with an object. The perception of two such intuition awareness has a different origin of each i.e. intuition and conception emerges as a different form of our mind. If the intuition emerges from passive ability to except a representation from voluntary ability making an object through given representation. Therefore the former means receptivity as the impressions, and the latter voluntary of conception. Kant definitely sectionalizes the different ability of two perceptions, an origin of recognition germinated intuition and other origin made of conception, i.e. he termed recognition ability as accepted representation sensuality, and voluntary ability for the representations of themselves.



According to him one reaches perception of incomplete recognition because 'intuition' and 'concepts' are established by the combination of two elements. The perception without a role of sensuality is empty, except content, and as well as perception without function of intelligence is blind recognition. Sensuality and intelligence cannot substitute each other because they have unique character. Kant perception of sensuality and intelligence functions together. The perception appeared in combination of sensuality and intelligence. Kant defines the fundamental nature of study as logic in different origin as study of rules and general aesthetics.

II. General classification of logic

The specific classification of general logic defines the study of intelligence rules as motion and intelligence. His intention is to depict the meaning of transcendental logic in detail. He classified logic as general and special understanding. The former try to use general understanding with regardless of different object: because intelligence will not appear except the use of general understanding. The special use of logic understands the rules of object. It is emphasized that logic is the study of rules and intelligence, i.e. the two kinds of

intelligence meaning are different from intelligence. It divides the general use of understanding and logic in particular. The former is handled with general rule of logic. The rules and general logic intelligence is called as absolute rules of thought because without these rules it is impossible for the use of intelligent. Therefore, the general use of logic is only interested in intelligence. How intelligence handles an object?

Kant called basic logic as general intelligence. On the other hand, understanding logic is particularly includes rules of thinking logic, but the rule is distinguished from general understanding of logic with the rules, as to think correctly about a certain type of objects. In other words, the use of understanding' the particular 'logic in general handles the rule of thinking, differently. It relates with accidental rule in specific studies, e.g. Science, Math's. It is called as 'organ of study' because it plays a role of tools; which afford as guide to finish specific recognition in specific studies. Kant classified basic logic and organ of study from general and special use of knowledge. The reason for pure law of logic is called the organ it uses only realization of proofreading. However, the logic uses special organ which need accurate recognition, because it premises the



knowledge for organ and object of study. Thus Kant was interest in basic logic and general logic. General logic is also Applied Logic or Pure Logic.

As general logic is handled with rule of understanding its subjective experience of limitation, is called as Applied Logic. General logic is classified as Pure logic and Applied logic. General applied logic is used as a distinction of object, but it has an experiential principles including object. They commonly have a characteristic of 'general logic' but handled rule of intelligence without difference of an object. But it distinguishes each other to give affected empirical conditions. Therefore, Applied Logic imputes perception that makes preconceived notions by the impact sense and amusement of imagination, law of memories and force of habit. Applied Logic has 'empirical principles' because it needs experience exactly know in certain cases about getting intelligence from psychology. Pure logic is made up of priori principles excluded from empirical conditions. Since pure logic becomes a canon that validate how to use intelligence and reason.

Applied Logic cannot be 'organ of specific study' because it is the 'characteristic of general logic' with a

difference of an object. Applied Logic cannot be 'organ of specific study' because it is with 'characteristic of general logic' with a difference of an object. Furthermore, it cannot be 'a canon of understanding in general' as right of pure logic. He called Applied Logic' as a cathartic of the common understanding'. 'The pure logic' that handles born principles becomes canon of understanding and reason. However, it only deals with form that uses understanding and reason having nothing to do with contents. Applied Logic has empirical principle uses of general understanding. It is cleansers of common sense that it is not general canon and organ of specific study. Therefore, Pure logic can define as it explicate to distinguish essential characteristic. General logic should be distinguished as a part of pure reason from Applied Logic. Pure logic needs to develop principle theory of understanding in scientific research.

It as the following two rules.

(1) The study of general logic should be handled as pure formality of thinking without difference of object and understanding the whole content of perception.

(2) The study of pure logic has no empirical principles.



This logic does not have any relationship with psychology because it is not influenced from canon of understanding.

Pure logic is not only an established theory but also 'a-priori' logic. The study of pure reason in general logic is universal and pure. Generally the characteristic distinguishes general logic from other logic. General logic is universal because it handles the rule of inevitable thinking that rightly teaches about the constant object that is different from special intelligence logic. I.e. the rules of inevitable thinking do function as the form of universal thinking. In whole thinking irrelevant difference of content on specific target; because it is not the dependent object of thinking which is related with our idea. The standard that disunites applied logic from general logic is the universal principle of 'thinking is purity'. The purity means, independence from the whole empirical conditions of thinking. The pure logic is without the whole psychological conditions of impact in intellectual use, which is handled by the 'a-priori' principles that is in charge of intelligence canon. Therefore, Kant argues that the pure logic is only the science of true meaning.

III. General logic and transcendental logic

i. History of transcendental logic

Formal logic and transcendental logic was difference in there viewpoint. H. Paton argues that transcendental logic is based formal logic. Neo-Kantianism as classified by Marburg school, represented by H. Cohen, N. Hartmann, E. Cassirer, and Southwest School represented by W. Windelband, Rickert, Lask, etc. According to them, analytics of Kant's transcendental logic was epistemology or science methodology in cornerstone of Newtonian physics. H. Cohen in Marburg school develops 'logic of pure knowledge' 'starting from pure reason' except emotional intuition. He discards Kant's distinction of intuition concept, and takes monism of fundamental thinking. Besides his the stance principle of apperception is more than kant's ideal transcendental logic. D. Henrich raised controversy against 'the density debate of kant' for apres-guerre Second World War. But K. Reich interprets the basis of transcendental logic from a principle of apperception. However, D. Henrich's problem of interpretation is on focus deductive theory. Therefore, he cannot contribute research on Kant's abandoned systematic attempt that drew formal logic from Self-conscioussess. R. Brandt



indicated that it is more productive and complete. K. Reich sought a method for long time, rather than which followed by Henrich's Kant interpretation. K. Reich's interpretive point is informative, which is based on the transcendental self proves integrated function as formal logic. It is based on a comprehensive divine principle i.e. if we go through these points of interpretation, we can establish and gain self-made truths. Therefore, core of 'Kopernikanische Wendung' emerges as 'what makes for oneself, and able to exchange truth.

ii. Relationship of general logic and transcendental logic

It is analytical and overall unified

Only the general logic handles the logical form except a relationship to the object, i.e. formal logic seeks the method of thinking in representation to be given but not impeach source of representation, whether it is fiction or truth from where it originated. According to Kant, it should be researched in metaphysical that it is experiential, arbitrary or intellectual source related to concepts with matter. Kant attended these tasks through, transcendental reflection in transcendental logic in 'Critique of Pure Reason'. In the same

context, Kant thinks that the outcome of transcendental analytics can be substituted with conventional ontology because 'Critique of Pure Reason' has been considered as 'the preliminary studies'.ⁱ Therefore, Kant's transcendental logic is closely related to ontology because it's not an empty thinking but a substantial thinking. The formal logic handles the marks that subsumed section, which is representation of analyzed concepts. Even if the concept is not considered, it defines the way an object marks and also compares with formal marks. Apart from this it defines the logical relationship that contains a subordinate concept under a super ordinate concept. Transcendental logic not only makes a logical form excepted relationship of contents and objects of perception but also makes a potential of Synthetisches Urteil in relationship of contents and objects. Therefore, an activity of intelligence that transcendental reflection observes is the activity that leads to a concept for an object combined with diversity of intuition.ⁱⁱ Kant calls our activities of consciousness as consistent identity of apperception or original overall identity of apperception.ⁱⁱⁱ Therefore, our whole real perception (Synthetisches Urteil) for an object is based on comprehensive unified action of consciousness because all highest



principles are as 'all object is subordinate relationship is inevitably conditions in available experience'.

iii. Critical mind of transcendental logic

Kant divided system of 'Critique of Pure Reason' as follows; Transcendental Doctrine of elements that deal with the elements of the recognition (intuition, concept, ideology), Transcendental Methodology that deals with training of thinking (canon, history, architecture), Transcendental aesthetics, and Transcendental Logic. The structure of Kant's 'Critique of Pure Reason' generally coincides with the structure of Aristotle's general logic; Analytics, apologetics, location theory and methodology, etc. Since Aristotle, logical inference of syllogism importantly handles formality of form but Kant in apologetics only handles error inferences in traditional metaphysics. Formal logic handle reasoning form of thinking, e.g. all R is Q, and Q is P, therefore. P is R. some concept are subset of objects can substitute into P, R, Q because these are variables, but the contents cannot know how the concepts are related with each other.^{iv} The formal logic can have a certainty within a limited scope if thinking of intelligence is achieved within a

relationship of oneself. But it can only be played abstract symbols except the actual contents perception or relationship with the objects. Therefore, Kant already as a critical mind about metaphysics of rationalism at that time as well as established transcendental logic as method of ontology to overcome the limit Aristotle's formal logic. i.e. perhaps he may be feeling necessity of 'Transcendental Logic' as a practical logic that does not ignore all the contents of the recognition.

iv. Analytical mark and synthetically mark

Analytical unity of consciousness is associated with general concepts. If we think red in general, it can represent for example; red roses, red apple, etc. Kant in his logic lecture indicates that logician of Leibniz-Wolffian school try to clearly make the concepts through analysis of concept by enumerating analytic marks. However, he criticizes that it won't suggest the transparency related marks, only it reveals analytic transparency in already given concept as well. Because, this type of clarity is not only through analysis but also through synthesize of marks that are based by synthesize of imagination. Therefore, 'overall unification' which makes a non-



ambiguous concept and 'analytical', clearly make an already given concept distinguished by essentially.

Therefore, it distinguishes that 'overall unification' which makes a non-ambiguous concept and 'analytical' clearly make a given concept by essentially. "Within synthesize belong to comprehensibility of an object, but within analysis belong to comprehensibility of concept." Therefore, in order to clarify the concept of the analysis should be the premise as itself concepts to realizations. The mark got by analysis is called as 'analytical mark', and what really realized through it is called as 'synthetically mark'. Namely, the mark that can understand quality of a special object is 'synthetically mark'. The analytical marks of the general concept are derived from synthetically marks that established in the beginning by the perception of specific object. Thus it enabled the recognition of the objects before any analytical procedures in activities of a comprehensive fundamental unification of apperception that is mediates a comprehensive action; grasp, recycling, recognition, etc. 'The rules of thought activity lead going from various comprehensive to unification of apperception ', and 'The pure concepts of

comprehensive in oneself, including priori reason', is the category,^v i.e. intelligence can think of the object of intuition by a pure concept.^{vi} 'The use of all concepts appears as the form of judgment.'

v. Judgment and objects

Kant general logic was in a position of transcendental logic related to formal concepts; it makes essentially the structure of the judgment based on subject and predicate concept. Kant has identified activity of consciousness united by a variety of imaginations from a different angle, transcendental logic that impeached formation process of first realization as well as revealed complaints about the general logic, which only handles judgment including relationship by analysis of concepts. General formal logic contemplates relation of subject and object in judgment including relationship of special and universal. However, intention of Aristotle in formal logic understands of individual substance. Kant identifies the basis of judgment function, intermediation of transcendental functions imagination, various combinations of intuition-related subject and object before all analysis and division.^{vii}



He argued as 'nothing except consistent identity of my consciousness' in combination of multiplex given.^{viii} Transcendental unification of apperception activity is objectively unification, when it is combined as various concepts given in intuition. The category of active form is not only thinking form but also the principal objective of regulation with concepts of objective^{ix} i.e the concept of general object shown in logical function for object in judgment of intuition. If lay down the concept of object under the category, the intuition of an object in experience is always to be shown subject, it is regulated through categories of substance what never consider as a predicate.^x Even if the logical use of knowledge to be related intuition is concluded in free judgement as two concepts of 'objects' and 'separability', both relations return back as being reflected on analytical unification. Because the formal logic that handled including logical relationships of concepts in non-contradictory thinking is not contradictory; so exchange position of subject-object such as 'all objects are separability' and 'some separability are object'.

vi. Synthetically unification of category and apperception

The category of our conscious activities,^{xi} which fulfill regularly the realistische appreciation of an object. We might not cognize what should premise to recognize general object of an objective.^{xii} Transcendental subjectivity cannot independently understand without such thinking acts because it is known by thinking acts of the predicate.^{xiii} If we have to judge about subjects^{xiv} we should always use representation like 'I'. Subjects category cannot recognize through its thinking, because the subjects should be explained by pure self-consciousness becomes prerequisites.^{xv} What cannot be specified, as well as that we can establish ourselves through it? Differently acted R. Descartes's '**being**' in substantive thing that cannot define concept about me in empty presentation, rather it is only a consciousness to accompany whole concepts as well.^{xvi} Similarly, E. Husserl in phenomenological reflection specifies ego that which will not reflect on coming out of anonymous ego. Additionally, L. Wittgenstein says such as philosophical ego is not only phenomenal human being but also the human mind to handle psychology. Different expression in a judgment is united in different presentation with intuition; this function is called as 'pure intelligence concept' to general expression.^{xvii}



IV. Conclusion

The intent of this article is to solve the following problems. In what way general logic and transcendental logic are related? What represent the earlier progress? While the transcendental logic has superiority of function based on general logic, because latter derived from the former. The principle of identity based on the basic principle of formal logic which can be understood as the function of 'analytical unification' derived from a principle of 'synthetically unification' of apperception in basic principle of transcendental logic. Synthetically unification principle of apperception can be called as the highest peak of transcendental philosophy; the use of all logic and intelligence are colligated.^{xviii} Therefore, the concepts that are considered as same kind except content difference in general logic include different content perception of fundamentally which influence on object of unique perception. And 'the analytical marks' obtained by analysis of concept derived from 'the synthetically marks' established by a combination of imagination in fundamentally intuitive content. If proposition of 'all analyses are premise' foundation of transcendental logic, it should

be derived from the latter to the former because analytical unification function as apperception to make possibility. In the principle of synthetisches urteil analytical judgment is premise unification function of apperception.

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ⁱ Kant, I, *Critique of Pure Reason*, penguin Books, p. 76, (Ibid., p. 878.), (Ibid., p. 303.).

ⁱⁱ Ibid., p. 104.

ⁱⁱⁱ (Ibid., p. 133.), (Ibid., p. 132.).

^{iv} Ibid., p. 78.

^v Ibid., p. 145.

^{vi} Ibid., p. 81.

^{vii} Ibid., p. 123.

^{viii} Ibid., p. 135.

^{ix} Ibid., p. 139.

^x Ibid., p. 128.

^{xi} Unify activities that apperception conceptually is active as mediate relation imagination of multiplex emotions of institutions.

^{xii} Ibid., p. 402.

^{xiii} Ibid., p. 403.

^{xiv} Ibid., p. 404.

^{xv} Ibid., p. 422.

^{xvi} Ibid., p. 404.

^{xvii} Ibid., p. 105.