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Edited by Paul Guyer

Excerpt

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*First Introduction*  
*to the*  
*Critique of the Power of Judgment*

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# Introduction

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## I. On philosophy as a system.

If philosophy is the **system** of rational cognition<sup>a</sup> through concepts, it is thereby already sufficiently distinguished from a critique of pure reason, which, although it contains a philosophical investigation of the possibility of such cognition, does not belong to such a system as a part, but rather outlines and examines the very idea of it in the first place.

The division of the system can at first only be that into its formal and material parts, of which the first (the logic) concerns merely the form of thinking in a system of rules, while the second (the real<sup>b</sup> part) systematically takes under consideration the objects which are thought about, insofar as a rational cognition of them from concepts is possible.

Now this real system of philosophy itself, given the original distinction of its objects and the essential difference, resting on them, of the principles of a science that contains them, cannot be divided except into **theoretical** and **practical** philosophy; thus, the one part must be the philosophy of nature, the other that of morals,<sup>c</sup> the first of which is also empirical, the second of which, however (since freedom absolutely cannot be an object of experience), can never contain anything other than pure principles *a priori*.

However, there is a great misunderstanding, which is even quite disadvantageous to the way in which the science is handled, about what should be held to be **practical** in a sense<sup>d</sup> in which it deserves to be taken up into a **practical philosophy**. Statesmanship and political economy, rules of good housekeeping as well as those of etiquette, precepts for good health and diet, of the soul as well as of the body (indeed why not all trades and arts?), have been believed to be able to be counted as practical philosophy, because they all contain a great many practical propositions. But while practical propositions certainly differ from theoretical ones, which contain the possibility of things and

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<sup>a</sup> *Vernunftserkenntnis*

<sup>b</sup> *reale*

<sup>c</sup> *Sitten*

<sup>d</sup> *Bedeutung*

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## First Introduction

their determination, in the way in which they are presented, they do not on that account differ in their content, except only those which consider **freedom** under laws. All the rest are nothing more than the theory of that which belongs to the nature of things, only applied to the way in which they can be generated by us in accordance with a principle, i.e., their possibility is represented through a voluntary<sup>a</sup> action (which belongs among natural causes as well). Thus the solution to the problem in mechanics of finding the respective lengths of the arms of a lever by means of which a given force will be in equilibrium with a given weight, is of course expressed as a practical formula, but it contains nothing other than the theoretical proposition that the length of the arms is in inverse proportion to the force and the weight if these are in equilibrium; only this relation, as far as its origin is concerned, is represented as possible through a cause whose determining ground is the **representation** of that relation (our choice). It is exactly the same with all practical propositions that concern merely the production of objects. If precepts for the promotion of one's happiness are given, and, e.g., the issue is only what one has to do in one's own case in order to be susceptible to happiness, then all that is represented are the inner conditions of the possibility of such happiness – in contentment, in moderation of the inclinations so they will not become passions, etc. – as belonging to the nature of the subject, and at the same time the manner of generating this equilibrium as a causality possible through ourselves alone, hence all of this is represented as an immediate consequence from the theory of the object in relation to the theory of our own nature (ourselves as cause): hence the practical precept here differs from a theoretical one in its form, but not in its content, and thus a special kind of philosophy is not required for insight into the connection of grounds with their consequences. – In a word: all practical propositions that<sup>b</sup> derive that which nature can contain from the faculty of choice as a cause collectively belong to theoretical philosophy, as cognition of nature; only those propositions which give the law to freedom are specifically distinguished from the former in virtue of their content.<sup>c</sup> One can say of the former that they constitute the practical part of a **philosophy of nature**, but the latter alone ground<sup>d</sup> a special **practical philosophy**.

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<sup>a</sup> *willkürlich*<sup>b</sup> Here Kant crossed out the words: “are also possible through empirical determining grounds (e.g., those of the theory of happiness).”<sup>c</sup> Here Kant crossed out the words: “and are determining grounds only in so far as they are *a priori* grounds.”<sup>d</sup> Here Kant crossed out “belong to.”

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Remark

It is very important to determine the parts of philosophy precisely and to that end not to include among the members of the division of philosophy, as a system, that which is merely a consequence or an application of it to given cases, requiring no special principles.

Practical propositions are distinguished from theoretical ones either in regard to principles or to consequences. In the latter case they do not constitute a special part of the science, but belong to the theoretical part, as a special kind of its consequences. Now the possibility of things in accordance with natural laws is essentially distinct in its principles from that in accordance with laws of freedom. This distinction, however, does not consist in the fact that in the latter case the cause is placed in a will, but in the former case outside of the will, in the things themselves. For even if the will follows no other principles than those by means of which the understanding has insight into the possibility of the object in accordance with them, as mere laws of nature, then the proposition which contains the possibility of the object through the causality of the faculty of choice may still be called a practical proposition, yet it is not at all distinct in principle from the theoretical propositions concerning the nature of things, but must rather derive its own content from the latter in order to exhibit the representation of an object in reality.

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Practical propositions, therefore, the content of which concerns merely the possibility of a represented object (through voluntary action), are only applications of a complete theoretical cognition and cannot constitute a special part of a science. A practical geometry, as a separate science, is an absurdity, although ever so many practical propositions are contained in this pure science, most of which, as problems, require a special instruction for their solution. The problem of constructing a square with a given line and a given right angle is a practical proposition, but a pure consequence of the theory. And the art of surveying (*agrimensoria*) cannot in any way presume to the name of a practical **geometry** and be called a special part of geometry in general, but rather belongs among the scholia of the latter, namely the use of this science for business.\*

\* This pure and for that very reason sublime science seems to forgo some of its dignity if it concedes that, as elementary geometry, it needs *tools*, even if only two, for the construction of its concepts, namely the compass and the ruler, which construction alone it calls geometrical, while those of higher geometry on the contrary it calls mechanical, since for the construction of the concepts of the latter more complex machines are required. But what is

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Even in a science of nature, insofar as it rests on empirical principles, namely in physics proper, the practical procedures for discovering hidden laws of nature, under the name of experimental physics, can in no way justify the designation of a practical physics (which is likewise an absurdity) as a part of natural philosophy. For the principles in accordance with which we set up experiments must themselves always be derived from the knowledge of nature, hence from theory. The same is true of practical precepts, which concern the voluntary production of a certain state of mind in us (e.g., that of the stimulation<sup>a</sup> or restraint of the imagination, the gratification or weakening of the inclinations). There is no practical **psychology** as a special part of the philosophy of human nature. For the principles of the possibility of its state by means of art must be borrowed from those of the possibility of our determinations from the constitution of our nature and, although the former consist of practical propositions, still they do not constitute a practical part of empirical psychology, because they do not have any special principles, but merely belong among its scholia.

In general, practical propositions (whether they are pure *a priori* or empirical), if they immediately assert the possibility of an object through our faculty of choice, always belong to the knowledge of nature and to the theoretical part of philosophy. Only those which directly exhibit the determination of an action as necessary merely through the representation of its form (in accordance with laws in general), without regard to<sup>b</sup> the means<sup>c</sup> of the object that is thereby to be realized, can and must have their own special principles (in the idea of freedom); and, although they ground the concept of an object of the will (the highest good) on these very principles, still this belongs only indirectly, as a consequence, to the practical precept (which is henceforth called moral). Further, there can be no insight into its possibility through the knowledge of nature (theory). Thus only those propositions alone belong to a special part of a system of rational cognitions, under the name of practical philosophy.

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All other propositions of practice, whatever science they might be attached to, can, if one is perhaps worried about ambiguity, be called

meant by the former is not the actual tools (*circinus et regula*), which can never give those shapes with mathematical precision, rather they are to signify only the simplest kinds of exhibition of the imagination *a priori*, which cannot be matched by any instrument.

<sup>a</sup> *Bewegung*

<sup>b</sup> Crossed out: “a determinate.”

<sup>c</sup> Cassirer suggests “matter” (*Materie*).

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**technical** rather than practical propositions. For they belong to the **art** of bringing about that which one wishes should exist, which in the case of a complete theory is always a mere consequence and not a self-subsistent part of any kind of instruction. In this way, all precepts of skill belong to **technique**<sup>a1</sup> and hence to the theoretical knowledge of nature as its consequences. However, we shall in the future also use the expression “technique” where objects of nature are sometimes merely **judged**<sup>a</sup> as if their possibility were grounded in art, in which cases the judgments are neither theoretical nor practical (in the sense just adduced), since they do not **determine** anything about the constitution of the object nor the way in which to produce it; rather through them nature itself is judged,<sup>b</sup> but merely in accordance with the analogy with an art, and indeed in subjective relation to our cognitive faculty, not in objective relation to the objects.<sup>c</sup> Now here we will not indeed call the judgments themselves technical, but rather the power of judgment, on whose laws they are grounded, and in accordance with it we will also call nature technical; further, this technique, since it contains no objectively determining propositions, does not constitute any part of doctrinal philosophy, but only a part of the critique of our faculty of cognition.

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\* This is the place to correct an error which I committed in the *Groundwork for the Metaphysics of Morals*. For after I had said that imperatives of skill command only conditionally, under the condition of merely possible, i.e., *problematic*, ends, I called such practical precepts problematic imperatives, an expression in which a contradiction certainly lurks. I should have called them *technical* imperatives, i.e., imperatives of art. The *pragmatic* imperatives, or rules of prudence, which command under the condition of an *actual* and thus even subjectively necessary end, also stand under the technical imperatives (for what is prudence other than the skill of being able to use for one’s intentions free human beings and among these even the natural dispositions and inclinations in oneself?). Only the fact that the end which we ascribe to ourselves and to others, namely that of our own happiness, does not belong among the merely arbitrary ends justifies a special designation for these technical imperatives; for the problem does not merely, as in the case of technical imperatives, require the manner of the execution of an end, but also the determination of that which constitutes this end itself (happiness), which in the case of technical imperatives in general must be presupposed as known.

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<sup>a</sup> *beurtheilt*

<sup>b</sup> *beurtheilt*

<sup>c</sup> Here Kant crossed out the following marginal note: “Now since such judgments are not cognitive judgments at all, it can be understood why the concept of technical judgments lies outside the field of the logical division (into theoretical and practical) and can find its place only in a critique of the origin of our cognition.”

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II.

On the system of the higher cognitive faculties,  
 which grounds philosophy.

If the issue is not the division of a **philosophy**, but of our **faculty of *a priori* cognition through concepts** (of our higher faculty of cognition), i.e., of a critique of pure reason, but considered only with regard to its faculty for thinking (where the pure kind of intuition is not taken into account), then the systematic representation of the faculty for thinking is tripartite: namely, first, the faculty for the cognition of the **general<sup>a</sup>** (of rules), **the understanding**; second, the faculty for the **subsumption of the particular** under the general, **the power of judgment**; and third, the faculty for the **determination** of the particular through the general (for the derivation from principles), i.e., **reason**.

20: 202 The critique of pure **theoretical** reason, which was dedicated to the sources of all cognition *a priori* (hence also to that in it which belongs to intuition), yielded the laws of **nature**, the critique of **practical** reason the law of **freedom**, and so the *a priori* principles for the whole of philosophy already seem to have been completely treated.

But now if the understanding yields *a priori* laws of nature, reason, on the contrary, laws of freedom, then by analogy one would still expect that the power of judgment, which mediates the connection between the two faculties, would, just like those, add its own special principles *a priori* and perhaps ground a special part of philosophy, even though philosophy as a system can have only two parts.

Yet the power of judgment is such a special faculty of cognition, not at all self-sufficient, that it provides neither concepts, like the understanding, nor ideas, like reason, of any object at all, since it is a faculty merely for subsuming under concepts given from elsewhere. Thus if there is to be a concept or a rule which arises originally from the power of judgment, it would have to be a concept of things in **nature insofar as nature conforms to our power of judgment**, and thus a concept of a property of nature such that one cannot form any concept of it except that its arrangement conforms to our faculty for subsuming the particular given laws under more general ones even though these are not given;<sup>b</sup> in other words, it would have to be the concept of a purposiveness of nature in behalf of our faculty for cognizing it, insofar as for this it is required that we be able to judge<sup>c</sup> the particular as

<sup>a</sup> *des Allgemeinen*. The term *allgemein* can be translated as either “general” or “universal”; we will generally use the former where there is a contrast with “particular,” and the latter when a claim to the assent of all is contrasted to an idiosyncratic or private judgment.

<sup>b</sup> The remainder of the paragraph was added in the margin.

<sup>c</sup> *beurtheilen*

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contained under the general and subsume<sup>a</sup> it under the concept of a nature. 20: 203

Now such a concept is that of an experience **as a system in accordance with empirical laws**. For although experience constitutes a system in accordance with **transcendental laws**, which contain the condition of the possibility of experience in general, there is still possible such an **infinite multiplicity** of empirical laws and such a **great heterogeneity of forms** of nature, which would belong to particular experience, that the concept of a system in accordance with these (empirical) laws must be entirely alien to the understanding, and neither the possibility, let alone the necessity, of such a whole can be conceived. Nevertheless particular experience, thoroughly interconnected in accordance with constant principles, also requires this systematic interconnection of empirical laws, whereby it becomes possible for the power of judgment to subsume the particular under the general, however empirical it may be, and so on, right up to<sup>b</sup> the highest empirical laws and the forms of nature corresponding to them, and thus to regard the **aggregate** of particular experiences as a **system** of them; for without this presupposition no thoroughly lawlike interconnection,<sup>c</sup> i.e., empirical unity of these experiences can obtain.

\* The possibility of an experience in general is the possibility of empirical cognitions as synthetic judgments. It therefore cannot be drawn **analytically** from mere comparison of perceptions (as is commonly believed), for the combination of two different perceptions in the concept of an object (for the cognition of it) is a **synthesis**, which does not make an empirical **cognition**, i.e., experience, possible otherwise than in accordance with principles of the synthetic unity of the appearances, i.e., in accordance with principles through which they are brought under the categories. Now these empirical cognitions constitute, in accordance with what they necessarily have in common (namely those transcendental laws of nature), an analytic unity of all experience, but not that synthetic unity of experience as a system in which the empirical laws, even with regard to what is different in them (and where their multiplicity can go on to infinitude), are bound together under a principle. What the category is with regard to each particular experience, that is what the purposiveness or fitness of nature to our power of judgment is (even with regard to its particular laws), in accordance with which it is represented not merely as mechanical but also as technical; a concept which certainly does not determine the synthetic unity objectively, as does the category, but which still yields subjective principles that serve as a guideline for the investigation of nature. 20: 203 20: 204

<sup>a</sup> Here Kant crossed out “so” and “consequently,” having originally written “and so subsume, consequently,”.

<sup>b</sup> Here Kant crossed out “yet higher, likewise to”.

<sup>c</sup> This footnote appears to be an addition to the fair copy.



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20: 204 This lawfulness, in itself (in accordance with all concepts of the understanding) contingent, which the power of judgment presumes of nature and presupposes in it (only for its own advantage), is a formal purposiveness of nature, which we simply **assume** in it, but through which neither a theoretical cognition of nature nor a practical principle of freedom is grounded, although a principle for the judging<sup>a</sup> and investigation of nature is given, in order to seek for particular experiences the general rules in accordance with which we have to arrange them in order to bring out that systematic connection which is necessary for an interconnected experience and which we have to assume *a priori*.

20: 205 The concept which originally arises from the power of judgment and is proper to it is thus that of nature as **art**, in other words that of the **technique** of nature with regard to its **particular** laws, which concept does not ground any theory and does not, any more than logic, contain cognition of objects and their constitution, but only gives a principle for progress in accordance with laws of experience, whereby the investigation of nature becomes possible.<sup>b</sup> But this does not enrich the knowledge of nature by any particular objective law, but rather only grounds a maxim for the power of judgment, by which to observe nature and to hold its forms together.<sup>c</sup>

<sup>a</sup>Philosophy, as a doctrinal system of the cognition of nature as well as freedom, does not hereby acquire a new part; for the representation of nature as art is a mere idea, which serves as a principle, merely for the subject, for our investigation of nature, so that we can where possible bring interconnection, as in a system, into the aggregate of empirical laws as such, by attributing to nature a relation to this need of ours. On the contrary, our concept of a technique of nature, as a heuristic principle in the judgment<sup>e</sup> of it, will belong to the critique of our faculty of cognition, which indicates what occasion we have to

<sup>a</sup> *Beurtheilung*

<sup>b</sup> Here Kant crossed out “for us” (*uns*).

<sup>c</sup> Here Kant crossed out the following paragraph:

Philosophy, as a real **system of cognition of nature** *a priori* through concepts, thus does not acquire a new part; for that consideration belongs to its theoretical part. But the critique of the **pure faculties of cognition** does indeed acquire such a new part, and indeed one that is very necessary, by means of which, first, judgments about nature whose determining ground could easily be counted among the empirical ones are separated from these, and, second, others, which could easily be taken for **real** and held to be determination of the objects of nature, are distinguished from these and cognized as **formal**, i.e., rules for mere reflection on things in nature, not for the determination of these in accordance with objective principles.

<sup>d</sup> This paragraph appears to have been added to the fair copy.

<sup>e</sup> *Beurtheilung*

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make such a representation of it to ourselves, what origin this idea has, whether it is to be found in an *a priori* source, and also what the scope and boundary of its use are; in a word, such an inquiry will belong as a part to the system of the critique of pure reason, but not to doctrinal philosophy.

III.

On the system  
 of all the faculties of the human mind.

We can trace all faculties of the human mind without exception back to these three: the **faculty of cognition**, the **feeling of pleasure and displeasure**, and the **faculty of desire**. To be sure, philosophers who otherwise deserve nothing but praise for the thoroughness of their way of thinking have sought to explain this distinction as merely illusory and to reduce all faculties to the mere faculty of cognition.<sup>2</sup> But it can easily be demonstrated, and has already been understood for some time,<sup>3</sup> that this attempt to bring unity into the multiplicity of faculties, although undertaken in a genuinely philosophical spirit, is futile. For there is always a great difference between representations belonging to cognition, insofar as they are related merely to the object and the unity of the consciousness of it, and their objective relation where, considered as at the same time the cause of the reality of this object, they are assigned to the faculty of desire, and, finally,<sup>a</sup> their relation merely to the subject, where they are considered merely as grounds for preserving their own existence in it and to this extent in relation to the feeling of pleasure; the latter is absolutely not a cognition, nor does it provide one, although to be sure it may presuppose such a cognition as a determining ground.

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The connection between the cognition of an object and the feeling of pleasure and displeasure in its existence, or the determination of the faculty of desire to produce it, is certainly empirically knowable; but since this interconnection is not grounded in any principle *a priori*, to this extent the powers of the mind constitute only an **aggregate** and not a system. Now it is surely enough to produce a connection *a priori* between the feeling of pleasure and the other two faculties if we connect a cognition *a priori*, namely the rational concept of freedom, with the faculty of desire as its determining ground, at the same time subjectively finding in this objective determination a feeling of pleasure contained in the determination of the will.<sup>b,4</sup> But in this way the faculty

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<sup>a</sup> “finally” crossed out by Kant.  
<sup>b</sup> Crossed out by Kant: “as in fact found to be identical with the former.”