

Morality to Immanuel Kant

Claudia Buda

Mihai Eminescu National College, Baia Mare, Romania
muza_claudia@yahoo.com

ABSTRACT: The number is the unity of the synthesis of the diverse of a homogeneous intuition, in that we produce the time in understanding intuition. Reality is the pure concept of intellect, a concept that in itself indicates an existing one. Time says Kant is nothing but the form of intuition, hence objects as phenomena, is the transcendental material of objects as things in themselves. **KEY WORDS:** phenomenon, reason, time, transcendental, concept, a priori

Immanuel Kant (1724-1804), gnoseologist and epistemologist, discussed the ontological issue, because it imagined reality as a phenomenon and, on the other, as a thing in itself, noumenon, the existence of the intellect. The phenomenon is sensible reality as the object of sensitive intuition, and the thing itself is an absolutely supersensible, therefore incognoscible reality, which can be thought only by intellect, being an exclusive existence of the intellect. Cognoscible is only the phenomenon, the thing itself, which although real is incognostible. Knowledge is an active synthesis of

empirical data, a collaboration between sensitivity and intellect, the path going from the senses, through intellect to reason.

I. Kant asserts that the thesis of the unity of consciousness is that I think, which has to accompany all the representations. Kant defined experience as the clear representation of what belongs to a concept. This exposure is metaphysical, it contains what the needles represent the concept as a priori. That is why space is not a metaphysical concept to be taken out of external experiences. The representation of space can not be deduced from the experience of reporting the external phenomenon. Space is the necessary a priori representation that underlies all external intuitions.

Time is not a discursive concept or a universal concept, but a pure form of sensitive intuition, and the infinity of time is no other than any determined magnitude of time. What is relevant to I. Kant is that knowledge through senses, which corresponds to aesthetics, and intellect research is provided by analytics.

Instead, the reason is guided by dialectics (in the sense of abusive use of logic, a logic of misleading appearance). Transcendental analytics and transcendental dialectics are summed up in a transcendental logic, which, unlike formal logic, abstracts only the empirical elements of knowledge, not all its contents. In order to delimit pure empirical knowledge, transcendental aesthetics are based on a question (how are a priori judgments possible?) That then take particular drawings (how is pure mathematics possible?).

Unlike the analytical judgment (which is an explanatory judgment, whose preface only clarifies the subject, but does not enrich the knowledge), the synthetic judgment is an extensive one, in which the predicate is added to the subject, adding something to the content and thus enlarging the knowledge. This enrichment is proved by Kant in first in the level of transcendental aesthetics, of a priori sensitive knowledge through pure geometry and pure arithmetic.

The forms of pure a priori intuition are space and time, being functions of sensitivity, subjective conditions of all phenomena, which have a priori objectivity; they are not transcendent but derived from sensitivity, structure the sensible.

In the transcendental dialectic, if the object of the intellect is sensitivity, the object of reason is the knowledge of the intellect; synthesizing, the intellect unifies phenomena by rules, and reason reports these rules to its own principles. The reason is essentially a faculty of principles, judgment by principles, because these principles remain in a transcendent position to phenomena, to the real.

As categories are purely original concepts of intellect, pure rational concepts of reason become ideas. For Kant Idea remains a concept of thought, thought not known, and pure thinking complements knowledge without enriching it. In this sense, Kant delimits three pure Ideas of reason:

1. The idea of absolute unity of the thinking subject
2. The idea of absolute unity of the set of conditions
3. The idea of absolute unity of all the objects of thought in general: the soul, the world and God

Reason does not know, it only facilitates knowledge through intellect. and Kant came to answer the three famous questions, summarizing his entire philosophical interest:

1. What Can I Know?
2. What do I have to do?
3. What is allowed to hope?

Transcendental aesthetics is the science of all principles a priori (Rotaru 2005, 36-38) and sensitivity is the ability to receive representations, instead, the sensation is the effect of an object on the representative faculty, and the intuition that relates to the object with the help of sensation is empirical. The concept of intellect

encompasses pure synthetic diving, and time is a formal condition of inner sense.

In Kant's Critique of Criminal Law, Kant has designated the faculty of judging as a mean between intellect and reason because of its ability to place particular laws under the domination of higher, though empirical laws. This is the faculty of subsuming the individual under general, the faculty of thinking the particular as contained in general. subsuming can be determinative (when given that general and subsumes the particular) and reflective (when given the particular and have found general) ins Kant was interested only faculty of reflective judgment with its subdivisions :

1. the faculty of aesthetic judgment, that is, the faculty to judge the formal or subjective end in the sense of pleasure and inconvenience.
2. faculty of teleological judging, the faculty to judge the real, objective purpose of nature through intellect and reason.

Philosophy, as a principle of human reason, includes in the sense of Kantian philosophy only two premises: nature and freedom, the law of nature and the moral law, which is what it should be. Man as the ultimate goal, as self-worth, remains the main concern at Kant. For the philosopher, religion does not generate morals, but morals lead to religion, and good to faith, without a mixture of divinity. Debt understood as a practical constraint, an objective necessity deriving from the moral law and the obligation to respect it, is the supreme principle of morality and virtue, counter to any instinctual and natural drift, opposed to self-love and personal happiness. Supreme good is the purpose of the practical action, the ultimate goal to which we tend, established by moral law, and therefore it is possible by freedom and must be realized in the world by freedom.

I. Kant calls the transcendental synthesis of the diverse in imagination, without distinguishing the intuitions of each other. The unity of the

perception about the synthesis of imagination is the philosopher's intellect, and the synthesis of imagination is the pure intellect. In intellect there is pure knowledge, where transcendental use of reason is not at all objectively valid. Instead, the analytics of principles is a canon for judgment, and it teaches it to apply it to phenomena, to concepts of intellect, which contain rules a priori. The scheme is not always in itself but a product of imagination, since the synthesis of the latter is not intended in itself a particular intuitive, but only the unity in determining sensitivity.

I. Kant considers it the basis of the concepts our sensitive senses are not in images of objects but in schemes and therefore there is no image of a triangle that can ever be appropriate to the concept of a triangle. The schema of a pure concept of the intellect is something that can not be reduced to any image, but it is pure synthesis according to a rule of the unit according to concepts. The pure image of all sizes for the external sense is spatial, and all the objects of the senses, in general, are the time. For Kant, the pure schema of quantity is the number.

The number is the unity of the synthesis of the diverse of a homogeneous intuition, in that we produce the time in understanding intuition. Reality is the pure concept of intellect, a concept that in itself indicates an existing one. Time says Kant is nothing but the form of intuition, hence objects as phenomena, is the transcendental material of objects as things in themselves.

In Critique of Pure Reason, Kant states that each sensation has a degree or a certain amount that it can fill more or less at the same time. Scheme substance is permanently in real time, and in time is fixed and only skilful, and it can be determined in succession, and the simultaneity of events according to time. The schematic of the cause is the real one and it is the succession of the different, but the community scheme is the simultaneity of the determinations.

The scheme of possibility is the agreement of the synthesis of different representations with the conditions of time in general, the scheme of reality exists in a determined time, and that of necessity represents an existing object in time at any time.

All these have determined the scheme of each category, namely:

1. the quantity
2. producing time in the successive understanding of an object
3. the quality scheme
4. the relationship of the relationship
5. the way and
6. the category

Schemes are nothing but a priori determinations of time after certain rules, and these determinations are reported by the order of the categories in the time series to the content. Hence, the schematism of the intellect achieved in the transcendental synthesis of imagination tends to unite it to every variety of intuition. I. Kant states that the subject of a simple transcendental idea is produced by reason according to its laws. The transcendental reality of pure concepts of reason is based on the fact that we are led by such ideas through a necessary reasoning. For the Kant philosopher there are only three types of dialectical reasoning, namely:

1. The first class definition is the transcendental concept of the subject, which does not contain anything different to the absolute unity of this subject, and is called this dialectical reasoning transcendental paralogism
2. The second class of sophisticated reasoning is based on the transcendental concept of absolute totality-the state of reason in these reasoning is called the antinomy of pure reason
3. The third species of sophisticated reasoning represents the entirety of the conditions for thinking of objects in general that

can be given to me, starting from things they do not know by their simple transcendental concept, which Kant calls the ideal dialectic reasoning of pure reason .

Judging everything that exists is totally determined, it means to Kant that out of all the possible predicates, one is fit, and the complete restraint is a concept that we represent in concrete and is based on an idea that has its seat only in reason.

For I. Kant any concept is undetermined and it is based on the deterministic principle , meaning that from two opposite contradictory predicates only one can be attributed to it. The logical negation does not regard a concept, but only the relation between two concepts in a judgment. A transcendental negation means and nonexistent itself is opposed to the transcendental assertion.

The logical determination of a concept on reason is based on a disjunctive syllogism, in which the major premise contains a logical division, and the minor premises limit this sphere and the conclusion determines the concept. Therefore, reason is based on the principle of universality, the systematic division of all transcendental ideas.

Supreme reality is based on the possibility of all things as a principle and not as a whole, and the diversity of things is based on the limitation of being originally, but on its complete deployment.

References

Kant, Immanuel. 1995. *Critique of Judgment*. New York: Oxford University Press Inc.

Kant, Immanuel. 1998. *Critique of Pure Reason*. Bucharest: Iri Publishing House.

Parvu, Ilie 2004. *The Possibility of Experience - A Theoretical Reconstruction of the Critique of Pure Reason*. University Politeia-SNSPA.

- Rosca, John. 1997. *Philosophy*. Bucharest: Publishing Efficient.
- Rotaru, Ioan-Gheorghe. 2005. *History of philosophy, from the beginning to the Renaissance*. Cluj-Napoca: The University Press in Cluj.
- Scruton, Roger. 1998. *Immanuel Kant*. Bucharest: Humanitas.