

related^a to something **external** that could be called *a priori* objective. ^b<For one cannot derive synthetic *a priori* propositions from any such representation, as one can from intuition in space (§ 3). Strictly speaking, therefore, ideality does not pertain to them, although they coincide with the representation of space in belonging only to the subjective constitution of the kind of sense, e.g., of sight, hearing, and feeling, through the sensations of colors, sounds, and warmth, which, however, since they are merely sensations and not intuitions, do not in themselves allow any object^c to be cognized, least of all *a priori*.>

- B 45 The aim of this remark is only to prevent one from thinking of illustrating the asserted ideality of space with completely inadequate examples, since things like colors, taste, etc., are correctly considered not as qualities of things but as mere alterations of our subject, which can even be different in different people. For in this case that which is originally itself only appearance, e.g., a rose, counts in an empirical sense as a thing in itself, which yet can appear different to every eye in regard to color. The transcendental concept of appearances in space, on the contrary, is a critical reminder that absolutely nothing that is intuited in space is a thing in itself, and that space is not a form that is proper to anything in itself, but rather that objects in themselves are not known to us at all, and that what we call outer objects are nothing other than mere representations of our sensibility, whose form is space, but whose true correlate, i.e., the thing in itself, is not and cannot be cognized through them, but is also never asked after in experience.
- A 30

B 46

The Transcendental Aesthetic
Second Section
On time.

<§ 4
Metaphysical exposition of the concept of time.>

{ Time is <1> not an empirical concept that is somehow drawn from an experience. For simultaneity or succession would not themselves come into perception if the representation of time did not ground them *a priori*. Only under its presupposition can one represent that several things exist at one and the same time (simultaneously) or in different times (successively).

- A 31 2) Time is a necessary representation that grounds all intuitions. In regard to appearances in general one cannot remove time, though one

^a *bezogen*

^b In the first edition, the remainder of this paragraph reads differently; see A 28–9 above.

^c *Object*

can very well take the appearances away from time. Time is therefore given *a priori*. In it alone is all actuality of appearances possible. The latter could all disappear, but time itself (as the universal condition of their possibility)^a cannot be removed.

3) This *a priori* necessity also grounds the possibility of apodictic principles of relations of time, or axioms of time in general. It has only one dimension: different times are not simultaneous, but successive (just as different spaces are not successive, but simultaneous). These principles could not be drawn from experience, for this would yield neither strict universality nor apodictic certainty. We would only be able to say: This is what common perception teaches, but not: This is how matters must stand. These principles are valid as rules under which alone experiences are possible at all, and instruct us prior to them, not through it.^b

B 47

4) Time is no discursive or, as one calls it, general concept, but a pure form of sensible intuition. Different times are only parts of one and the same time. That representation, however, which can only be given through a single object, is an intuition. Further, the proposition that different times cannot be simultaneous cannot be derived from a general concept. The proposition is synthetic, and cannot arise from concepts alone. It is therefore immediately contained in the intuition and representation of time.

A 32

5) The infinitude of time signifies nothing more than that every determinate magnitude of time is only possible through limitations of a single time grounding it. The original representation **time** must therefore be given as unlimited. But where the parts themselves and every magnitude of an object can be determinately represented only through limitation, there the entire representation cannot be given through concepts, (<for they contain only partial representations>),^c but immediate intuition must ground them.^d

B 48

<§ 5

Transcendental exposition of the concept of time.

I can appeal to No. 3 where, in order to be brief, I have placed that which is properly transcendental under the heading of the metaphysical exposition. Here I add further that the concept of alteration and, with

^a These parentheses added in B.

^b The text reads "*belehren uns vor derselben, und nicht durch dieselbe.*" Earlier editors suggested emending the last word to "*dieselben*"; but if the sentence is interpreted to mean "instructs us prior to experiences, not through common perception," it can be read without emendation.

^c In the first edition: "for there the partial representations precede."

^d B has *ihnen* instead of *ihre* here.

it, the concept of motion (as alteration of place), is only possible through and in the representation of time – that if this representation were not *a priori* (inner) intuition, then no concept, whatever it might be, could make comprehensible the possibility of an alteration, i.e., of a combination of contradictorily opposed predicates (e.g., a thing's being in a place and the not-being of the very same thing in the same place) in one and the same object.^a Only in time can both contradictorily opposed determinations in one thing be encountered, namely **successively**. Our concept of time therefore explains the possibility of as much synthetic *a priori* cognition as is presented by the general theory of motion, which is no less fruitful.>³⁰

<§ 6>

A 32 Conclusions from these concepts.

a) Time is not something that would subsist for itself or attach to things as an objective determination, and thus remain if one abstracted from all subjective conditions of the intuition of them; for in the first case it would be something that was actual yet without an actual object. As far as the second case is concerned, however, time could not precede the objects as a determination or order attaching to the things themselves as their condition and be cognized and intuited *a priori* through synthetic propositions. But the latter, on the contrary, can very well occur if time is nothing other than the subjective condition under which all intuitions can take place in us. For then this form of inner intuition can be represented prior to the objects, thus *a priori*.

b) Time is nothing other than the form of inner sense, i.e., of the intuition of our self and our inner state. For time cannot be a determination of outer appearances; it belongs neither to a shape or a position, etc., but on the contrary determines the relation of representations in our inner state. And just because this inner intuition yields no shape we also attempt to remedy this lack through analogies, and represent the temporal sequence through a line progressing to infinity, in which the manifold constitutes a series that is of only one dimension, and infer from the properties of this line to all the properties of time, with the sole difference that the parts of the former are simultaneous but those of the latter always exist successively. From this it is also apparent that the representation of time is itself an intuition, since all its relations can be expressed in an outer intuition.

c) Time is the *a priori* formal condition of all appearances in general. Space, as the pure form of all outer intuitions, is limited as an *a priori*

^a *Objecte*

condition merely to outer intuitions. But since, on the contrary, all representations, whether or not they have outer things as their object, nevertheless as determinations of the mind themselves belong to the inner state, while this inner state belongs under the formal condition of inner intuition, and thus of time, so time is an *a priori* condition of all appearance in general, and indeed the immediate condition of the inner intuition (of our souls), and thereby also the mediate condition of outer appearances. If I can say *a priori*: all outer appearances are in space and determined *a priori* according to the relations of space, so from the principle^a of inner sense I can say entirely generally: all appearances in general, i.e., all objects of the senses, are in time, and necessarily stand in relations of time. *

B 51

If we abstract from our way of internally intuiting ourselves and by means of this intuition also dealing with all outer intuitions in the power of representation, and thus take objects as they may be in themselves, then time is nothing. It is only of objective validity in regard to appearances, because these are already things that we take as **objects of our senses**; but it is no longer objective if one abstracts from the sensibility of our intuition, thus from that kind of representation that is peculiar to us, and speaks of **things in general**. Time is therefore merely a subjective condition of our (human) intuition (which is always sensible, i.e., insofar as we are affected by objects), and in itself, outside the subject, is nothing. Nonetheless it is necessarily objective in regard to all appearances, thus also in regard to all things that can come before us in experience. We cannot say all things are in time, because with the concept of things in general abstraction is made from every kind of intuition of them, but this is the real condition under which time belongs to the representation of objects. Now if the condition is added to the concept, and the principle says that all things as appearances (objects of sensible intuition) are in time, then the principle has its sound objective correctness and *a priori* universality.

A 35

B 52

Our assertions accordingly teach the **empirical reality** of time, i.e., objective validity in regard to all objects that may ever be given to our senses. And since our intuition is always sensible, no object can ever be given to us in experience that would not belong under the condition of time. But, on the contrary, we dispute all claim of time to absolute reality, namely where it would attach to things absolutely as a condition or property even without regard to the form of our sensible intuition. Such properties, which pertain to things in themselves, can never be given to us through the senses. In this therefore consists the **transcendental ideality** of time, according to which it is nothing at all if one ab-

A 36

^a Princip

B 53 stracts from the subjective conditions of sensible intuition, and cannot be counted as either subsisting or inhering in the objects in themselves (without their relation to our intuition). Yet this ideality is to be compared with the subreptions of sensation just as little as that of space is, because in that case one presupposes that the appearance itself, in which these predicates inhere, has objective reality, which is here entirely absent except insofar as it is merely empirical, i.e., the object itself is regarded merely as appearance: concerning which the above remark in the previous sections is to be consulted.^a

<§ 7>

Elucidation.

A 37 Against this theory, which concedes empirical reality to time but disputes its absolute and transcendental reality, insightful men have so unanimously proposed one objection that I conclude that it must naturally occur to every reader who is not accustomed to these considerations.³¹ It goes thus: Alterations are real (this is proved by the change of our own representations, even if one would deny all outer appearances together with their alterations). Now alterations are possible only in time, therefore time is something real. There is no difficulty in answering. I admit the entire argument. Time is certainly something real, namely the real form of inner intuition. It therefore has subjective reality in regard to inner experience, i.e., I really have the representation of time and <my>^b determinations in it. It is therefore to be regarded really not as object^c but as the way of representing myself as object.^d But if I or another being could intuit myself without this condition of sensibility, then these very determinations, which we now represent to ourselves as alterations, would yield us a cognition in which the representation of time and thus also of alteration would not occur at all. Its empirical reality therefore remains as a condition of all our experiences. Only absolute reality cannot be granted to it according to what has been adduced above. It is nothing except the form of our inner intuition.* If

* I can, to be sure, say: my representations succeed one another; but that only means that we are conscious of them as in a temporal sequence, i.e., according to the form of inner sense. Time is not on that account something in itself, nor any determination objectively adhering to things.

^a This refers to A 28–30/B 44–5 in § 3.

^b In the first edition: “of my.”

^c *Object*

^d *Object*

one removes the special condition of our sensibility from it, then the concept of time also disappears, and it does not adhere to the objects themselves, rather merely to the subject that intuits them. A 38

The cause, however, on account of which this objection is so unanimously made, and indeed by those who nevertheless know of nothing convincing to object against the doctrine of the ideality of space,³² is this. They did not expect to be able to demonstrate the absolute reality of space apodictically, since they were confronted by idealism, according to which the reality of outer objects is not capable of any strict proof: on the contrary, the reality of the object of our inner sense (of myself and my state) is immediately clear through consciousness. The former could have been a mere illusion, but the latter, according to their opinion, is undeniably something real. But they did not consider that both, without their reality as representations being disputed, nevertheless belong only to appearance, which always has two sides, one where the object^a is considered in itself (without regard to the way in which it is to be intuited, the constitution of which however must for that very reason always remain problematic), the other where the form of the intuition of this object is considered, which must not be sought in the object in itself but in the subject to which it appears, but which nevertheless really and necessarily pertains to the representation of this object. B 55

Time and space are accordingly two sources of cognition, from which different synthetic cognitions can be drawn *a priori*, of which especially pure mathematics in regard to the cognitions of space and its relations provides a splendid example. Both taken together are, namely, the pure forms of all sensible intuition, and thereby make possible synthetic *a priori* propositions. But these *a priori* sources of cognition determine their own boundaries by that very fact (that they are merely conditions of sensibility), namely that they apply to objects only so far as they are considered as appearances, but do not present things in themselves. Those alone are the field of their validity, beyond which no further objective use of them takes place. This reality of space and time, further, leaves the certainty of experiential cognition untouched: for we are just as certain of that whether these forms necessarily adhere to the things in themselves or only to our intuition of these things. Those, however, who assert the absolute reality of space and time, whether they assume it to be subsisting or only inhering, must themselves come into conflict with the principles^b of experience. A 39 B 56

^a Object

^b Principien