

The following slides present the core argument of Kant's *Critique of Pure Reason* as discerned by Prof. Robert Paul Wolff and presented in a series of YouTube lectures.

https://www.youtube.com/watch?v=d_In2PQS60

To Prove: There is an objective order of events, and everything in it which happens, that is, begins to be, presupposes something upon which it follows according to a rule.

PROOF

1. All the contents of my consciousness are bound up in a unity. [Premise]

2. The only way to introduce synthetic unity into a manifold of contents of consciousness is by reproducing it in imagination according to a rule.

3. The defining mark of objectivity is necessity of connection.

4. Synthesis, i.e., reproduction in imagination according to a rule, confers necessity of connection on a manifold.

5. If all the contents of my consciousness are bound up in a unity, then they have, *qua* representations, an objective order. [2, 3, 4, substitution and conversion.]

6. The contents of my consciousness have, *qua* representations, an objective order, which is to say, there is an objective order of events. [1, 5, modus ponens.]

Logical Structure of Steps 1 – 6 of the Argument

Abbreviations:

p	Unity of Consciousness
q	Reproduction According to a Rule
r	Objectivity
s	Necessity of Connection

Structure of the Argument:

Step 1: p

Step 2: If p then q

Step 3: r = s

Step 4: If q then s

Step 5: If p then r

Step 6: r

7. The form of inner sense is time, and therefore all the representations of my consciousness, considered simply *qua* mental contents, must be arranged in a temporal order. [Additional premise]

8. But since these representations must be reproduced in imagination according to a rule before they can be admitted to the unity of consciousness [step 3], they must have a rule-determined time-order which is the order of their reproduction. [From 7]

9. Thus, any mental content, in order to be treated as a representation with objective reference, must be reproduced in a temporal sequence of representations according to a rule [3, 4, 8], which is to say, Everything which happens, that is, begins to be, presupposes something upon which it follows (temporally) according to a rule, and, there is an objective order of happenings (events) [6].

Q.E.D.