



The move from  $T_g$  to  $T_l$ ,  $T_m$  constitutes a 'metaphysical' type of realization; from  $T_g$  to  $T_a$  or  $T_n$  'critical' types of realization.

$T_w$  = Object in the sensory world; philosophically neutral, with its ontology unappraised. Confined only to phenomenological aspect.

$T_g$  = Object in general [überhaupt], with ontology indeterminate; phenomenological aspect 'bracketed out'.

$T_l$  = Object as a purely 'logical' notion.

$T_o$  = Object with 'zero' ontology, after reduction; 'the transcendental object'.  $T_o$  (M,F) = material and formal attributes of  $T_o$ ;  $T_o$  (H) = 'transcendental matter - (Sachheit, Realität)';  $T_o$  (F) = the formal aspect of  $T_o$ ; the categories regarded as purely logical concepts.

$T_a$  = Object as appearing, or as 'appearance', 'grounded' in  $T_o$ ; result of a 'critical' realization.  $T_a$  (m,f,c), where m = matter in the appearance; f = spatio-temporal form; c = schematized categories.

$T_m$  = Object as result of 'metaphysical' realization; pre-critical positions.

$T_n$  = Object as noumenon, either in 'positive sense' ( $T_n^+$ ) or in 'negative (problematic) sense' ( $T_n^-$ ).

$T_s$  = Object as 'thing-in-itself'; standing variously for  $T_n$ , or  $T_o$ , or  $T_g$ , or  $T_m$  (= object as occurring in the pre-critical schemes of, say, Descartes/Locke, Leibniz, Berkeley, Hume, etc.).

$t_i$  = transcendental in 'immanent' sense;  $t_o$  = transcendental in 'idling' sense;  $t_r$  = transcendental in the context of 'transcendental reflection'.

$t_m$  = transcendental in the context of a 'metaphysical' realization, with  $t_{m,r}$  = the rationalist version, and  $t_{m,c}$  = the empiricist version.

$T_o^0, T_a^0, T_n^0$  = a system of objects as a theoretical or systematic unity of nature, *qua* 'transcendental', *qua* appearance or *qua* thing-in-itself.

Figure 1 Flow chart of Kant's transcendental dynamics: realizational stages of Kant's concept of the object (Rn = type of realization).