

Husserl

#5. P18

10 Psychologie

2- Object "2x2 = 4" | independent of language, symbols
independent of person performing judgement

30 "transcendental ego" - parallel correlation independent of subject
possibility of transition from object subject to "being"

A. the "transcendental ego" knows the "real" world

B. "A" is just another intentional act of the "transcendental ego"

C. "A" is not a necessary act. The transcendental ego is free

D. The transcendental ego can appraise the world

E. The transcendental ego is origin of a priori forms verified in world

F. One does not raise the question of reality - one remains

in the "inhaltliche Einscheidung" unquestioning of

P17

Husserl held that transcendental subjectivity projects "eidos" a world

no phenomena in natural sciences

unsc. "founder" → awareness of material in man
awareness of metaphysical in man

Phenomenology ^{Fenik}

A "zur Sache selbst"
"das vorbegriffliche, vor-theoretische und vor-prädikative Seiende"
Fenik plb of 62
Predication is a logical function about things; speech is a tool

B ontology : an essential character of things that cannot be thought away - eidetic ontology
plb, 68 - abstract aspects of possible objects

C Phenomenology examines that "was nicht als Phänomen zur Ausweisung kommen kann, kann überhaupt nicht sein"

But this cannot be established by phenomenological method: Das des Ausweisbaren allein "ist"--- kann nicht wiederum durch Ausweisung dargestellt werden. Das Erscheinen des Seienden ist nicht etwas, was ~~es~~ selbst erscheint." Fenik p.70

D. "... das Seiende ~~es~~ ist Gegenstand und weiter nichts..."
(Die Sache) "Sie ist nur, wie was sie ist, in Bezug auf das Subjekt, dem sie erscheint" -- "Auch so (das Subjekt) ist nur, was es ist, in Vorstellen des vorgestellten Gegenstandes"

Urmodi basis typis + variante

Eugen Fink

"L'analyse intentionnelle et le problème de la pensée
spéculative" of Van Breda

66 1/2

Intentional relation includes $\left\{ \begin{array}{l} inner \\ outer \end{array} \right.$

72 | \longrightarrow

but the inner only inasmuch as intending
and the outer only inasmuch as $\left\{ \begin{array}{l} manifested \\ meant \end{array} \right.$

Oblogy: what cannot be omitted in thinking of a thing [eidetic]

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"Das Wesentliche Seiende ist Phänomen und weist nichts. Eine
Prüfung dieses Satz vornehmend liegt gar nicht
im Bereich der phänomenologischen Methode, weil
sie alle und jede Prüfung grundsätzlichen als
Ausweisung am selbstgebenden Phänomen versteht"

Jaspers

Von der Wahrheit

p 155

"Daseinswissenschaften und Geisteswissenschaften sind ein Wissen von einer Erscheinung, deren Sein wir selbst sind oder sein können, zu dem wir daher zwei Zugänge haben: durch Wissen von ihm als Erscheinung und durch Innewerden seiner."

"Weil alles gewusste Sein Erscheinung ist, ist kein gewusstes Sein das Sein selbst... Kein Wissen ist ein Wissen vom Ungründlichen, sondern alles gewusste Sein ein im Prozess des Erscheinens Gewordensein, was aber dieses Erscheinens ist, bleibt als selbst ungründlich und undurchdringliches Rätsel."

6. Jaspers

Philosophie I, 19

Erscheinung

Epistémologischer

what appears from a given point of view

as opposed to what is in itself apart from this point of view

in epistemological

appearance is aspect of something

In objektiveren Sinne ist dann Erscheinung der
Aspekt von ~~etwas~~ einem als objektiv zugrunde
liegendem Grundgedanken, aber noch nicht selbst
gegenständlichen, das als Gegenstand nur gedacht
wird, weil es im Prinzip nur als solche bekannt
werden könnte (z. B. die Atome).

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Wenn dessen Gegenstand der Forschung ist, ist es Erscheinung
eines ~~transzendent~~ zugrundeliegenden. Weder Existenz
noch Transzendenz sind der Forschung zugänglich.

157 Kant showed that there is no theoretical science of Being

Conclusion → not that philosophy is not concerned w/ Being
→ but " " " " is not a science

158 ∴ change concept / approach to problem of being
of scope even in considering this problem

10 Reason for philosophy

* break-down attempts at all-inclusive scientific system) a ^{modality}
whole positivist ≡ sum of sciences
or idealist comprehensive system

§ sciences are unlimited in their fields: independent progress
but their fields are limited: history is not psychology

∴ cannot be a general science, universal method
science necessarily is particular
comprehensive science would be of Being &
Being → not an object

a determinate object

a determinate object ≡ a Being

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∴ know not a possible object of repetition science

vs positivism mind cannot be simply ^{an} object
it would have to be, if science of man

vs idealism there is the "other" that is not reducible to
hand consciousness

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Man as possible object of science Dasein

as essentially the possibility of his own being Existenz (\equiv existentielle Existenz)

never something already made, finished & classifiable

ever creating myself, realizing myself through my own free choices

can speak in general terms but my possibilities are yours

my reality is my reality not yours

philosophy is Existenzphilosophie

clarification of possibilities of choice

draw attention to realities that can be known

through one's own personal experience

communication the ^{chief} means through which we

come to realize ourselves, our possibilities of choice

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Philosophy as Existenzphilosophie

is opening of door to Transcendent

is philosophy of Being

But transcendent not an object, is scientific system

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self-realization \rightarrow awareness of limits \rightarrow liberty moves towards
a surrounding limits

Transcendentalism

aware of Transcendent \equiv aware of negatively apprehended complement of limits

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philosophy cannot make a man's choice for him | Heidegger
nor can it provide proofs or substitutes for choice | Nietzsche

4. Müller

15 Aristote Aguerias Ordnungsphilosophie

Every being has its place in universal order in accord with its essence

16 Hierarchy of beings, of values
Liberty not a precise task $\left\{ \begin{array}{l} \text{order of whole} \\ \text{capacities of individual within whole} \end{array} \right.$

17 Being: horizon within which all considered but being itself is not thought out

20 Kant goes beyond being's not in direction of Being but in direction of conditions a priori of the being itself
Transposes question from "essence" singular to essence-for-us

21 exclusion of speculative science of essences
opening of science of will, action, belief, freedom

Hegelian Christianity not a doctrine preferring higher values, indicated by ^{fixed} order,

24 but of loving one's neighbour

25 Order is a system of limits: it does not matter what is to be done within limits
it has no idea of Kairos: of what it is up to me to do because
① I can do it, ② I see the necessity of it, ③ and no one else does

26 Kantian: Do what anyone in your place ought to do

Existential: Do what you alone can do

30 XIX^e century discovery of history: man $\left\{ \begin{array}{l} \text{as nature, as set of inherited characteristics} \\ \text{as spirit} \end{array} \right. \left. \begin{array}{l} \text{technique} \\ \text{organization} \\ \text{culture: anything} \end{array} \right. \left. \begin{array}{l} \text{man} \\ \text{communication} \end{array} \right. \left. \begin{array}{l} \text{does not change} \end{array} \right.$

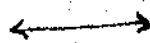
33 "Dieu, la Beauté, l'État, le Vrai, le Bien, et la Justice exigent par eux-mêmes d'être toujours connus et reconnus, mais différemment, de réaliser un rôle toujours différent dans notre vie et dans la vie de notre société, d'attirer chez nous à une présence et à une aptitude toujours différentes."

R. Troufenius De l'existence à l'être

II p. 352

"Plus il s'agit de ce que je suis et non de ce que j'ai,
plus questions et réponses perdent toute signification.
Quand on me demande, ou quand je me demande, en
quoi je crois, je ne puis me contenter d'énumérer
un certain nombre de propositions auxquelles je souscris;
les formules, de toute évidence, traduisent une réalité
beaucoup plus profonde, plus intime; le fait d'être
en accord ouvert par rapport à la Réalité toute entière
est reconnu comme un tel."

Proportional truth



Subjectivity

What counts is how a Christian

Subject and Horizon. II.

1. Subject: many different meanings

grammatical: the function of a word in a sentence, or of a phrase
logical: what admits, has a predicate: red is a color
s. of a science: subject : habit :: object : act accident
metaphysical: matter essence substance as subject of form esse
the human conscious subject: at least in dreamland

2. The subject is never without an object.

Consciousness (cognitive appetitive) is intentional; it is
of...; knowing something, wanting something; finite act

Object: the content of conscious act; what such activity
centres on, heads towards, brings about; intends.
What act is related to as motive, term, end.

Objects: enumerate range of conscious activities,
sensitive and intellectual, cognitive and appetitive emotive