

The Dilemma of the Subject.

1. The major premiss of the dilemma is that either the real-for-me ~~is~~ is defined as the immediately ~~is~~ given or else it is the object known through the true tamquam per medium in quo.

The minor premiss is the psychological fact that, without introspection, the subject is never the object and, even in introspection, the difficulty is not eliminated but merely displaced, since the subject as subject is never the subject as object.

Hence, if the real-for-me is the immediately given, then there follows the existentialist opposition between objective science and, on the other hand, real knowledge of the subject which is non-objective. Hence, exclusion of metaphysics in any traditional sense; invention of new types of metaphysics, for dealing with all that concerns man.

On the other hand, if the real-for-me is what is known through what is true, then I am confined to a universe of objects; the subject is inaccessible to me; and because the subject is inaccessible, I remain the victim of unscrutinized horizons, incapable of taking ~~my~~ a place on the contemporary level of philosophic discussion, capable of complete openness of horizon only per accidens and not philosophically.

2. Subject: many meanings in different contexts.

grammatical s.: a word or phrase fulfilling a specified function in a sentence

logical s.: whatever admits a predicate, has one; red is a colour

scientific s.: subject : habit :: object : act.

psychological s.: the human conscious subject.

3. Conscious: predicated of subjects, acts, processes.

subjects: he was knocked unconscious; dreamless sleep; dreaming waki

acts: growth of beard, metabolism of cells, vs. seeing, suffering

processes: circulation of blood, digestion of food (in no malfunctioning), vs. inquiring to understand, reflecting to judge, deliberating to decide, deciding to enter course of action

4. Object: the motive, product, end of conscious act

motive: color moves sight, illuminated phantasm moves intelligence

product: imagining produces image; understanding produces concept

end: ens, verum, bonum; biological ends

what conscious act centers on, brings about, heads for

5. The ambiguity of awareness, presence.

I see colours, but I do not see seeing, I do not see myself seeing.

In seeing colours, the colours are present (presented) to me, but they are presented not to me as absent but as present.

Inasmuch as colours are presented to someone also present, there is consciousness in the direct act of seeing; I do not see unconsciously, though I may see indeliberately, inadvertently, without noticing what none the less I see

Consciousness is not a matter of reflex activity, of introspection; it is the possibility of reflex activity having something to turn back on, of introspecting having something to introspect.

Consciousness is a property, quality, of acts of a given kinds: sensitive and intellectual, cognitive and appetitive states. Consciousness always accompanies waking and even dreaming in such states is a secondary phenomenon that would be meaningless aimless where there not the primary phenomenon.

Consciousness of Christ.

Presence, awareness, ambiguity.

Presence of objects to the subject and, concomitantly in a quite different sense, presence of the subject to whom objects are presented.

Object is present as intended

Subject is present as intending

Object is what one is aware of, what one sees, hears, desires, fears, investigates, understands, conceives.

Subject is one who is aware, and one cannot be ~~MM~~ aware and be unconscious, just as one cannot see and be unconscious, etc.

But "being aware" is quite different from "being what one is aware of"

Hence in primary stream of consciousness a the subject is never without an object and b the subject is never the object. Between subject and object there is a cleavage, a radical opposition.

In infinite act, subject, act, primary object coincide; in finite act, act and object differ, for act is limited by something, by what is it is about; in human act, subject, act, object differ, for not only is ~~subject~~ act finite, but also subject does not know himself by his own essence.

6. Introspection does not eliminate but displaces cleavage.

In an incomplete and elusive fashion the subject can shift his attention from object to act and subject

On this basis he can proceed to classify describe relate explain form hypotheses theories systems devise tests verify judge: subject, capacities, habits, acts, objects.

Apart from its basis in shift of attention, this process is essentially the same as in all human knowledge

Experience:: Understanding conception:: Reflection judgment

Moreover, just as in knowledge of other objects there are known, known unknown, and unknown unknown, so also in knowledge of the subject

The phenomenon of the horizon remains, only here the horizon is more difficult to tackle because of the difficulty of the basic shift of attention.

Throughout this process the cleavage remains

The human subject does not know himself by his essence; he begins from objects, defines acts by objects, habits by ranges of acts, potencies by ranges of habits, essence of soul by sets of potencies

In shift of attention: what is attended to, who attends; what is attended to is subject as object; who attends is subject as subject, so that subject still remains inaccessible except as peculiarly present

What is classified, described, understood, is not the subject classifying, describing, understanding.

Hence, Hume a knowledge he describes b knowledge he uses.

7. The Dilemma.

If real is known through true, then only subject as object known; if only subject as object known, the whole inquiry is conducted within horizon, prejudged by horizon, and no possibility of philosophic attack on radical problem of horizon.

If real is the immediately given in its immediate intelligibility (phenomenology a la Heidegger), if immediate truth is this uncovering, re-vealing, if judgement is just the articulation of what is revealed

Again, if no idea of unconditioned, true, ens (Jaspers, Marcel) then either new type of metaphysics concerned with the reality of the subject as subject or at least Existenzerhellung

or Truth as Unverborgenheit d-2287