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Horizon and Dread.

1. The horizon is grounded in the subject: it is the boundary at which begins his indoc~~ta~~ ignorantia.

Still this is merely an objective aspect of the horizon: it is defined in terms of what the subject not only does not know but also considers meaningless insignificant insoluble

We have to inquire into the subjective phenomena of horizon: how is it constituted; how is it maintained.

2. To consider single acts involves violent abstraction.

Sensitive acts are involved in a multiple correlation:
see: approach, look, focus

Intellectual acts suppose sensitive, operative with respect to sensitive stimulus and manipulation of sensitive flow

Hence, study of consciousness is study, not of isolated acts, but of flow, stream, direction, orientation, interest, concern

3. Study of such streams of consciousness, at a first approximation, is erection of ideal constructs.

Cf. motion of mass in central field of force, Carnot cycle

Hence, patterns of experience:

- biological: beast of prey and quarry
- aesthetic: release from biological interests: free creation
- dramatic: primary aesthetic creation is in oneself and with regard to others; extravert if successful; else introversion
one is the hero in one's dreamland - one has to make, *imagine, create*.
- intellectual: Thales and milkmaid; Newton working on gravitation
- practical: getting things done

4. Limit to patterns of experience: underlying biological manifold has to have higher sensitive integration

A stream of consciousness that runs too freely has the nemesis of compulsions, invasions, neurotic phenomena, anxiety crises.

Anxiety crisis: breakdown of stream, ~~pattern~~; objects there but meaningless, ie no dynamic significant integration

Anxiety: minor phenomena; development of a type of consciousness takes place along lines of minimum anxiety, *hellion*.

Abnormality: development has had to avoid anxiety by extreme measures.

5. A world: that lies within a horizon; a totality of potential objects. Not some particular object, but a possibility of some types of objects and not of others.

World, horizon, corresponds to the concrete synthesis that is my conscious living, and that concrete synthesis does not admit change without experience of anxiety, dread; ~~xxx~~

it is not the reality of my world that is the anchor, the conservative principle; it is the dread I experience and spontaneously I ward off whenever my world is menaced

My concrete synthesis in conscious living is a integration of underlying neural manifold b set of modes of dealing with Mitwelt of persons and Umwelt of tools; or any other combination

To change it, to be converted ~~x~~ to new world, to let my horizon recede is to invite experience of dread and to release a spontaneous, resourceful, manifold, plausible resistance

This dread and release not a function of objective evidence for my world; it is a function of my mode of life, my solution to total range of problems arising in my concrete living

6. Hence, a series of corollaries: (1) Conversion a leap.

To convert someone, to be converted oneself, is not exclusively a matter of proofs arguments evidence: *there is a point on which our faith, a bridge to which our steps; it is part of faith - all else gone -*

There is for everyone a problem of integrated conscious living
In childhood: illness, fever, easily moves to delirium, if I may quote my own experience

The problem is solved only more or less satisfactorily: whole range of types of unsatisfactory solutions, from psychoses to neurotic phenomena of minor type

The problem exists because man is capable of free images: Köhler's apes; literature to develop imagination; to provide intelligence with a tool that will make possible the movement of intellect to ens, omnia; and because free images is not an unlimited, unconditioned freedom.

Conversion, moving to new horizon, entering into new world, is tampering with a hitherto successful solution to the problem of conscious living.

If I can get by the initial anxiety, I shall be better off; just as analysis and if he can stand anxiety involved in cure will be cured.

But not merely a problem of standing the anxiety; it is also a problem of dealing with the resistance

The would-be convert appeals to his Selbstverständlichkeiten; he indignantly appeals to what is obvious to everyone with an ounce of common sense; he moves round in a circle within his established horizon; and as long as it remains, his brand of logic and his set of premisses will be unshakable-to-him

Moving to new horizon, conversion, involves a leap: a leap from Selbstverständlichkeiten, which are mostly misunderstanding what in some sense is true, but also are props to present position, to another concrete solution to problem of conscious living.

To experience such dread, seriously suppose that some philosophy (that is not your own) were true.

Real distinction: not a problem of distinction but a problem of reality, of what really is, of horizon, of horizon buttressed by dread, and dread rationalized by Selbstverständlichkeiten

Again; right of sense = transformation of world of current living

"last actual" phase

working

7. Corollary (2): The Self-constituting Subject.

Freedom of will: rational alternatives and free choice

Prior freedom: the solution that has been the concrete synthesis in my living.

Cooperation of subconscious, ~~instinct~~ imagination, intelligence yielding projects within aesthetic (play), dramatic, practical, intellectual, ~~practical~~ patterns of experience

The drama we do not think out and then execute; the drama that spontaneously arises already charged with image emotion appetite

It is a freedom not had by animals.

It is an "ontological" freedom by which the conscious subject is this conscious subject, develops this solution to the problem of concrete living.

It is that by which we become what we are before we are able to think out alternative courses of action and choose between them

It sets the horizon within which occurs our thinking and choosing, so that

while any particular project can be vetoed, yet the veto has to have its grounds within my world, my horizon

and no project can arise unless it is such as to fall within the world that is mine

Still, if we have made ourselves without any awareness of what we were up to, so we later can remake ourselves in the light of better knowledge and with a full responsibility

Nor is the refusal to remake ourselves any escape, for that is just assuming responsibility for whatever we happen inadvertently to have made, in the past

consider

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Kierkegaard's Spheres of Subjectivity
Aesthetic ← Nationalism, Mission, Politicism, Phenomenalism, Pragmatism

Ethical
Religious | A
| B

Sartre's Division of Cultures

Personal
& dialectic
Ideational

Heidegger: Ek-sistenz

Moral: Da-Sein & Existenz

8. Corollary (3): The basic function of philosophy.

Philosophy is the attempt to illuminate the effort of intelligent, reasonable, free, fully ~~self~~ responsible self-constitution.

Hence, philosophy is concerned with good: what is freely and responsibly chosen and effected; what is concrete (verum et falsum in intellectu; bonum et malum in rebus)

Point of comparison with scholasticism is with schol. account of good

bonum particulare: corresponds to particular appetite

bonum ordinis: series of particular goods, series of coordinated activities, habits of apprehension, interpersonal relations (communication in good, congruent with coordination of activities, rising from habits)

bonum per essentiam: the absolute norm; possibility of individual willing good agst world, others, self; transcendent

Concern with good

- a concerned with improving my operating solution, functioning synthesis in concrete living; with transition from freedom of images to freedom of enlightened responsible choice; conversion
- b concerned improvement as mine; not truths but the truth I live by, that is involved in my free self-constitution; not notional but real apprehension and assent
- c concerned with a solution of living: not abstract living but living in a world, with others, in a technical civilization; study critique of personal relations, of technical society
- d concerned with concrete possibility of that living at its highest point; ultimate self-affirmation -constitution in relation with transcendent, as person, Thou (Marcel), with my Existenz as awareness of self as gift given to self (Jaspers)
- e concerned with history: as everyone, philosopher responds to problems of age; his specific character is to respond to these common problems at deepest level, at point of maximum consequence for human welfare or human disaster
Jaspers: primitive cultures; organized civil.; Achsenzeit; present as momentous as discovery of fire tools speech; old ways relentlessly being dissolved; masses; one world history
- f the philosopher is open: by definition, going beyond horizon based on dread; philosophers his educators qua obscure, for such obscurity is revelation of my blind spots, my horizon
- g the philosopher has to be genuine; not talking beyond his own horizon, devaluating the currency, collapsing the great into a narrow horizon world
- h philosophy has to be relevant; not analytic propositions; not analytic principles with a per se relevance, that is per se only because fact of horizon overlooked; not relevant to man in general, but to me in my age and those with me
- i philosophy can only illuminate; it looks not to a theoretically compelled assent, but to a free conversion; one cannot be another do his thinking judging deciding living for him