

44200DTE060

The naturally known, the notion about system, etc.

System: materially

open (1) any subject in any pattern,

(2) any experience, any understanding (i) in relation to the experienced whether as one (thing) or relation, possible or necessary; (ii) essence as laws: permanent, sufficient and non-sufficient, or changing intelligibly or irrationally; (iii) with respect to the mode of understanding: an incomplete nucleus (common sense) or a complete nucleus (systematic understanding); myth-mysticism symbol

(3) any judgment

(4) therefore any world view or theory

Formally constant: every revision takes place through experience, understanding, judgment; the structure remains, the isomorphism remains.

Actually inevitable: not without experience, which cannot be avoided; not without understanding, since we are not animals; not without judgment, since we cannot set aside our rationality.

Self-consciousness can be expanded, choice, use (faith, method, sociology of knowledge)

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Notes about system

The operating subject		Operations	Operata
Conscious		A to experience to understand to judge to choose	potency form act
levels		B ₁ data of sense consciousness	substantial form accidental form
empirically intellectually		B ₂ there is understood	hierarchy genesis of hierar dialectic in
rationaly self-conscious		unity-identity-whole relation, field of relations	human affairs
patterns	biological aesthetic intellectual dramatic practical mystical	classical statistical genetic dialectical	
		commonsense systematically math	
undifferentiation		natural science philosophy empirical human theology	
what is meant by experience understanding affirmation		B ₃ to judge it is, it is not certainly, probably context: logical, dialectical	

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Phenomenalism: empiricists inflate data; symbols of transcendence – vision; myth, ideology

Critical idealism

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There are three irreducibles:

- (1) no reduction without norms
- (2) whether what you call norms really are norms
Formal logic → foundation

symbols
?
laws structures
transcendental logic
dialectical logic
method

the question of truth is not avoided

(3) truth supposes norms

also supposes data as distinct: as conditions are fulfilled

There is one irreducible → moderate empiricism

what we called data

really are intuitions

there are also intuition of norms

and intuition of existence

truth is reduced to norms, norms to intuitions

There are two almost extrinsic irreducibles

(1) intuition

(2) pure reason analytic propositions – they are thought
analytic principles – they are known

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The objective

Objectivity is a composite notion

There is the objectivity of experience – data physical science
psychological

the objectivity of norms: opposed to subjective opinion
indubitable ?
? pattern

it is drawn from intelligence and rationality as such

There is the objectivity of the formal good: the unconditioned, absolute.

The prior are supposed, the later components fill out

Objectivity in prime potency, in first act, in second potency, in second act

Compare symbolic, mythical, ideological objectivity

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The naturally known

Contra Gentiles, 2, 83, § 31

It is opposed to the unknown and to what is known by way of an explicit object. For example, (1) logic as it is known before Aristotle, learning; after Aristotle and learning it is used in a similar fashion; (2) scientific method: that which intellect naturally does; understanding in images; judgment in accord with data and what follows on understanding.

The naturally known is what is immanent, operative, effective, self-manifesting in knowing, and is equivalent to the empirically, intellectually, rationally, conscious and rationally self-conscious subject proceeding through operations to what is effected by the operations.

asinus [as in pons asinorum] intelligible potency

man intelligent and rational potency – action – normative

The being that is naturally known consists of everything, what is, whether it is, everything, all the way to the beatific vision. Not abstraction: to understand is essential; being by participation does not have the essence of being; form from matter; the whole from the parts; neither matter nor the parts are nothing.