

44300DTE060 English translation of 44300DTL060

System: (1) once one question is solved, there always arises another  
(2) series: can be divergent, where questions lead to formally new ultimate terms  
or convergent, where the ultimate terms are formally the same  
(3) terms are formally the same if they are determined  
(a) by the structure  
(b) it is not materially determined what is in the structure  
(c) it is not theoretically determined ? structure  
(d) but materially it is determined we already have [the structure] nor can we  
avoid it

operations: any subject in any pattern  
any experience, understanding, judgment  
any worldview, theory

constant: revision returns to the same – the same pattern recurs

inevitable: we experience  
we seek understanding  
we want truth

it can be expanded: self-consciousness  
evaluation [?] deliberation  
use: method [?], faith, sociology of knowledge, praxis, history

naturally known  
immanent, operative, effective, self-manifesting in the exercise of the act of knowing  
given experience, we seek what, why, normally  
given understanding, we seek whether it is so

[RD: a Latin word at the bottom of p. 1 that I can't make out, starts 'pro...' and ends 'ia']

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Being: naturally known - c. Gent. II, 83, 31  
everything: because [intellect] is able to do and become all things, its object is being

A There are many theories: Parmenides, Plato, Aristotle, Aquinas, Scotus, Hegel  
And so the meaning of any principle differs

B Among Scholastics – to know is to see – therefore, being either is seen or is abstracted from  
what is seen, otherwise it would not be known

(1) dualism of knowledge: sense in act is the sensible in act, intellect in act is the  
understood in act

(2) what is abstracted prescind from something, but being = everything, and so prescind  
from nothing

(3) it is not the abstraction of form from matter – a circle from ?  
and it is not the abstraction of the whole from its parts: a man includes also his hands

- (4) it is not abstraction – it knows form, essence, quiddity  
(a) but we know being not quidditatively but analogically  
(b) the form of being is in being by essence  
(5) Aquinas: it is naturally known; C. Gent.  
Cf. natural desire to know what God is, 1-2, 3, 8

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C Being. notion: natural desire, intending intention  
concept: not knowledge but thought: form is being which  
? being by which  
knowledge: judgment = is  
idea: when understood, everything is understood

In the light of agent intellect all knowledge is somehow originally given to us. De ver., 10, 6 fin.

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? objective

What is objectivity  
in fact threefold  
(1) ??? 'Behold'  
(2) what you say is impossible: logical norm  
unknowable: gnoseological norm  
unacceptable: methodological norm  
(3) what you say is not certain

Either the three are irreducible – how they are composed  
Or two are irreducible – how they are composed and reduced  
Or the three are reduced to one – how they are reduced

The facts are selected, and the selected facts determine the notion of objectivity

- (1) Empiricism: data  
(2) Idealism: norm  
(3) Realism: the true

Empiricism: the object is (1) that which is seen, given  
(2) that which is deduced → pure reason  
thus the norms are also seen in some intellectual vision  
and true judgments are reduced to the truth of the vision

Idealism: data → phenomena (because empiricism is false)  
norms are objective  
Kant: to save the empirical tendency  
Hegel: to save pure reason

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### Realism

Dogmatic: 'if anyone says ... let him be anathema'  
[being, truth] is not seen: blessed are those who have not seen and have believed  
nor understood

not according to a norm: mystery

but true: we believe these to be true

hence dogmatic theology

related errors are also to be avoided: DB 1820

Origin: the word of God. Jaspers, Vom Ursprung und Ziel der Geschichte  
Voegelin, Order and History

- I as ?  
as ? of prophecy: the oracle of Yahweh  
as font of wisdom, of interior [?] principle
- II as kerygma, gospel  
as apostolic, ecclesiastical tradition
- III as consisting of truths  
Tert  
Orig  
Athanasius

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### Discursive realism

this divine, ecclesiastical, theological tradition

implicitly contains a philosophy that can be considered in itself

1 the true: correspondence of intellect to the thing

formally in judgment alone

2 real: that which is known in true judgments

nothing is real which, if it were false, would mean that things would be otherwise

real: natural, intentional: the real is not divided against the intentional

3 e.g. three??

universal skepticism is rejected

### Critical realism

rejects assertions not because of the thing

but because of the proper mode of knowing

what is per se known with respect to us (1) is predicated by reason of the subject

(2) we know what is

but we do not know what God is.