

44900DTE060: translation from transcription of Latin

If one accepts the responsibility for judging, by what criteria does one judge? It seems that everything is left to private operations.

The response can be given in one word: wisdom. Wisdom orders everything, judges everything. Science has to do with conclusions, understanding with principles, wisdom with terms.

Objections pp. 18 s. **[RD: This probably refers to L's notes from the first *De intellectu et methodo*, which he would have distributed for this second course]**

(1) human progress toward wisdom, toward everything, does not take place through additions or extrinsic facts; there is a foreknowledge of the whole of being, which is more explicitly known by a process of division;

(2) division is formally certain when it is contradictories that are divided: the Porphyrean tree

(3) division is materially advanced through growth in understanding; common sense, scientific understanding, where once it gets started there is a tendency to what is permanently valid;

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(4) one does not divine wisdom, which judges with equal security about everything; the cobbler sticks to his last, where he nonetheless judges well about shoes; he knows and has explored all the actual and possible differences in a total ordered field; as cobblers, so also specialists in individual fields;

(5) once a certain partial wisdom has been gained it should be added that foolishness is to be avoided in other particular matters; [RD: not sure of the Latin here – this is a guess];

(6) this does not allow us to judge about wisdom in general, as if it were grounded in all by some specialized mode of knowing [RD: another stab]

(7) what would be this general human wisdom? in its fullness, it is a gift of the Holy Spirit, and Aristotelian metaphysics; but what it is as it develops is unknown;

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(8) in our time the problem is clearer: (1) knowledge of particular things, undifferentiated consciousness, common sense, employs symbols to talk about things in general and fundamentally; these symbols easily become myths; (b) theoretical knowledge defines everything in technical terms, setting up another world in a specialized matter, and giving rise to natural and human science in a specialized manner, and to metaphysics in a universal manner; this gives rise to a problem of how these relate to one another and with common sense; (c) the subject's knowledge of himself, the structure: this is not metaphysics, not specialized, but private; it gives rise to a knowledge of knowledge as experience, understanding, and judgment,

and to a knowledge of the structure of objects; in this isomorphism acts coalesce as knowledge, while particular objects coalesce; and what is thus conjoined is a medium quo [?]