

49600DTE050

(Human) sciences

We begin from the notion and briefly stated opposition (1) of the eternal and necessary, immobile certitude, and (2) of the contingent as becoming, probability versus certitude.

Now to a higher synthesis:

Generically, science is an operatory habit, a circle of operations, a system of operations.

Specifically, (1) it is an operatory habit that is not material but symbolic; not natural as in the digestive and vascular systems, not implicitly known *in actu exercito* but not *in actu signato*, but explicit and known *in actu signato*; (2) its end is purely intellectual. From the light of agent intellect, wonder, it asks What? Why? Whether? and it answers exclusively from cognitive motives and means. It is born and exercised differently in the intellectual pattern of experience.

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Corollaries:

(1) Because science is a habit or circle or system, it is related to the knowable as to material objects, as the formal to the material, as operation to operable. Thus a diversification first and per se from objects is merely material; it then becomes formal insofar as the diversification of knowable things demands a diversification of circles of operations. Thus too, the division between objects that are eternal and necessary and objects that are contingent and in process is an opposition in the material element. Also, the diversification according to which a science is about minerals, plants, animals, men, angels, God, is a diversification that first and per se is material.

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(2) Because science is not an operative but an operatory habit, it is not restricted to one potency nor is it necessarily found entirely in any one human being. De facto in science there operate not only the intellect but also sense, imagination, memory, and the will itself willing the end of science (the true) and observing faithfully the

precepts of method. Besides, nothing prevents a science from being so great that it cannot be learned by any one human being (as is the case with modern mathematics).

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(3) Because science is an explicit habit, science is not ordinary understanding or common sense, which is acquired from the common or special use of things, which can be entirely valid, but which lacks what is essential to a science, namely, that it exist *in actu signato* and not *in actu exercito*.

Whether and to what extent common sense can be used as a mediating instrument of science is another questions. See *Insight* [old edition] 400, 418 [CWL ed., 425, 443].

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(4) The end of science is purely intellectual: the intelligible and understood truth. Science is born and exercised in the intellectual pattern of experience. This does not exclude an ulterior practical goal. The perfect truth and the concrete word collaborate in spirating love.

We do not say 'pure reason,' which in a rationalistic or Kantian sense is a deductivism independent of concrete facts. *Insight* 402 ff [CWL ed., 427-33].

We do not say speculative intellect. In the simplified Greek sense, this is abstract, eternal, necessary. In the Hegelian sense (and almost always in non-Catholic writings), it is the restoration of deductivism through another logical technique, namely, dialectic.

[Objection:] It would seem that it is in itself practical, for it is a habit for operations, a circle is a circle of operations, and a system is a system of things operated. Response: intellectual operations ordered to an intellectual end, Concedo; other operations, Nego.

[Another objection:] At least the natural sciences are merely practical; thus Scheler, Croce, and others. Response: Many experts in natural science think this way. They are pragmatists. De facto, there is a clear distinction between science as pure, fundamental, and science as applied. In the real experts, there shines forth an element that is purely rational, speculative, aesthetic.

An underlying question is whether the human intellect is intuitive or discursive, whether being is known in the exercise of true judgment or before any elicited judgment.

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The fundamental human cognitive circle of operations consists of three operations: experience: that which is given by sense and by consciousness; understand: what, why – direct understanding, introspective understanding: definition, hypothesis, theory; reflection – is it so? reflective understanding, affirmation or negation.

These make up a circle. They mutually need one another. Without experience there is nothing to inquire about, nothing in which something is understood, nothing on the basis of which something is judged. Without understanding, there is no distinction of human beings from brute animals. Without reflection, we do not distinguish true from false.

They mutually complete one another. The experienced is what is potentially intelligible. Through understanding it becomes actually understood. The understood is what is potentially affirmable or deniable. Through judgment it proceeds to known truth.

And once the three are posited, the circle is closed. With the attainment of truth, the intellect rests. It may inquire further, surely, but in order to know some other truth.

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The Unity of the Sciences

(1) The differentiation of the sciences and the originating unity. The same fundamental circle is applied in different ways to different operables. Fundamental methodology address these diversities; it is not a matter of mere rules and conventions but of the reasons for the rules.

(a) For infrahuman realities: external experience, understanding, judgment
(*Insight*)

(b) for human realities: external and internal experience (internal taking us into the very circle of operations);

(c) for suprahuman realities: analogy; faith from hearing, judgments, the understanding of faith.

(2) Unity – structural unity – formal

gnoseology: asks about the fundamental operations themselves

about their distinction, relations, structures

full ? includes analysis of faith

epistemology: asks about the validity, inevitability, irreformability of the fundamental operations

about the appropriation of one's own rational consciousness

includes an elicited act of faith

metaphysics: from the structure of operations to the structure of what is operated/known

metaphysics (a) of the order of nature

(b) of man (the analogy of the subject)

(c) of God: according to natural knowledge

according to the truth of faith

logic: regards the system as such

classical l. assumes its primitive terms,

postulates its primitive principles,

does not determine how many in singular ?,

does not know formal object

circle: fundamental terms are operations

fundamental properties are relations among the operations

the formal object is determined through the circle

math: regards the system as such in materially many things

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The fundamental circle and logic

General points: logic symbolic, conceptual, fundamental

principle of sufficient reason

there is no reasonable affirmation or negation without evidence

principle of identity and non-contradiction

it is not reasonably possible that the same thing under the same aspect

be both affirmed and denied

syllogism : as proving

evidence is a virtually unconditioned

≡ a conditioned whose conditions are fulfilled

nexus if *A* then *B*

fulfillment but *A*

conclusion *B*

syllogism as explaining: making one know

the moon phases sphericity

predication

the same experienced data are understood: as this: subject

as such: predicate

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(3) Historical unity

the true: as not hidden, as revealed, manifested (1)

as unconditioned (2)

in the first way, it is true for someone and indeed essentially:

experienced qua experienced

intelligible qua intelligible

unconditioned qua reflectively grasped

in the second way, as unconditioned: it is independent of this or that subject

essentially communicable, public

it is never contradicted by a true assertion

it has logical ? in its presuppositions and consequences

it is an entry to the absolute order of being

Thus: (a) personalism vs classical ontology

(b) subject vs object

(c) history vs system of truths already made, eternal

(d) *Dasein* vs distinction between subject and object

Response:

(1) from the analysis of habit, circle, system, operation and operated are not separated

understanding in act is the intelligible in act

rationaly affirming true

truth formally exists in the judgment alone

thus: what God reveals is true: in the divine mind
 in a human mind: of a believer [C]
 of a nonbeliever [N]
 the unconditioned is independent of this or that subject C
 of every subject whatsoever: unknown C
 known N
 the unconditioned is included among the manifested

- (2) thus personalism is required that there be an actual manifestation
 and is transcended to the objective order
 through the manifestation of the unconditioned
 the ontology of the person, of the subject, supposes this transcendence
 if it is *truly* affirmed
- (3) the very manifestation happens under psychological, sociological, historical
 conditions
 thus there is given the development of the sciences
 eternal truth (in the divine mind) is truth about the history of the human mind
 God does not know through composition and division, but knows what
 men compose and divide

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- (4) this development is
 in accord with alternation: going and coming
 going into those things that have to do with the subject as subject
 to feel compunction
 returning to the objects
 in accordance with interdependence: one science depends on another
 that is, all simultaneously form one structure
 which is manifested here, and is applied there in an analogous fashion
 in accordance with dialectic: on account of errors,
 and their evil consequences
 men are compelled to consider the truth
 the love of truth is not so great that men care about it for its own sake
 they always believe that they have enough
 and that it is useless to inquire further
- (5) this development is not systematic
 on the contrary it is the development *of systems*

the greater the manifestation grows, the more accurately and fully
 is the truth spoken
 whether with regard to consequences or with regard to presuppositions,
 foundations

- (6) this development is not without a normative line
 there is given a perennial philosophy and pre-philosophy
 that is, before the fundamental circle is explicitly known
 already it is present and operative in man
 there is not given a transition from the absence to the presence
 of metaphysics
 a transition from latent metaphysics to metaphysics clearly known
 every development is an explicitation, differentiation
 of the fundamental circle
 N.B. as there is given a true perennial philosophy
 also there are given false perennial philosophies
 namely, constant modes to which the
 fundamental circle is applied
 materialistic – experience
 idealist – understanding
 realist – judgment

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(7) concerning the human sciences: what is the state? abstractly, that which is
 common to primitive tribes, to ancient empires, to industrial nations; concretely,
 there are as many different notions of the state as there are different mentalities
 from the diverse political experience, intelligence, judgments, choices of life.

(a) It seems it should be acknowledged that true political knowledge develops as
 does all true knowledge, not only in accord with what is but also in accord with
 what ought to be.

(b) In this development there is a twofold dialectic: of error and of sin. Regarding
 error, we have already commented. Regarding sin, the grace of God is to be
 implored and the analogy of the cross is to be applied.