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Phenomenology of Life - From the Animal Soul to the Human Mind

Book II.
The Human Soul in the Creative Transformation of the Mind

Edited by

Anna-Teresa Tymieniecka

Springer

The challenge presented by the recent tendencies to "naturalize" phenomenology, on the basis of the progress in biological and neurological sciences, calls for an investigation of the traditional mind-body problem. The progress in phenomenological investigation is up to answering that challenge by placing the issues at stake upon a novel platform, that is the ontopoiesis of life.

The present collection of studies extends our investigation (see Analecta Husserliana vol. 93) by seeking the ontopoietic continuity of sense between the vitally and spiritually significant functions of life.

From the multiple approaches stretching through "The Animal, the Human, and the Divine" (Ales Bello), there come to the fore the intellective, aesthetic, moral fruits of the creative human mind: "The In-Depth Body and the Coming About of Ego" (De Preester), "Consciousness in the Perspective of Evolution" (Fiut), "Science and the Human Phenomenon" (Zonneveld), "Specifically Human Empathy" (Adri Smaling), and others. The emphasis falls upon "The Living Soul" (Shkubulyani) as the common origin of life's sense giving functions, which in their ontopoietic unfolding become informed by the simultaneously originating human creative mind, crowned in its advance by the sacral "Spiritual Emergence" (Louchakova).

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PHENOMENOLOGY OF LIFE
FROM THE ANIMAL SOUL TO THE HUMAN MIND
BOOK II

ANALECTA HUSSERLIANA

THE YEARBOOK OF PHENOMENOLOGICAL RESEARCH

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Founder and Editor-in-Chief:

ANNA-TERESA TYMIENIECKA

The World Institute for Advanced Phenomenological Research and Learning

Hanover, New Hampshire

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ANNA-TERESA TYMIENIECKA

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In memory of
the phenomenologist Stephan Strasser
*   a great scholar and a noble friend*
(Catholic University of Nijmegen
1947–1975)

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THEMATIC STUDY

ANNA-TERESA TYMIENIECKA

CREATIVE IMAGINATION IN THE CONVERTING OF LIFE'S SENSIBILITIES INTO FULL HUMAN EXPERIENCE

The human condition comes into its own only, as we have pointed out before,[1] when Imaginatio Creatrix emerges and progressively reaches the realization of its full potential, bringing in the freedom to interrogate and the powers of creative invention.

When we come to stand back and ponder it, we are amazed at how the ontopoietic unfolding in self-individualizing life for so long "tacitly" and obscurely carried our various functional spheres and then how, of a sudden our beingness was extended from the sphere of feelings towards ideas, projects, and community. The radiating wealth of our circumstances became suddenly apparent. Life suddenly resonated with countless voices, shimmered with myriad shades, assumed all manner of shapes. The life that comprises us became something we could envisage. After submersion in the vegetative-vital-organic spheres, we surfaced into the glaring light of the spirit. Within the sphere of the spirit, we find at last ourselves *free and empowered.* In "our" body-flesh-psyche-consciousness we become the focus of cosmic forces, the center of the universe.

For us, "living" means being alive in this realm of empowerment. Here the living individual raises itself above the enactment of the virtualities inherent in its ontopoietic sequence and acquires personal stature as self. This is obviously a new phase in our condition. It is attained with the emergence in our constitutive system of *Imaginatio Creatrix.* Two major steps follow on that, the genesis of the specifically human mind and of the human person. At this point the great metamorphosis of sense is accomplished and we have, indeed, reason to inquire anew into the continuity in the innumerable steps taken in the ontopoietic unfolding of self-individualizing life, into the continuity that is the condition, the proto-condition, of this progress.

But let us emphasize beforehand that this extraordinary distinction between the phase of the simpler, strictly vital/natural sense of life restricted by the

functional dependencies of the individual's selection of nutrients, habitat, etc. within its ontopoietic sequence and its circumambient conditions and the phase of the freely resounding symphony of the human significance of life and existence does not pitch one against the other. On the contrary, it is our thesis that all the moves of life—whether vitally subservient or imaginatively floating above the necessities of existence—are carried by the same logos of life. The multiplicity of its diversification of sense—whether ontopoietic and vital or creatively informed—are each and all transmitted, modulated, harmonized by the thread of sentience. *Sentience* is the innermost core of the logos of life, the intentionality of *vis viva.* Let me emphasize again that sentience, as the prerequisite of the logos of life, constitutes its innermost thread, which infinitely ramifies with respect to the constructive aims of the logos.

We will now succinctly outline the logos' most significant arteries of sense, which pass each into the others through virtual capacities that shape sense via bodily organs and psychic antennae and creative conscious speculation.

1. FROM THE LIVING AGENT'S VITAL CONSTITUTIVE SYSTEM (THE BRAIN) TO THE HUMAN MIND

We have been surveying all these spheres of the human condition, how the feelers, hooks, antennae thrown out by living beings are accompanied by an ingrown self-individualizing beingness inscribing its autonomous selfhood within the cosmos. In the realm of universal law, living beings come to lay down their own basic rules of life enactment.

In summarizing the main knots or phases of metapmorphosis marking the growth of autonomy in living beings, we have dwelt on the arc of its body-flesh-psyche-spirit progression, on the continuity in this progression, and in particular on the fabric that builds toward the emergence of the specific *novum* of sense in each.[2]

In the "brain" we have the great apparatus bringing together the entire functional network of the human physical-organic-corporeal-psychic unity. This apparatus is intrinsically tied to the living agent and is for it a platform for the expansion of its powers. In its performance the brain plays a preparatory role in the stablishing of the fully autonomous living beings that appear only with the emergence *sua sponte* of Imaginatio Creatrix. The highest level of animal development is the platform for the appearance of what we acknowledge to be human beings. For the last phase of the transformation-metamorphosis of life, *the logos prepares its own transformation into the creative logos,* which derives its dynamism and direction from human beings.

At this juncture the human being is empowered by the creative logos to invent and forge, *which transforms the human condition itself.* All of this occurs, of course, in strict coordination with the givens of nature/life.

The course of life was from its incipient moment carried by individual living beings, each following its very own ontopoietic sequence. But now at this point, where life has attained a new functional platform, the constitutive apparatus of the organic brain is informed by Imaginatio Creatrix and myriad transformative devices are crystallized into the functional system of the mind so that this particular living being acquires *the power of invention and the power to project lines of conduct.*

This amounts to saying that the vitally operative logos of life is progressively preparing in its diversification for just this radical step, the entrance into the game of life of *imaginatio creatrix.* Imaginatio Creatrix proceeds from the womb of life and depends on it. Still it lifts the logos, thus far subservient to meeting the needs of survival, to the level of autonomy, in which the living subject becomes endowed with a far-reaching range of conscious intellectual performance. We have the self-directing sphere of consciousness in a full conscious human individual.

Quite obviously, the operations of the mind carried by the logos of life and diversifying into innumerable streaks of sense are all related to sentience. In its various modalities and degrees the mind modulates all the communicative virtualities of this sentience up to a point at which the data attain the "abstraction" of "subjective" acts such that sentience now appears to be "detached" from the conscious agency, that is, to break loose from its essential sentient core. And yet even this sense correlates with the sentient receptivity of the living human subject.

This is not the place to enter into a discussion of the creative powers of the logos instrumental in the constitution of the human mind with all its faculties. What is at stake here is the differentiation of the logos of life in its specifically human constructive expressions and devices, that which characterizes human beings within their circumambient world and the commonly shared universe of life.

2. THE HUMAN WORLD OF LIFE: DEVELOPMENT IN A CONFLICTIVE SITUATION BETWEEN HUMAN INVENTIVE PROJECTIONS AND VITAL NECESSITIES

With the human creative mind we have entered the specifically human plane of existence developing the human significance of life. Having laid down the ontopoietic cornerstones for our investigation, in which we have seen how the

vital-natural functions of animal life have unfolded further and further to the point of their essential encounter with the rays of creative imagination (with the living agent being transformed through its metamorphosis into the human creative mind), it remains now only to ponder this metamorphosis at its core in order to bring out the specificity of the human constructive/destructive development in its multisided, conflictive, and somewhat enigmatic features.

Let us ponder first of all that the new directional lines in the development of the human being as well as the influx of new resources and forces. There is no need to emphasize the emergence of the individual personal will that conducts the specifically human progress/regress itself in contrast to the ontopoietic design that subtends the progress/regress of the living agent within the natural sphere of existence. Let us repeat that while at the natural level the law of fitness reigns over the selection of food, shelter, range, and degree of communal sharing-in-life and a pretraced line in beingness is followed, with the emergence of the will there is brought in an entire apparatus of intellective interrogation, deliberation, selection, and planning. While the existential progress/regress of natural/vital development consists in instances of coalescing moves toward constructive projects foretraced in their essential virtualities by the intrinsic ontopoietic sequence, instances that, however complex they may be, advance in a quasi-"linear" fashion reflecting time experienced as Chronos, the human advance in contrast proceeds in its moving and unfolding from the new prompting force of the will and the mental mesh of deliberation, selection, and decision, powers that take on a special form—with the planning of the mind in which all the faculties take part assuming the form of "achievement." No matter how simple a human act be, in stemming from an imaginative propulsion of the mind it carries an aim to be "achieved." This essential feature endows human self-awareness with an inner conviction of being "free." We are free to project, free to choose, but does that mean we are free to achieve?

Here we come back to our initial ontopoietic vision, which confirms itself. As I emphasized above, the individual existence of each living being in its existential unfolding partakes of and is part of its existential context— it maintains a crucial interplay with the circumambient life network within which it is ingrown. Even so the specifically human creative sphere of life— the human world of life—not only remains existentially/vitally founded in the natural sphere of life, being dependent on its fluctuating conditions, but personal/individual unfolding and undertaking within the creative sphere of life is also essentially ingrown, in a more intimate and extended intersubjective context, that is, not only in the network of natural/vital existence but also in the world of other human creative individuals planning their moves for the

achievement of aims according to their own inventive powers. Here are joined strictly subjective appetites, tastes, and deep elemental inclinations coming from natural strivings and drives.

Thus we cannot limit ourselves to positing "rationally" calculable motives when looking at human action. We have also to take into account the workings of the tertium quid that is the matrix of human becoming—the in-between sphere in which the elementary functions of natural-animal development encounter the specifically human imaginatively lifted powers. Here we come to a culminating point of our considerations. On the one hand, the creative/inventive swing and deliberative mind give the human being an imaginatively expanded self-awareness of his or her powers. This makes human beings feel they are the agents of their life courses, the masters of "blind" forces to be directed to personal advantage. On the other hand, each human being is grounded in those forces and is subject to innumerable influences in his or her unfolding and so really acts as informed by coexistential circuits.

At present, given the capacities each of us has for calculating and cognitively encompassing life, the life-world, the cosmos, etc., human life appears to be expanding within the frame of the individual. As a matter of fact, we speak of how the evolution of types is now concentrated on the evolution of human individuals, who currently stand endowed with consciousness that has greatly expanded in just the course of a century and appears to have found the secret of further, seemingly infinite, expansion of human potential. This expansion manifests itself not only within the individual but also in the transformative progress of the entire life and world network. This is not only true with the technological advance of individual and societal existence, but is also true with the growth of human consciousness and of the spiritual dimensions of experience. From day to day, we are facing both new inventions and new turns of mind. We presume an infinite progress ahead. This progress creates new demands upon the individual and society as well as new problems that society has to solve. Ever new sources of force reveal themselves to us and we believe we are able—as masters—to foresee and control their courses and their effects. Yet like the sorcerer's apprentice of the tale, having found the key to releasing the current of power, the human being possesses neither the key to stopping the current nor the means to entirely control the achievements it makes possible. Outcomes remain always subject to the whims of nature, cosmic and human.

This course involves not only individual natural endowment and inclinations but also the potentialities of the entire network of sharing-in-life within circumambient and remoter circles. The course now depends on ontopoietic

self-individualizing directions and on the ontopoietic rules of the circum-ambient contexts, on the one hand, and on individual creative genius, on the other.

The question of how to master the routes of human development within the individual as well as within its interactive world, society, culture while navigating the stormy sea between and among conflicting forces without a compass is beyond the scope of this presentation, which intends merely to describe that development's ontopoietic groundwork. We may, however, draw from that ground an essential indication. Human mastery being out of reach, there seems to be an indispensable measure of human conduct if one wants to safeguard human existence on earth. In order to control in some way the flux of human development to our existential advantage we have to adopt a special frame of mind. Keeping in sight the ontopoietic groundwork sketched above, human calculation should embrace measure, proportion, and temperance in its contention with life's conditions.

NOTES

[1]   See the first part of this study in the "Thematic Study" of Anna-Teresa Tymieniecka (ed.), *Phenomenology of Life – From the Animal Soul to the Human Mind,* Book I: *In Search of Experience,* Analecta Husserliana XCIII (Dordrecht: Springer, 2007), pp. xix–xxiv.

[2]   See Anna-Teresa Tymieniecka, "The Great Metamorphosis," in *Logos of Phenomenology and Phenomenology of Logos,* Book 5: *The Creative Logos: Aesthetic Ciphering in Fine Arts, Literature and Aesthetics,* Anna-Teresa Tymieniecka (ed.), Analecta Husserliana XCIII (Dordrecht: Springer, 2007), pp. xi–xv.

SECTION I
SPHERES OF THE HUMAN SOUL

A N G E L A   A L E S   B E L L O

PHENOMENOLOGICAL HYLETICS: THE ANIMAL, THE HUMAN, THE DIVINE

The dimension defined as the hyletic one is discovered by Edmund Husserl while analysing the human being; but, the problem consists in asking whether it is possible to understand the animal with the tools given by hyletics. Though Husserl did not perform the application of hyletics to the animal world, in his analyses we can find, however, a general description of the animal. Further one can note that in the phenomenological school there was a great interest regarding the phenomena of animal and vegetal life, because the comprehension of the human being passes also trough the comparison with these dimensions. This happens in particular in the case of Hedwig Conrad Martius and Edith Stein[1], but before them it was Husserl himself who began that kind of research.

The scheme of my contribution is, therefore, the following:
(1) What Husserl wrote about animals.
(2) What is the phenomenological hyletics in relationship to the human being and the possibility to extend it to animals.
(3) Hyletics as a tool of interpretation of all the reality, as far as the Divine.

1. THE ANIMAL AND ITS INSTINCTIVE LIFE

As regards the question of the human world and the animal world and the theme of instinct that they have in common, particular significance seems to me to attach to some manuscripts that belong to different groups, A, C and E, and therefore concern also different core problematics – according to the subdivision utilized at the archives in Louvain – that yet converge on the topic with which we are here concerned.

That the theme was not exceptional in Husserl's reflections is brought out by the manuscripts that were to constitute the second volume of the *Ideas Pertaining to a Pure Phenomenology and a Phenomenological Philosophy*[2], in which there appears an explicit reference to the psychic constitution of animals (Section II, IV, 45) as compared with the human world. The fact

that he subsequently returned to the topic shows that the attention Husserl paid to the animal world was not by any means occasional and, as we shall subsequently see, its treatment in particular contexts is a further motive of interest.

For the moment, however, I shall concentrate on the analysis to be found in ms. E III 10 in which the study of the pre-given world from the point of view of impulsive and instinctive life is used as the starting point for tackling the theme of knowledge of the human world and the animal world. The text opens with one of the very few passages where Husserl refers to S. Freud's analyses and seems to share their results. Husserl accepts the possibility of the existence of 'repressed' affects, of unsatisfied desires that are relegated to the level of the unconscious and generate an 'illness' of the soul; indeed: "Everything that is removed, everything that is of value, but remains hidden, continues to function in an associative and apperceptive manner, something that the Freudian method deems possible and presupposes"[3]. Starting from this consideration, Husserl examines the dynamics of the special intentionality that characterizes the instincts; the desire for food, for example, can be described by using the approach valid for the cognitive modality, for in this case, too, there is a tending towards a fulfillment that finds its realization in an object, particularly in the act of eating. In actual fact, hunger helps Husserl to understand the instinctive dimension, because the I is always hungry, hunger is its habitual condition that is only temporarily interrupted by the taking of food.

The analysis of instinctive life in human beings leads Husserl to establish two firm points: it is precisely thanks to habits that the unity of the I already constitutes itself at this level, so that the unity of subjectivity, though recognized by consciousness, is of anterior origin; secondly, the habits themselves influence and in some cases even determine the direction of the will and therefore passivity plays an important part in the sphere of the human will; as a supporting example one may note that the need for walking becomes transformed into a decision: "I want to go out". Rather, one can trace a typicity of the fundamental structure of needs that become articulated at different levels and constitute the structural form of all life, making it possible for the I to possess a systematic structure of the orientations of its will; in a wider sense, we can consider the modes of the will and of originary instinctive life to be the *Vorgestalt*, that is to say, the form that precedes the other forms.

All this leads Husserl to examine the 'vital' instinct of animals in general and not from the point of view of the naturalist scientist, who studies only its physical aspects, and not even – as we might add – from that of the ethologist or the scholars of animal psychology who, even though they seek

to penetrate 'inside' the psychic life, do not – according to Husserl – possess adequate instruments for doing so: this goal can be achieved only by an analysis that Husserl calls transcendental in the phenomenological sense: "... in this way we have the animal subject as subject of its pregiven world, of its acquired orientations and correlates, in which one always finds the identical objects"[4].

Husserl begins his analysis by highlighting two particular instincts, that of survival, bound up with food, and that of generation, which is connected with the community dimension. These two instincts, of course, do not exhaust the description of instinctive life; the instinct of fear, in fact, is also of considerable importance for survival. Moreover, there come into play both pleasure and non-pleasure and also whatever attracts or repels, through the sense of smell or sight for example, and these are connected with both the instinct of survival and the communitarian instinct.

In an approach of such an 'internal' type – in the phenomenologico-transcendental sense – how can one justify self-conservation and conservation of the species? An animal comes into the world through birth and leaves it on account of natural death due to old age or illness or as a result of chance events that yet have a typicality of their own. Is it therefore possible to understand what happens in the psyche and consciousness of an animal, a 'superior' animal of course, in relation to its death? It knows death through the deaths of its companions, but does it make sense to speak of companions, family relations, education? Is there some correlation between the I and the Thou and therefore the Us in the animal world? Husserl's answer is affirmative, even though the intersubjective world of animals is characterized by an as yet primitive form of relations between male and female, between father, mother and 'offspring', between friends and enemies, or by the struggle for life or death, by death as an event of this surrounding world. But what is the level of awareness of all this with respect to animal individuality?

The answer to this question is found in the central part of the manuscript, which bears the subtitle of *The animal and awareness of death. The superior animal and the I and the Us as regards animals in relation to the surrounding world*[5]. Life is self-conservation in a continuous development of realization (implementations) that commences for the individual with birth and terminates with death, but birth implies also generation, and thus survival of the species, and yet even species come to an end. The examination of the animal world therefore proposes again a necessary confrontation with the human world that brings out both the affinities and the differences. One may ask oneself whether the individual animal has consciousness of its death, but it would certainly be devoid of sense wondering whether it is conscious of the end of

the species; and yet, all this is present, albeit with graduality and different levels of awareness, in the human world.

Human life is explicitly connected with its own death, but also connected with its own human history and, more precisely, with the future of humanity and thus also with the life and death of humanity as such and with the surrounding human world as cultural world. This at least as regards the highest development levels so far achieved by humanity – in this case, once again, there are different real and possible degrees[6].

In this way we started from, but also arrive at the human.

2. HYLETICS AND THE DESCRIPTION OF THE HUMAN BEING

Husserl's analysis of the *Erlebnisse* highlights the duplicity of the intentional noetic moment and the hyletic or material moment. As one can notice the term hyletics is not intended to indicate matter in the traditional sense, but a new type of materiality that he proposes in §85 of the first volume of *Ideas*, for which he was then looking for a new term and thought to have found in the Greek word *hyle*. It is a question of identifying what had never before been clearly delineated and for this reason there also lack the words to express it. The description of this sphere is, then, to be found in the first volume of *Ideas*[7] and is further developed in the second volume[8] in connection with the analysis of the living body (*Leib*), which has localizations regarding not only the sensorial sensations that exercise a constitutive function for the objects that appear in space, but also regarding completely different group sensations and the exemplification is efficacious, because Husserl is referring to sensorial sensations, the sensations of pleasure and pain, of bodily well-being or discomfort deriving from a bodily indisposition[9], and this represents a particularly important point.

That this argument continues to be present in his researches is confirmed by a copious number of manuscripts of groups C and D dating to the thirties, in which he considers the two moments mentioned I have just mentioned. The function of hyletics in the field of the sensations is particularly studied in Ms. Trans. D 18 dedicated to the formation of the kinaesthetic system, which is concerned with the relationship between one's own body and the changes of the surrounding world with reference to the oculomotorial field. In Ms. Trans. D 10 I Husserl specifies that the kinaesthetic system becomes constituted in relation with the constitution of the hyletic objects[10], but it is in Ms. C 10 that one grasps the connection between the hyletic units and the affections, because even though the hyletic universe is a non-egological universe that becomes constituted without the intervention of the I, nevertheless "*das Ich*

ist immer 'dabei' ", the I is always present as place of the affections is always active in some way[11].

It will not be out of place to come back to some passages of Husserl's text I have just cited. I have in mind the reference to the two groups of localized sensations, which perform a role – of materials, in fact – similar to that of the primary sensations for the intentional *Erlebnisse*, such as hardness, whiteness, etc. Inasmuch as they are localized sensation, these groups of sensations – according to Husserl – have an immediate somatic localization, such that for every human being they concern in an immediate intuitive manner his body (*Leib*) inasmuch as it is his own body, as a subjective objectivity that distinguishes itself from the purely material thing "own body" by means of the stratum of localized sensations[12]. "difficult to analyze and illustrate", – as Husserl continues – the latter form the basis of the life of desire, of will, the sensations of tension and relaxation of energy, the sensations of internal inhibition, of paralysis, of liberation[13]. But connected with this stratum are the intentional functions, the materials assume a spiritual function, just as happens in the case of the primary sensations that come to form part of perceptions on which constitutive judgments, etc., became subsequently constituted[14]. There is thus indicated a stratification that has a twofold aspect: a cognitive one, formed by the primary sensations, perceptions, perceptive judgments and a psychico-reactive one, formed by sensorial sentiments and valuations. The perceptive, judicative and valutative level is on the side of noetics.

The relationship between hyletics and noetics is thus clearly delineated, but the hyletic moment seems to drag the noetic one, and hence Husserl's peremptory affirmation: "… a man's entire consciousness is in a certain way with his body through its hyletic base"[15]; but the duplicity is not eliminated, indeed, the intentional *Erlebnisse* are not localized and do not constitute a stratum of one's body. The autonomy of the spiritual moment with respect to the material one, which yet makes possible its manifestation, is in this way confirmed and corroborated; indeed, inasmuch as it is tactile grasping of form, perception is not in the finger that touches and in which the tactile sensations are localized; thought is not really localized intuitively in the head as the localized sensations of tension[16]. Husserl notes that often we express ourselves in this way, and one may wonder why this should be so; one can reply that the attractive force of the hyletic localization makes us concentrate attention on our body.

Concerning what happens in animals, though it is impossible for us to live what animals live, it is possible to perform a kind of empathy which consists in grasping their life and the acts lived by them as far as these acts are similar to those ones lived by us. After all what Husserl said about the

animal world and the instincts, that characterise it, was said referring to the human capacities to grasp that world.

The level of likeness concerns the bodily sensations and the reactions through the psychic acts that we can grasp in animals, particularly when we are in contact with the more developed ones. The difference and the disparity emerges – as we have already said – when we mind that animals cannot perform some acts that we define "spiritual", as intellectual comprehension and elaboration, willing actions and motivated decisions, all things that are at the bottom at least of the artificial world constructed by human beings. We are aware that we cannot establish empathy at that level, and that is why we cannot consider them really "like us". If all this is true, we are able to affirm that, even if we cannot grasp at the bottom the mechanism trough which animals know the world at a perceptive level and even if there is a great variety of cognitive modalities in this sphere, researched in particular by the ethologist, perception with its passive process draw near the human dimension to the animal one. And also the psychic reactions which follow such a process, seem to be akin, linked up with the localised sensations and expressing satisfaction or disgust, attraction or repulsion.

3. HYLETICS AND THE "ULTIMATE REASONS"

Not only the human world and the animal world can be studied by the phenomenological hyletics – a tool of research which comes up by the side of the phenomenological noetics – but it can be a useful instrument to analyse the deepest strata of reality.

Though the manifestation of hyletics is primarily in the gnoseological ambit, numerous remarks made by Husserl suggest a more ample function. As we have seen hyletics concern first and foremost the affective and impulsive sphere that underlies – and in this sense one can speak of hyle, i.e. of matter – noetic valuation. The hyletic sphere seems to Husserl to have a pecular autonomy too. In fact analyzing human acts in their stratification, Husserl affirms that in them there is present a "blind" and "organic" entelechy that acts at the impulsive level, it becomes explicit at the level of the will, passing from an impulsive intentionality to a conscious one. Following the road of practico-ethical behaviour and not its purely gnoseological counterpart, it is possible to gain greater insight into the theme of entelechy and its teleological sense.

Undoubtedly better known is Husserl's insistence on the teleology of history, which is to be understood as discovery of an immanent end in history and as an ethical appeal for the realization of that end. But the ultimate reasons of the existence of this dimension are traced in what he calls necessary

"reference to the originary facts of the hyle"[17], which would seem incomprehensible if the intentionality present at the impulsive level had not been highlighted. In this case, once again, there manifest itself the cross-reference that Husserl always makes from the sphere of cognitive and ethical awareness, which he calls the categorical sphere, to the pre-categorial sphere. And the road he indicates on the logic level runs from formal logic to transcendental logic (*Formal and transcendental logic*) and, on the gnoseological level from consciousness to the passive syntheses (*Analysis of the passive syntheses*), which are at the basis of the formation of all knowledge in the web of subject and object before these two moments become effectively distinct.

More generally, the "archaeological" excavation that I am here trying to reconstruct by moving from Husserl's scant analyses serves to uncover the "ultimate reasons" that are associated with the prime or more obvious reasons. This excavation, which commences in interiority, serves, as we have seen, to leave it by the road of hyletics, because the "ultimate reasons" are to be found in the fact that nothing is "by chance", quite the contrary, one has to trace, and right from the most profound dimensions, a "teleology", a finality and therefore the reference to an "originary facticity" can be fully comprehended if one grasps that it has its foundation in God[18].

The way to arrive as far as God, here proposed by Husserl, shows itself as particularly original, because, founding itself on the ground of finality, comprehend it as the profound and ultimate structure of all the reality. Husserl not only affirms in a general manner that all the things have a goal, but he analyses each stratum of reality through the stratification present in the human being to conclude that not only the cultural and spiritual works, the voluntary processes characterising the human beings, not only the examination of the organisms and of their levels of development and perfection – how one can read in *Ideen* – but also that obscure world of originary instincts, of feelings, of the unconscious bodily and psychic movements have a sense. That is why Husserl speaks of a *Triebintentionalität* (impulsive intentionality). Sense and goal, formal cause and final cause – using Aristotle's language – are correlated. Only then will one understand the definition that Husserl gave of teleology as "form of all the forms", because through it we can grasp the ultimate significance of reality[19].

If in all the levels, not only in the rational level, in the spiritual works, but also in the dimensions considered chaotic and magmatic we can discover a sense, then it is necessary to attribute the origin of the sense to God, as ultimate reality. All the aspects of reality are connected; there is a chain leading from the animal to the Divine, not in an evolutionary process, because each degree has its original specificity and what comes later does not just derive from

what is before. The stratification of reality is made by qualitatively different levels linked up regarding some aspects, but also unique in themselves, and all together included in an Absolute Principle who is the Cause and the Goal of everything which is alive.

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<div align="center">N O T E S</div>

[1] Regarding these phenomenologists I examined their position in *Phenomenology World Wide*, Analecta Husserliana, vol. 80, edited by A. T. Tymieniecka (Dordrecht: Kluwer, 2002): *Edith Stein's Contribution to Phenomenology*, pp. 232–240; *Edith Stein. Phenomenology, the State and Religious Commitment*, pp. 648–656; *Hedwig Conrad-Martius and the Phenomenology of Nature*, pp. 210–232.

[2] *Ideen zur einer reinen Phänomenologie und einer phänomenologischen Philosophie*, transcribed by Edith Stein between 1916 and 1918, revised by Ludwig Landgrebe in 1924–25 and by Husserl himself until 1928 and eventually published by Marly Biemel in 1952 as Vol. IV of *Husserliana*.

[3] Ms. Trans. E III 10, *Vorgegebene Welt, Historizität, Trieb, Instinkt*, January 1930, p. 3.

[4] Ibid., p. 10.

[5] Ibid., pp. 12–17.

[6] Ibid., p. 17.

[7] Husserliana, Vol. III.

[8] Husserliana, Vol. IV.

[9] Ibid., §39.

[10] Ms. Trans. D 10, *Zur Konstitution der physischen Natur. Zuerst Leib – Aussending; dann rückführend auf Hyle und Kinästhese*, p. 23.

[11] Ms. Trans., C 10, *Das gehört zum Komplex der urtümlichen Gegenwart!*, p. 25.

[12] *Ideen II*, op. cit., §39.

[13] Ibid.

[14] Ibid.

[15] *Ideen II*, op. cit., §39.

[16] Ibid.

[17] *Zur Phänomenologie der Intersubjektivität, III*, Husserliana XV, p. 386.

[18] Ibid.

[19] Ibid., p. 94.

S T E L L A   Z I T A   D E   A Z E V E D O

PASSIVITY AND FUNDAMENTAL LIFE'S EXPERIENCE IN MICHEL HENRY'S THOUGHT

Reflecting at length[1] on the disastrous consequences of Galilean science for the understanding of life, Michel Henry departs from the *Krisis* to characterize the Galilean legacy as a "archi-founding act"[2] of modern science and knowledge which excluded phenomenological life by reducing it to the geometrical mathematization of the material universe.[3] The rupture between the knowledge *(sagesse)* inherited from the Greeks and Christianity, which survived until the eighteenth century, and the aestheticism of modern culture reflected on the opposition between two matrices: that of moral, religious and political unity of the simultaneously sentient and rational being, conceived in the image of God yet irreducible to all purely conceptual and demonstrable knowledge;[4] and the scientific-technical matrix of the vision of the world, nature and man. In the latter, the modern concept of *cogito* reflected two major structural epistemological streams of Modernity: the valuing of the ego, the transcendental and timeless subject, with decisive consequences both for the devaluing of the concrete man (man builds his identity by transcending himself through reflection) and for the condition of 'incommunicability' of the subject; and the discovery of the body-machine that functions autonomously without the contribution of thought. Marked by the rule of appearance and sensuality, the body of Modernity is governed by duality and separation, adopting some ambiguous attitudes towards the body: valuing it on the one hand yet devaluing it on the other. Modernity has thus radicalized the idea that man is fundamentally a dualistic being, a radicalization that was accompanied by the antagonism between subject and object, nature and society, individual freedom and social/communal laws or norms. The rupture or transformation of the unity of discourse, such as Modernity conceived it, culminated in the workings of the linguistic rules that embodied, in the Kantian system, the transcendental structures of understanding. The whole of post-Cartesian philosophy reflects, therefore, the parallelism between rationality and the systematic foundation of knowledge, resulting from an ontology of transcendental subjectivity and a notion of an all-enveloping human essence of a

practical-ethical order. The methodological-scientistic concerns that became predominant since the seventeenth century overlooked the fact that formed consciousness *(Bildung)* overcomes all natural sense, since, while the latter is always limited by a certain sphere, consciousness "operates in all directions and, as such, is a general sense."[5] The classic *visual-objective* model of the *thing* restricts reflective consciousness to the *factum* and its exact observation; science is the measure of all knowledge where space and time are exclusively a system of coordinates for accessing exact and accurate clues about all things. At an anthropological level, this model turned the concepts of *logos* and *space* into the commonplaces between the 'world' of nature (the external, the physical) and the "world" of culture (the internal, the reflective consciousness). Man is since seen as an (objectifiable) corporal or biological thing, as a *sum,* a "pure object of the physical or external world, something that can be touched and objectified, i.e., a body comparable to that of an animal yet specifically different from it because it is endowed with something that animals do not have, the *logos* or the *nous*".[6] The Western model of man, for which Christianity is strongly responsible as the heir of the platonic concept of the body as a "passing condition of the soul,"[7] introduces a deeper and more radical distinction[8]: "Flesh and spirit are not anthropologically constitutive elements of the human entity but rather ways of being of man in his referral to divinity. Man … is not an amalgamation of two completely different substances but a single incarnate subject."[9]

The crisis in the sciences after the seventeenth century is the crisis of culture *(paideia)*, a crisis of existence brought about by the hyper-development that the Galilean legacy generated, with the subsequent multiplication of increasingly specialist knowledge, of new methodologies which opened up new horizons, but whose premises or conditions he did not theorize: the geometrical-mathematical legibility of the universe requires a transcendental performance of consciousness, an act of the spirit creating something that did not exist before.[10] The ideality of Galilean science, which translates into forms and essences, is based upon a "seeing," as the sum total of the senses, which operates in a phenomenological horizon: it reflects on an exterior world, a pure exteriority, since matter is *res extensa* and only knows idealities if they are presented before its very eyes:

The geometric determinations to which Galilean science tries to reduce the being of things are idealities. These, far from being able to account for the sensory, subjective and relative world in which our daily activity takes place, necessarily refer to this world of life; it is only in relation to this world that they have a meaning; it is on the insurmountable ground of this world that they are built.[11]

Experience cannot be conceived as an effect; a reality cannot happen other than to the extent that it provides a sense and a consciousness. Scientific idealities always refer, therefore, to a sense-giving consciousness. In other words, as idealities, the geometric and mathematical determinations imply subjective operation, a transcendental consciousness, a principle which, as it continually engenders the world of science, is a permanent condition for its own possibility: "The transcendental condition of the possibility of the experience in general is the condition of science itself."[12] Continuing on the basis of a technological hyper-development, scientific knowledge invaded the entire field of the *logos*, of *praxis*[13] and *culture* with an exclusive claim on truth, and its effects on the notions of *the world*, *subjectivity* and *life* often went unnoticed or were not thought through. Modern culture has not only reduced *knowledge* by scientifying it, but also extended the self-denial of life and the pathos (this *originary suffering*) that sustains it[14] to the world and to societies:

To the extent to which culture is the culture of life and pertains to it exclusively, the science that keeps this life and its specific development out of its subject matter, which is culture itself, remains well and truly alien to it. The relationship between science and culture is a relationship of mutual exclusion. (…) By eliminating … the world-of-life and life itself, science places itself paradoxically outside the latter and its development, and consequently outside all possible culture.[15]

The seventeenth and eighteenth centuries, according to Georg Simmel's analysis, reflected an arduous search for the lost unity of the "transcendence of life", the recovery "on a higher basis of the lost unity between nature and spirit, between mechanism and inner meaning, between scientific objectivity and the meaning of value that we sense in life and things."[16] Johann Goethe's life and works strongly expressed an evolution in the concept of the individual in the late eighteenth and early nineteenth centuries, since they contained various approaches to individuality (articulated in the idea that man should live *from within himself, act from within*), to freedom, to equality, in the constant flow of life. With *Werther*[17] and *Faust*,[18] Goethe marked the transition from a sentimentalist concept of life to a theoretical-practical concept. It is the nineteenth and twentieth centuries, however, that take it up again in the epistemic crisis of Physics, shifting the transcendental issue of the *cogito* theme to issues in which the being is in question, i.e. to the thought that is directed at the *unthought* and articulates with it. The refusal of the modern concept of autonomous subject in the name of the originary passivity and sensitive affectivity asserts the originary One as a self-*given* oneself and not a self-proclaimed ego, root of all thought, knowledge or power. From the concepts of W. Dilthey, H. Bergson and E. Husserl there is

an evolution towards the legitimization of philosophical thought in areas that science had originally conquered, whose consequences translate today into the incompatibility of upholding a subject that asserts universal and absolute truth, through its *suitability* to the object produced in itself, through the act of understanding.[19] From the notion of distance between the subject and the object, between man and the world, we go on to a notion of familiarity: the world is not the object of knowledge but the place where I live, where I am allowed to have hope and plans. Experience being a vital, historical process, its intelligibility does not depend on the mere observation of facts but on the blending of memory and expectation, as Dilthey had already argued. The ideality of meaning cannot, therefore, be assigned to a transcendental subject because it comes from the *lived*. The experience that offers itself to the subject is founded on meaningfulness and experiential nexus. Therefore, epistemic consciousness simply continues the thought initiated in the experience of life, since it is previously situated in its vital nexus and finds in it the reference of its own being. Science cannot, therefore, replace the ground on which it is itself rooted, i.e., the *sensus communis* (Vico), the ground for all ability and legitimacy to think and act *(ability to judge)*. The *sensus communis*, or "common understanding" (*der gemeine Verstand*), is decisively characterized by the ability to judge, so *judgement* is not a concept created by reflective consciousness but indeed a sense of judgement similar to the sensitive judgements that, despite being formed with some certainty, are not however logically demonstrable. But if objective sciences have understood nothing about life,[20] philosophy does not escape this either, as in the form of a classic transcendental phenomenology it does not know any manifestation other than that produced within the world[21]:

When subjectivity is nothing more than externality and its unfolding, when it is no longer something alive, and that by which it is life is lost sight of, denied or concealed, and this by philosophy and science alike, then the former has no lesson to remind the latter, they both live in the same oblivion, in the same stupor in the face of what is in front, which only qualifies as being in their eyes. (…) It is also necessary to understand this subjectivity as life, in such a way that the transcendental contributions which make up, or rather are, science let themselves be recognised as modes of absolute life, for the same reasons as the creations of art, for instance, and in the same way as cultural phenomena for the same reasons as artistic phenomena.[22]

Life itself is the origin and fundament both of the objectivity of scientific knowledge and the philosophical reflection to arrive at the truth: the link between Life and knowledge is, therefore, an originary given, since consciousness is always incorporated in history, in society, in economy, in technique and in culture. Subject/consciousness and object/nature cease to be regions of the *Metaphysica Specialis*; instead they designate concrete circles

of phenomena, layers of facts, which concrete man describes and observes according to his position in the world, his experiential, cognitive and volitive attitude.

The devitalization *(Entlebnis)* proper to theoretical knowledge had led to the oversight of the tension between the *productive body* (the object of the science of labor) and the *represented body* (the combination of forces, actions, affections, frailties). The *living* knowledge of life, in its original appearance, would be thought about by Heidegger in his early Freiburg *Courses*, delivered between 1919 and 1923, in terms of *Erlebnis or lived*,[23] and subsequently, after 1920, as the practical affective dimension of the experience of life in terms of *Befindlichkeit* and *Stimmung*, starting from the reading of Aristotle.[24] *Erlebnis* does not mean the contemplation of an external process nor an "inner" or "psychological" process pertaining to subjectivity or consciousness, since the lived knows no internal nor external, i.e., my life is only living to the extent that it lives in a world, has a world, which is but the world I have and live in.[25] The phenomenology of the temporality of perception leads inevitably to the assumption of the historicity of all experience at the level of the *world of life*. Human reality reveals itself as structurally dynamic as Life, or the relationship incarnated from the self with the things that surround it. What is originary is the relationship marked by temporality (the new way of being)[26]. The linguisticity that crosses the whole enigma of the body imposes on Western contemporary thought[27] the non-identification of the body as an objective thing, as a thing that one has and uses. The body is *fiction*, a set of mental representations that are prepared, dissolved, reconstructed at the will of the subject's history and the mediation of social-symbolic discourse:

It is thereby that psychoanalysis separates itself from human sciences and resists Galilean reduction, specifically its linguistic reduction, inasmuch as, in the very heart of the devastation of humankind by objectivist knowledge and its absurd pretensions, it states and maintains, even without knowing it, the invincible right to life.[28]

The absolute non-identity of the self with the body is a consequence of human nature as *excess* in relation to every potential of the organic body; an *excess* that manifests itself in the thought, in the will, in the freedom that express and fulfill themselves in corporality. As historical beings, men maintain an original relationship with this biological body, since common-sense concepts eventually assimilate the representations of science reasonably quickly: "As historical beings, men maintain an original relationship with this biological body, since common-sense concepts eventually assimilate the representations of science reasonably quickly."[29] The body is object, a useful vector, indispensable to life, the the commonplace of the scientific determinations that

make it up,[30] and therefore it cannot constitute itself into originary ground since it is already a product of human reflection:

It is not that a science like biology can offer us any enlightenment about it; on the contrary, it is on such knowledge that it itself is founded; it cannot be supposed to explain what it presupposes as its condition for possibility, as the ontological horizon inside which it can find its objects, offer its explanations and, above all else, pose its problems.[31]

In its way it becomes the practice of the modern *modus vivendi*. In his work *Incarnation*, Henry reflects on the legacy of radical dissociation between the language of thought and the language of Life, a dissociation so essential that the standpoint with regard to historical phenomenology entirely depends upon it, and denounces the confusion between the language of thought, which speaks of suffering, the Greek Logos, the apophantic language or its *ek-static* base, and another language, neither that which speaks of suffering, but that which speaks the suffering, nor that which speaks of life, but that speaks life, the Logos of Life, and which is Life itself in its pathetic self-revelation. Not, to tell the truth, a proper language for suffering, although that has its own language, but the proper language of its flesh (*chair*), in the final analysis, the Archi-passibility in which any flesh is given to itself, the language of Life in its Verb.

Following the GrecoHellenistic period, the phenomenological determination of language was held captive by the insurmountable boundaries attributed to the concept of phenomenality,[32] but only the apprehension of pure phenomenality in its originary mode of phenomenalization can transform our understanding of language. The word of life speaks in every living creature as the one it engendered at its own creation. Criticism of the phenomenological method lies in the report that Husserl's phenomenological method produced a substitution of this life by ideal substitutes, which will be the essence, itself unreal, on which it has worked. According to Henry, the essence of phenomenality – the pure phenomenologic matter of which it is made – remained completely unspecified in both Husserl and Heidegger. In the analysis of paragraph 4 of *Incarnation*, the self-impressionality of which the phenomenologic substance of any impression, and thus of any flesh (*chair*), consists, excluded any possibility of a place in the externality from the world for any impression and any flesh. The intentional thought is unable to reach life, incompetent to see it or to apprehend it:

(…) the phenomenology of life provides a response to all the aporias of classic phenomenology: it is because life originarily reveals itself to itself that it provides the originary given from which all thinking work can develop. Or, if it is a question of making this *Parousie* of origins accessible to thought "evident", there is no saying, lending its light to that of the world, that will be able

to do so. In its intentional design, thought always and only attains the meaning "suffering", this double unreal that insuperably demands a phenomenology of real suffering. The logos of the world can only know what suffering is if suffering has already told it where it speaks in the Logos of life.[33]

It is on *constitutive subjectivity* that Michel Henry founds his philosophy of life as 'auto-affection,' an affection not by the world but by oneself, and where all perception, all imagination, all conceptual thought is a heteroaffection: "It is an affection by an otherness, by this milieu of otherness whereby anything that is other can show itself to me, give itself to me originally as other. But if everything gave itself to me as originally other, there would not be a Self for it to give itself to."[34] Henry plans to overcome the critique of the Husserlian aporia of the intentional constitution of the other and develop the genetic rooting of the experience of the other as otherness to oneself, in its incarnate and reflective content. Michel Henry's critique to the egological character of phenomenology is directed at its insufficiency in overcoming the "illusions" of the transcendental and empirical subject. In such a phenomenological ontology the issue of our primary knowledge of the body is, simultaneously, the issue of the ontological nature of the body itself since, in such ontology, the *appearance* is the measure of the *being*.[35] The return of phenomenology to this 'previous' guides the thought to the process of self-givenness of the absolute life, outside of which nothing exists: it is life itself which makes its self-objectivation in the thought as the interior condition either of this thought or of its object possible. The pure object is itself a horizon, since it already stands before a pure representative conscience: "*Thought does not know life in thinking it. To know life is the fact of life and life alone.*"[36] Thus this fundamental *passivity* or *affectivity* is a concrete phenomenological feature of concrete life and an indestructible ground of Cartesian legacy that has defined man as a being who feels and this feeling is *self-feeling*, what M. Henry calls 'Life' because all that lives is of this order. Even *seeing*, to the extent that it is a living seeing, is always a *pathos*.

Distancing himself from Heidegger, Henry defends a *material phenomenology* whose objective is that of discerning, within pure appearance and under the phenomenality of the visible, a deeper dimension in which life attains itself before the emergence of the world.[37] Only the phenomenology of life makes it possible *to grasp this question of body and flesh in the light of entirely new phenomenological presuppositions*, where the *appearance* manifests itself essentially in two phenomenological ways: that of the world and that of life.

In *Incarnation*, of which the whole first part is like a "discourse on the method of material phenomenology", the Henryan project of "reversal of

phenomenology" seeks to make sense of the famous Hegelian proposition, "the world in reverse". His material phenomenology intends to accomplish a true deconstruction of "historical phenomenology" which, according to Henry, is nothing less than the great "classic phenomenology of the 20th Century". This deconstruction results in a series of inversions: that which relates to the relationship between body and flesh, where it is no longer the body that accounts for the flesh, it is the flesh that allows us to know the body – whether it is the reified body of the universe, the body of the other or our body; and ultimately the substitution of the "Greek thought" with the archi-intelligibility of St. John radicalised by the archi-passibility of absolute Life, with the substitution of the God of the Greeks with the incarnated God passible in the Christ, archi-passible in the Word. In the refusal of the Greek heritage of the phenomenality of the *phainómenon*, the project of substitution of a "phenomenology of the world", of the appearing as the arrival of the world itself, of the "outside" while phenomenalisation of phenomenality through the "phenomenology of life", reflects the Henryan concern with the question of the "originary", radicalising and going beyond Heideggerian phenomenology, which not only did not think of this same appearing of the world but even systematised the presuppositions of tradition. For Husserl, as for Heidegger, it is the being "outside oneself" (*hors de soi*) that creates phenomenality. For the latter, anguish thus has an essential meaning: the power to reveal the world as the temporalisation of temporality which is but the "outside oneself in oneself and for oneself" (*le hors de soi en soi et pour soi*).[38] As with M. Scheler, Heidegger's thinking attributes to the phenomenon of affectivity ontologically grasped and interpreted as a power of revelation, a "*power to reveal to us what every thing reveals, i.e. the world itself as such, as identical to nothingness*"[39]; He states:

Anguish is the fundamental mood that places us in the face of 'nothingness', thus opening up to us the being of all that is, since the being of being is only understandable … if the *Dasein*, due to its very nature, happens in nothingness. It follows, therefore, that what is given to us in anguish is the appearance of the world as such. In this unravelling of the world, which is effected in the ek-static temporalisation of temporality and identifies with it, no mode of appearing intervenes other than that made up by this Ek-stasis.[40]

The consciousness of *feeling* and *being* have become two distant modes of appearing as they have deepened what Henry sought to overcome: the psychological *epoché*, the distance between *world* and *originary truth*, enabling the ex-sistence of a oneself and a body that no longer belong to the world; in short, the overcoming of the ego's disincarnation. The incarnate body is a suffering being, an *impressional substance*, permeated by a series

of impressions (desire, fear) associated with the flesh because it is constitutive of its substance. My flesh is what I experience phenomenologically, particular to my body (the invisible) and not the mere biological and molecular substratum (*corps*), the object of treatment, repair or change (the visible). Culture has originally, in itself, nothing to do with science and does not ensue from it. Life, in turn, is not to be taken as the object of scientific knowledge:

> The relation to the object is the vision of the object, whether it is the sensory vision of the sensory object or the intellectual vision of an intelligible object. (…) Now, the knowledge contained in the vision of the object is not in the least exhausted in the knowledge of the object. It means the knowledge of the vision itself, which is no longer consciousness, the intentional relation to the object, but life.[41]

The language of life is the founder of the language of the world and it is in this relationship that the modes of phenomenalization of phenomenality are manifested: the language of the world merges into the "appearance" of the world (in which everything that it says is shown), and the word of life is the Word, the originary *One* through which life is revealed unto oneself. In other words, "talkative" intentionality aiming at a transcendental signification cannot refer to the latter other than on the condition that it is already in possession of oneself in the self-givenness of the pathos that makes it a life. But the pathos that consciousness experiences is not ideal in itself. Pain is immanent to the One who suffers it and is manifest in the self-givenness of life, in the originary One who engenders in himself absolute life, in the self-revelation unto itself. The objectification of originary affectivity (*pathos*) is expressed in the thinking of the body (*Leib*) as *objective transcendent body*, as mere physical and biological support (*Körper*) for an Ego. Ontologically different from subjectivity, the objective body became a primary material in which personal identity is diluted and no longer an identitarian manifestation of subjectivity:

> (…) It is not because our body is also a transcendent body, a body such as philosophy understood it before the discovery of the subjective body, that the being of man is a situated being. Rather the contrary, our objective transcendent body is only situated in a well-determined sense that is peculiar to it because our absolute body is already situated as subjectivity in a transcendental relationship with the world. Thus ontological analysis destroys the naive representations which dominate philosophical tradition, and according to which the metaphysical being of man, understood as pure consciousness and as abstract subjectivity, would only be situated, determined, even individualized by its being brought into relation, a mysterious one for that matter (as the myths concerning the ªfallº of the soul into the body show) to an objective body. It is not that the character of being-in-situation somehow communicates itself from the body-object to the absolute body, it is in fact in the opposite sense that this "communication" is effected.[42]

Life is not an external representation and no living creature brings himself to life:

If life originally only reveals its own reality, it is simply because its mode of revelation is the pathos, this essence entirely taken by itself, this wholeness of flesh immersed in the auto-affection of its pain and joy. In the immanence of its own pathos, this reality of life, therefore, is not just any reality. It is everything except what modern thought will make of it, some impersonal, anonymous, blind, silent essence. It necessarily carries in itself this Self generated in its pathetic selfgeneration, this Self which only reveals itself in Life as the very revelation of this Life to the self – as its Logos.[43]

The living creature, experiencing himself, is this Word of Life which he himself hears: "The possibility of hearing the Word of life is for each living Self consubstantial to its birth, to its condition of Son."[44] In his way of living, this fundamental *passivity* is a concrete phenomenological feature of concrete life. This is the legacy of Descartes who, in his *Méditations métaphysiques*, defined man as an apparatus which he calls thought, i.e., a being who feels and this feeling is *self-feeling*:

Cogitatio is a subjective mode which, like suffering, cold, hunger, heat, etc. experiences itself immediately, regardless of the world, in an a-cosmic way and, if the world did not exist, it does not necessarily mean that it would disappear. In other words, suffering might well exist outside the world to the extent that it exists as it experiences itself immediately. (…) Consequently, it is in affectivity that the unshakeable foundation sought by Descartes lies. I call this life because all that lives is of this order.[45]

Transcendental affectivity[46] is the original mode of revelation by virtue of which life reveals itself and becomes possible as it is, as life. Life is essentially affective and affectivity is the essence of life.[47] *Pathos*, as originary affectivity, is the mode of phenomenologization according to which life is phenomenologized in its originary self-revelation, the phenomenological matter this self-givenness is made of, its flesh: a *pure transcendental affectivity* in which all self-experiencing has its concrete phenomenological effectuality.[48] Life in the world can do nothing to relieve us from the suffering and anguish[49] which are the indelible core of our feeling of existence. The world does not heal us from our suffering in existence unless it hides our true life from us and obliterates in us all sense of our existence. The unity of joy and pain is, therefore, an auto-affection that testifies to the double phenomenalization of phenomenality: the human and the divine.[50] Suffering is a word[51] because it is it that speaks and says, because it is in the flesh of life's suffering and through it that the revelation is made of what it says to us in this way: simply this suffering flesh. If it says itself to us without ever resorting to language, we may ask: "How does it say it? In its suffering and by it."[52] For this reason,

in this pain, in this suffering, life has already spoken differently, in a more primitive suffering:

This suffering, in which life embraces itself in the process of coming to itself in the love and joy of itself – this suffering, which inhabits every mode of life, pain or joy, because in each one it is what gives life to itself inasmuch as it is in it, this original pathos of life belonging to it, [it is in this suffering] that absolute Life gives itself to itself.[53]

Now the objectification of the pathos through contemporary scientific discourse was and is expressed in the thinking of the body as the merely physical support of an ego:

The will to consider Nature as simply a "natural being," alien to life, already witnesses to the desire of this life to deny itself. (…) To consider the object in an exclusive fashion and, what is more, as a pure object, from which everything that would evoke life in it and, above all else, everything that is sensory and affective was excluded, eliminated, repudiated, devalued – to know a totally objective being, i.e., totally independent from subjectivity (…) is, after all, the best means of escape from oneself.[54]

To think about incarnation is to depart either from the resistance of the body to the consciousness or from the impossibility to fully incorporate it. Thus, the mystery of incarnation is forgotten and the dissolution of the *flesh*, the disincarnation of the self, occurs:

The phenomenology of the flesh re-conducts us from our openness to the world, in the transcendental contributions of our various senses, to the auto-impressionability of these on the flesh of life. It is only because of this pathetic selfgivenness that our senses belong to a flesh, and that all that is given in them, that sensory content of our experience that we relate to things as their particular qualities, is found to be originally and in itself made of "impressions." Now, this pathetic self-givenness of our senses in life has another decisive meaning: that of turning each of them into a power. (…) It is this originary impossibility for the living to move away from life that founds their own impotence in moving away from themselves. Thus, the living cannot remove themselves from themselves, from their Self, their pain or their suffering. If in the world's outside of itself, which is the place of the separation, our own body cannot place itself outside itself, even if it is stretched out and its parts are external to each other, it is because this body, far from defining our real body ± our invisible and indivisible flesh – is only its external representation.[55]

Old age and illness mark the progressive reduction of subjectivity to its organic body: the temptation to 'recycle' the body in the denial of its relationship with *pathos*, with pain, with anguish, is the reflection of the new representation of a body-object capable of being 'dismounted' and 'rearticulated' down to its last recess. The notion of *perfect health* is subsidiary to the notion of body-object since, like it, health has been objectified and defined as absence of illness, pain and suffering, dispossessing therefore the own-body from what defines it: its experiences, pain and suffering *(pathos)* as originary affection, hence

non-objectifiable or representable.[56] Subject to the model of 'seeing', thought overlooks its own living reality, its knowledge becomes a science of objects that disregards man.

The critique of ontological monism[57] enables the unveiling of the subjective dimension of the body and its analysis enables the characterization of this absolute subjectivity on which all existence is dependent. *As regards the theory of the body, ontological monism* rested on this illusion of an ontological homogeneity between the plane of immanence, that of Life, and the plane of transcendence, that of Being, and *had this decisive consequence of constantly preventing philosophical reflection from rising to the idea of the subjective body*,[58] but at the same time it revealed to us the deep reasons for which the character *specific* to the body was mostly overlooked in favor of a pure and simple reduction of the body to the external object. What the conception and knowledge of the biological body showed is that its perspective from outside, as an objective system, institutes the body as a 'wholeness' *without inside*[59]: "The body, a real element in the effectiveness of the being in general, was necessarily something transcendent. Thus reduced to its subjective manifestation, what constitutes its essential being, i.e., the subjective body as inner transcendental experience of the movement, as well as the feeling, was mutilated."[60]

The modern category of the individual coincided with the concept of a subject which, strongly identified with its consciousness, claims to be beyond the situation it inhabits, a subject self-extracted from the world, that looks on and manipulates the world as if it were its object, thus instituting the subject-consciousness, world-body binomials, dominant in Western culture. Where Galilean reduction had moved away from a rational knowledge of the real universe, as "appearance" or "illusion", "name" or "convention", Cartesian *counter-reduction* brings them back together to make with them what is more exactly and more essential than the reality of the universe: the *cogitationes* as the insurmountable condition of this knowledge and its foundation. The substitution of the sensitive body by an extensive material object comparable with the geometric object, performs a reduction that, more than a simple operation to demarcate a given field of objects, self-proclaims itself a condition for all truth.[61] Now, Michel Henry posits affectivity itself in the divide where the dualist perspective would posit the nominative and the reflective subjects: "Affectivity is the essence of ipseity."[62] The sensitive qualities accorded bodies are but the projection in them of sensations and impressions which only exist where they are felt and experienced, given to themselves in the pathic self-givenness of life: their matter is not that of material bodies, which in reality feel nothing, but first and foremost the pure

phenomenological matter of life, this affective flesh of which they are mere modalities.[63] 'The 'being subject' means suffering, means being: "*The constitutive subjectivity of the being, and identical to it, is the being-withitself, the achievement in itself of the being such that it accomplishes itself in the original passivity of suffering. The essence of subjectivity is affectivity*."[64] With the assimilation of these impressional features of life into simple appearances', it is all life such as we experience it, i.e., our sensations, emotions, feelings, desires, hopes, which becomes illusion. Sensible qualities have their reality, not in things, but in life; their material substance is not that from which the universe is made, but the phenomenologic impressional material of life.[65] Far from being transcendence in the face of the subject, sensing is posited from the start in the relationship from which it is possible to identify the "sensing" and the "sensing oneself", but the sensing, in turn, never is and can never be sensed,[66] since it does not ensue from what affects us.[67] Biranian thinking on the body had already determined the cogito as a power of production, updating the radical insufficiency of those philosophies which tried to constitute the body as an object, particularly Cartesian philosophy:

The Cartesian cogito should therefore undergo a radical change in value to adapt to the demands of the fundamental trend of Biranian thought. It would have to shed this immobility of substance-thought to become, on the contrary, the very experience of an effort in its fulfilment, an effort with which, according to Biran, the very being of the self begins and ends.[68]

The division of action corresponds to the division of the body: on the one hand, the body in the truth of the world (the real body, the visible body, the body-object comparable to all objects because it shares in their essence, the *res extensa*; on the other, the body in the Truth of Life, the invisible body, the living body.[69] Therefore, the body is placed beside the subject since the experience of the subjective movement prevents its reduction to the condition of object: the being of this movement, this action and this power is that of a cogito.[70] In other words, the body is a subjective reality, it is not an instrument. The experience we have of the body, in the sensing of the *effort*, is not a simple experience that reveals an object whose being is an 'outside' of itself, in such a way that the body could be unveiled, for example, from the *exterior*. The movement, the *effort*, is physical.[71] While being opposed to the ontological analysis of the body carried out by Galileo, Descartes works inside *the cogitationes* themselves:

The *intueri*, the seeing of the understanding which knows the *res extensa* and its properties, that for example to receive figures *ad infinitum* is in itself *a cogitatio*; it is given to itself not in a seing way but in the same way as a feeling, a sadness or any other passion: in the self-givenness of the absolute life.[72]

It follows, then, that the truth of the body does not move away from impression and subjectivity in general; moreover, it is the absolute certainty of the subjective perception of the body as *cogitatio* that it will be likely to establish the certainty of the universe and that of its knowledge. The splitting of the *appearing*, the givenness, into the givenness in which *seeing* is given to itself and the givenness in which all that it sees is given to it, disqualifies the sense of the evidence itself. The givenness of phenomena is only possible through a givenness of givenness itself, of a self-givenness of life, because it experiences itself. The body is a fascinating illustration of what Michel Henry calls a *double presence*:

> The body first presents itself to us in the world and is immediately interpreted as an object of the world, something that is visible, that I can see, touch, feel. But this is only the apparent body. The real body is the living body, the body in which I am placed, that I never see and that is a cluster of powers – I can, I take with my hand – and I develop this power from within, outside the world. It is a metaphysically fascinating reality because I have two bodies: visible and invisible. The inner body that I am and is my real body is the living body, and it is with this body that I actually walk, take, embrace, am with others.[73]

Now, if the experience of the body is that of a reality that I do not have, but *am*, then it belongs originally to the sphere of existence which is subjectivity itself.[74] Not only is the body not an object amongst others, but it is not an object at all, i.e., it does not belong, in any way, to the order of exteriority. The *hand* (cf. Étienne de Condillac) is an example of the knowledge of *own-body*: constantly directed, it knows itself first through the experience of a power of production. As an instrument, it reveals itself within a power of prehension which cannot be given in the element of exteriority. The knowledge of the hand by itself is effected in the *effort* as pure auto-affection. Echoing the Biranian analysis that defended that the movement (the *effort*) is corporal,[75] Henry sustains that the being of this power is imanence, the *moved-oneself*. What is specific to the *effort* is that it is given to itself without exteriority: the 'content' which affects the *effort* is no more than the effort itself or, in other words, the being of the *effort* is this profound cohesion with itself, this impossibility of self-detachment, pure immanence, auto-affection, this presence unto oneself, without distance. In the *effort*, I propel a movement that is such that I do not detach myself from it: the ªself° is only at the root of the *effort* if this effort gives rise to it. A movement without the least withdrawal, an action that compresses itself proportionately to its dynamism, the *effort* is the reality of the *self*. The being of the 'self' is the action through which I endlessly transform the world; hence, the *cogito* does not mean *I think*, but *I can* ("je peux").[76] The body moves itself and, in this way, it becomes mobile and enters the world to *ex-press*, to *ex-pose* itself as mobile; the world, in turn, impresses itself on the body in immanence,

therefore it is an originary impression that itself originates in mobility; that is, the world penetrates immanence as a legitimate extension of the *moved-oneself of the subjective body*. The movement is not an intermediary between the *ego* and the world: it is the *ego*[77] itself, and its being is *effort*. The being of the body is subjective, is absolute immanence, and is absolute transparency,[78] the ego itself. Motor functions are, therefore, the condition for the possibility of transcendence itself;[79] this pure immanence that the *effort* reveals and accomplishes implies that the transcendental inner experience is always, too, a transcendent experience: the feeling of the *effort* is necessarily the revelation of a term that resists it. This resisting term is not an object which would reveal itself to be somehow liable to oppose the *effort*, which would lead to the separation of consciousness from its own movement. On the contrary, the *movement* is a form of specific and originary givenness which does not depend on any representation, and *resistance* is correlatively the modality according to which the world is originally revealed, the primary meaning of transcendence.[80] In short, 1 the originary impression is neither sensory nor representative, it is motional:

As for action or movement considered in themselves, they no longer belong to the sphere of the cogito, they are no longer determinations of thought but rather determinations of extension. *The normal process that takes place, for example, from the idea of a movement to the actual accomplishment of this movement therefore poses a problem which cannot be solved or even contemplated within the sphere of pure subjectivity, and the body which is the milieu in which actual movements are achieved can only find its place in a philosophy which has an ontological region other than that of subjectivity*. Within the latter, there is place neither for action nor the body, and if the self were reduced to pure thought, it would only be a milieu of passive change in which our desires could be born but in no way achieved.[81]

It is Life itself which makes its phenomenalisation in the thought as an interior condition of this thought and its object possible. Linked to a project of previously possible existence, the ego as a living identity is basically supported by Life, it is self-affection, and thus at every moment it is, in the stronger sense of the word: the existence as a life depends on an originary power, ultimate reality as an ontological reason, support of life in its self-givenness in each moment. The living identity of my Ego is fundamentally supported by Life where each living being creates itself as a unique oneself in an uninterrupted flow, in a permanently outpouring torrent, with all its potential developments. The self-affection of the ego means ultimately that each living being creates itself continuously as a unique oneself, "to let occur in oneself what it reveals by oneself", an event in the self-givenness of Life. An Ego considered purely as a Self (*Moi*) in its birth into life, possesses the being of passibility in its "existence", but it does not have any noetic possibility to see itself in this pure state of birth because it has not yet formed any Ego to promote the intentional

sense of the seeing. In spite of being modally equipped with all the material potentialities of life (as a consequence also of the possibility of intentionality), it is in death that each Ego is turned over to the Self (*Moi*). Death as the end of the possibilities of the Self (*Moi*) – Existence or Conscience – restores in me this same Ego, in its capacity to feel or to be affected, by pure feeling that as such defines the non-egologic passibility of the Self (*Moi*). Thus, the being restored to the pure Self means that the latter as non-egological passibility is only an own Self in the self-experience of life which (re)appears in death even though death cannot create anything, and in the pure sensation of dying death does not manifest in any other way the absolute possibility of the Self. In death, this "implosion" of pure life of my radical individualized being (Husserl) guides the Ego in the lived experience (le *vécu*) of the Self (*Moi*) to the "transcendence purely immanent" (and not *ec-static*) of life. This purely affective experience of self-immanence is not only "contingency" of finitude but also in such finitude a living Self of self-affection of life itself. Death becomes the dissolution of the identity that the Self could experience or think until then. No continuation being possible, human *finitude* means then the end of finitude as a simple end. The idea of *finitude* has acquired a 'material phenomenologic' significance, which allows one to think death from life itself, i.e. whilst at every moment I experience my own Self, in this outflowing which is not inside myself, I experience internally that I can "die" at any time. This fundamental experience of life, of the absolutely phenomenological existence of life (of the Absolute of phenomenologic life) can reveal in me the fear that this self-givenness of life as the foundation of my ego ceases to be able to achieve itself in me. It is because I experience myself at every moment as not being the source of my own being that at the end I make the experience that I can die, that I am available and within the criterion of this power. The idea of death is thus the projection in the future of the condition of one being which is not the foundation of oneself. This condition means life's own experience of life as the experience of what comes to me, of this outflowing that happens in me, but of which I am not the source. To experience finitude is, also, to experience absolute life that communicates itself in this passibility:

The *cogitatio* is a subjective feature which, like suffering, cold, hunger, heat, etc., one experiences in oneself immediately, independently of the world, in an a-cosmic way and as if the world did not exist, therefore it does not disappear. In other words, a suffering may well exist outside the world insofar as it exists by experiencing itself immediately.[82]

Life as the eternally living essence of life is consequently not subjugated to the existential categories of the world, or even to the reflective activity of a cogito:

It is through the whole of these sensitive properties that the bodies of the universe have all along defined themselves in the eyes of men (…) The world of which we now speak is no longer, however, the world reduced to its appearing, to the empty form of the *Ec-stasis*; it is the world considered in its concrete content, the world of real objects in which men live and act, the *sensitive world*. The world which owes this sensitive content to sensation – to life. It is thus that the consideration of the sensitive character of the world and its objects refers the phenomenology of the world back to a phenomenology of life.[83]

Finitude is, consequently, the originary condition for the originary "self" (moi) of the passibility (the transcendantal Ego) to experience life and death in life's experience as absolute life, i.e. to be a part of this purely phenomenological life. Life and the Ego cannot be suppressed, because pathos remains the eternal life of the life, in which "I" am. To eliminate the separation between the universal life and the individual life consequently implies the elimination of all temporality where life is an "eternal now". The concept of *relation* consequently acquires here its most radical phenomenological sense, since what is internally experienced in all the transformations and developments of life is the immanent history or historiality of how the Absolute of life in itself, and in myself, becomes the becoming, and myself in it – how life gives itself to me as long as I am given to myself, and in reality, in the original community with every other living in this life.

The signals about the way in which death is conceived and evaluated are always an effect of the way the Ego gazes at death, through which it experiences the life-death relationship by *dying*. This experience of death, as "death of life", is a hypertrophy, an illusion of the Self, since life here ceases to appear as the primacy of its appearance, so that every act is determined only by the Self. According to M. Henry, the hermeneutics of Being as death's hyphostasis, as a consumption of freedom, deviates itself from what is essential: there can be no death as long as there is Life. *Finitude* is not a criterion for Life as an absolute phenomenological principle, but the immanent certainty and purely *pathetic* (*passible*) that where there is life there will always be life and, in the same way, it will remain Life: life is the eternally living essence of life.[84] All that phenomenologises itself in this life is Life, again in the purely affective sense, including our own passible finitude. Consequently, this purely passible certainty of the "lived moment" of *Cogitatio* cannot be elided by any *Epoché*, i.e. the *hic* is what is always spontaneously impressional, carnal. As Henry states:

Our critique of the Husserlian issue of Impression has shown that, if "an impression is always there again" in the outflow of time's inner consciousness, it is never by virtue of the Impression itself. The pathetic process of self-givenness of absolute Life is always at work so that this flow, in itself foreign to any intentionality, is neither linear nor indeterminate: first and foremost

impressional, carnal, by virtue of the archi-passibility of this Life, following then an obvious affective dichotomy, inasmuch as this arch-passibility phenomenalises itself into the originary phenomenological tonalities of pure Suffering and Enjoying resulting from this Suffering.[85]

The world of interior death becomes a world of the representation of the visible, of objectivity, where the Ego is capable of self-reflecting in it as "their works", to which the marginalisation of all phenomena that encompass a hidden mode of manifestation is not at all alien, as life itself, with the detriment of the crescent scientism and technicism of the world-of-life (*Lebenswelt*) with objectives of domination or manipulation of the existence and death.[86] he experience of death cannot rule out in principle the experience of life; in the contrary, it is only possible within it. Death is then in all the continuation of life the hidden permanency of all absolute phenomenological Life, the true reason for all living experience. Such is the limit of the simultaneous self-experience of the Self as being born in life and as death of the Self, vis-à-vis the radical phenomenological need for a return of the thought to purely carnal passivity as an apodicticity of life; in other words, the return to my originally differentiated, individualised life. From the purely phenomenologic point of view, Life is not an anonymous dimension in the sense of an unspecified being, because it means, in its decomposition, pure individuation, a self-affective differentiation.

In all modes of feeling, such as fear, despair, anguish, nothingness, hides an absolute phenomenalisation that cannot be apprehended through transcendental categories of worldly discourse. This phenomenalisation is only given to "live" itself, to be able to be lived, because at no moment in life is the self-affection of this Absolute, this power in their modalities of "Wanting" and "Doing", missing. This a priori absolute self-certainty of Life speaks itself to me insofar as the Ego, in the certainty of being alive, can say "I", can feel in the possibility of the Self. The singularity of the Self is not, therefore, only the decision of a radical individualized sensitivity (cf. Husserl), but also Access to Life in its carnal singularity. Life's "immortality" is this individualized sensitivity in the ipseity of life itself in the original phenomenalisation of our own *flesh*, i.e., Life gives itself in the insoluble connection between life and body as sensitive carnality. This insoluble connection between life and body means this divine or absolutely phenomenologic access to life, to which *Christology*[87], attests, the experience of the carnal becoming as passion of death and resurrection in a same life as incarnated truth of life which, in the face of death, manifests a steadfast phenomenological reality immanent in life. In the internal becoming of life as access to Oneself, ipseity as carnal or materialised self-revelation gives itself to us under a sensitive individualisation. Subjectivity is, then, the radically living finitude which is not excluded

from the indestructible Life's Being. It thus only makes sense to speak of *subjectivity*, of *individuality* or of *ipseity* as egologic Oneself, if we simultaneously speak about its affective or pathetic indestructibility. In the feeling for the ephemerality of life, the self-givenness of life is endlessly expressed until the existentially perceptible limit of feeling before death.

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NOTES

[1] Michel Henry, *La Barbarie* (Paris: Grasset, 1987); idem, *C'est moi la Vérité* (Paris: Seuil, 1996).
[2] Henry, *La Barbarie*, pp. 105, 117.
[3] "Galilée accomplit ce que j'appelle en tant que phénoménologue l'acte archi-fondateur de la science moderne (…) Galilée a estimé qu'il faut connaître l'univers dans lequel nous vivons, car de cette connaissance procède l'éthique, notre devoir-être et notre devoir-faire. Mais cette connaissance a pour condition essentielle le rejet de toutes les formes de connaissance. en particulier celles issues des qualités sensibles", Id., *Auto-donation* (Paris: Prétentaine, 2002), p. 131.
[4] Pierre Fruchon, *L'herméneutique de Gadamer* (Paris: Cerf, 1994), pp. 17–18.
[5] Hans-Georg Gadamer, *Wahrheit und Methode* I (Tübingen, Möhr, 1986), (trans.) (Salamanca: Sigueme), p. 47.
[6] M. Luísa Portcarrero da Silva, "Corpo Vivido: do corpo-objecto ao corpo-consciente" in Revista *Igreja e Missão* (Cucujães, 1983), p. 58.
[7] Ibid., 60.
[8] Juan Marias, *El Tema del Hombre. Antologias Filosoficas I* (Madrid: Espasa Calpe, 1989), p. 16.
[9] Silva, *idem*, p. 60.
[10] Edmund Husserl, *La Crise des sciences européennes et la phénoménologie transcendantale* (Paris: Gallimard, 1989), 110ss.
[11] Henry, *La Barbarie*, p. 18.
[12] "La condition transcendantale de la possibilité de l'expérience en générale est la condition de la science elle-même", Henry, *La Barbarie*, p. 104.
[13] Michel Henry defines praxis in the following way: "Le savoir de la vie comme savoir où la vie constitue à la fois le pouvoir qui connaît et ce qui est connu par lui procurant, de façon exclusive, son 'contenu', je l'appelle praxis. (…) En tant que la culture est la culture de la vie et repose sur le savoir propre de celle-ci, elle est essentiellement pratique." Ibid., pp. 37–38.
[14] "En fin de compte l'autonégation de la vie s'accomplit de deux façons: sur le plan théorique, avec cette affirmation qu'il n'y a pas d'autre savoir que le savoir scientifique ; sur le plan pratique, partout où se réalise, d'une ou de l'autre, la négation pratique de la vie. (…) Mais la science n'est pas la seule négation pratique de la vie. Dans la signification pathétique, en tant que mise á l'écart par le savant de sa propre vie, elle offre le prototype d'un comportement qui précipite la 'culture' moderne tout entière dans la barbarie", Ibid., p. 130.
[15] Ibid., pp. 102–103.

[16]   Georg Simmel, *Kant und Goethe. Zur Geschichte der modernen Weltanschauung* (Berlin, 1906), (trans.) (Buenos Aires: Nova, 1949), p. 264.

[17]   The pre-eminence of the subjective: "feeling is the whole."

[18]   The objectification of the subject: the pre-eminence of creating, acting and knowing.

[19]   "(…) l'introduction des significations équivoques dans le champ sémantique contraignait d'abandonner l'idéal d' univocité prôné par les *Recherches logiques*. Il faut maitenant comprendre qu' en articulant ces significations multivoques sur la connaissance de soi, nous transformons profondément la problématique du *Cogito*. (…) c' est cette réforme interne de la philosophie réflexive qui justifiera plus loin que nous y découvrions une nouvelle dimension de l' existence." Paul Ricœur, *Le Conflit des Interprétations* (Paris: Seuil, 1969), p. 21.

[20]   "L'illusion de Galilée comme de tous ceux qui, à sa suite, considèrent la science comme un savoir absolu, ce fut justement d'avoir pris le monde géométrique, destiné à fournir une connaissance univoque du monde réel, pour ce monde réel lui-même, ce monde que nous ne pouvons qu'intuitionner et éprouver dans les modes concrets de notre vie subjective." Henry, *La Barbarie*, p. 19.

[21]   The clearing *(Lichtung)* where human existence is truly human (ex-sistence), while belonging to the world, is entirely dominated by the ªdimensional ek-staticº (*dimensional ekstatique*) which defines the "phenomenality of the world as such." Michel Henry, *La Généalogie de la psychanalyse* (Paris: Puf, 2003), p. 6. The idea of 'world' as the fundamental place of all appearance (the conception of the light of the world as a transcendental condition for all manifestation) constituted for Michel Henry the greatest obstacle to a true understanding of Christianity and revelation.

[22]   Henry, *La Barbarie*, pp. 105–106.

[23]   Martin Heidegger, *Gesamtausgabe* (Francfort-sur-le-main: V. Klostermann, 1985), vol. 56–57, 63–67.

[24]   Here it is no longer the concept of life that enables existence (*Dasein*) to be thought, but the being-for-death, the ontological difference that brings about anguish.

[25]   Cf. Heidegger, *Gesamtausgabe*, vol. 61, p. 86.

[26]   Silva, op. cit., p. 65.

[27]   Cf. Gabriel Marcel, *Être et avoir* (Paris, 1951), pp. 225–226.

[28]   Henry, *La Barbarie*, p. 163.

[29]   Id., *Philosophie et phénoménologie du corps* (Paris: Puf, 2003), p. 5.

[30]   Ibid., p. 8.

[31]   Id.,, *Philosophie et phénoménologie du corps*, p. 5.

[32]   Cf. Id., *Phénoménologie matérielle et langage*, Idem, *L'épreuve de la vie* (Paris: Cerf, 2001), p. 29.

[33]   Id.,, *Phénoménologie de la chair*, p. 155.

[34]   Id., *Auto-donation* (Paris: Prétentaine, 2002), p. 151.

[35]   "L'édification d'une telle phénoménologie va de pair avec la constitution d'une ontologie de la subjectivité. (…) C'est parce que toutes les intentionnalités générales et, par suite, les intentionnalités essentielles de la conscience se connaissent originairement dans l'immanence de leur être même et dans leur accomplissement immédiat que nous sommes capables de les nommer et d'en acquérir l'idée." Id., *Philosophie et phénoménologie du corps*, p. 22.

[36]   "*La pensée ne connaît pas la vie en la pensant*. Connaître la vie, c'est le fait de la vie et d'elle seule." Id., *Incarnation. Une philosophie de la chair*, p. 135.

[37]   "(…) discerner au sein même du pur apparaître et sous la phénoménalité du visible, une dimension plus profonde où la vie s'atteint elle-même avant le surgissement du monde", Id., *La Généalogie de la psychanalyse* (Paris: Puf, 2003), p. 7.

38 Cf. Heidegger, *Sein und Zeit*, p. 329.
39 Henry. *L'Essence de la manifestation*, p. 735.
40 Id., *L'Essence de la manifestation*, p. 735.
41 Id., *La Barbarie*, p. 27.
42 Id.,, *Philosophie et phénoménologie du corps*, pp. 267–268.
43 Henry, "Phénoménologie Matérielle et Langage", in *Michel Henry, L'épreuve de la vie* (Paris: Cerf), pp. 25–26.
44 Ibid., p. 29.
45 Id., *Auto-donation*, pp. 134–135.
46 Cf. Id., *La Barbarie*, p. 30.
47 Id., *L'Essence de la manifestation*, p. 596.
48 Id.,, "Phénoménologie Matérielle et Langage", in Michel Henry, *L'épreuve de la vie*, p. 25.
49 Cf. Id., *C'est moi la Vérité*, p. 137.
50 Cf. Ibid., p. 257.
51 In this matter Ricœur defends that the expression "pain" should be reserved for the affections felt in the particular organs of the body or the whole body, and the expression "suffering" reserved for the affections open to the reflectivity, to langauge, the relation with the self, the relation with the other, with the sens, and with the interrogation.
52 Henry, "Phénoménologie Matérielle et Langage", in Michel Henry, *L'épreuve de la vie*, p. 27.
53 Ibid., p. 29.
54 Id., *La Barbarie*, p. 128.
55 Id., *Phénoménologie de l'Incarnation* (Paris: Seuil, 2000), pp. 247–252.
56 "L'impossibilité de rompre le lien qui lie la vie à elle-même, c'est-à-dire aussi bien d'échapper à sa souffrance, redouble celle-ci, exaspère la volonté de lui échapper et, du même coup, en retour, le sentiment de son impuissance, le sentiment du Soi comme impossibilité principi-ielle d'échapper à soi, lequel sentiment culmine finalement et se résout dans l'angoisse", Id., *La Barbarie*, p. 129.
57 Id., *Philosophie et phénoménologie du corps*, p. 20.
58 Ibid., p. 261.
59 "(…) ou sans "dedans "autre que le dedans d'un sac que l'on peut ouvrir chirurgicalement pour intervenir ou observer, donc un dedans qui peut toujours lui-même être converti en dehors, à savoir un faux dedans, un dedans seulement empirique que rien, sinon la limite factuelle de la peau, des muscles et des os ne teint en son dedans." Marc Richir, *Le corps. Essai sur l'intériorité* (Paris: Hatier, 1993). p. 28.
60 Henry, *Philosophie et phénoménologie du corps*, p. 261.
61 Ibid., p. 143.
62 Id., *L'Essence de la manifestation*, t. II (Paris: Puf, 1963), p. 581.
63 Id., *Incarnation. Une philosophie de la chair*, p. 145.
64 Id., *L'Essence de la manifestation*, t. II, p. 595.
65 Id., *Incarnation. Une philosophie de la chair*, p. 145.
66 Id., *L'Essence de la manifestation*, t. II, p. 579.
67 Ibid., p. 829.
68 "Cette pensee primitive, substantielle, qui est censée constituer toute mon existence individuelle, … je la trouve identifiée dans sa source avec le sentiment d'une action ou d'un effort voulu." Id., *Philosophie et phénoménologie du corps*, p. 72.
69 Id., *C'est moi la Verité*, p. 301.
70 The profondity of this conclusion "ne réside pas dans le fait d'avoir déterminé le cogito comme un "je peux", comme une action et comme un mouvement, elle consiste dans l'affirmation

que l'être de ce mouvement, de cette action et de ce pouvoir, est précisément celui d'un cogito." Id., *Philosophie et phénoménologie du corps*, p. 74.

[71]   "Notre corps est l'ensemble des pouvoirs que nous avons sur le monde." Id., *Philosophie et phénoménologie du corps*, p. 80.

[72]   Id., *Incarnation. Une philosophie de la chair*, p. 151.

[73]   Id., *Auto-donation*, p. 156.

[74]   Id., *Philosophie et phénomènologie du corps*, p. 11.

[75]   "Notre corps est l'ensemble des pouvoirs que nous avons sur le monde." Henry, *Philosophie et phénoménologie du corps*, p. 80.

[76]   Cf. the analysis of Condillac of the hand as an instrument of knowledge of the living body.

[77]   The profondity of this conclusion "ne réside pas dans le fait d'avoir déterminé le cogito comme un'je peux', comme une action et comme un mouvement, elle consiste dans l'affirmation que l'être de ce mouvement, de cette action et de ce pouvoir, est précisément celui d'un cogito." Id., *Philosophie et phénoménologie du corps*, p. 74.

[78]   Ibid., pp. 79–165.

[79]   Merleau-Ponty in *Visible et invisible*, insists on the contrary, on the dimension of belonging that is implicit in motor functions: as intentional, it is phenomenalizing, but as motor functionality it is on the side of the transcendence that it phenomenalizes.

[80]   This is why Maine de Biran qualified this pole, found through the *effort*, of *resistant continuum*, which does not designate any temporal or spatial extension. According to Henry, the determination of the real as what resists is an *a priori* determination which cannot, consequently, be absent from our experience.

[81]   Henry, *Philosophie et phénoménologie du corps*, pp. 71–72.

[82]   Id., *Auto-donation*, pp. 134–135.

[83]   Id., *Incarnation. Une philosophie de la chair*, pp. 138–139.

[84]   Id., *La Généalogie de la psychanalyse*, p. 15.

[85]   Id., *Incarnation. Une philosophie de la chair*, p. 357.

[86]   For Eugen Fink, the ambiguity of epoché including death as finitude constitutive of the Ego in its certainty becomes a "existential suicide" (cf. Alter, *Revue de phénoménologie* 1 (1993): "Naître et mourir"). The transcendentality deliberately carried out is not yet the purely experienced transcendentality of the originating phenomenologic life.

[87]   Henry, *Incarnation. Une philosophie de la chair*, p. 358, ss.

BRIAN GRASSOM

ALTERITY, ART, AND THE LANGUAGE
OF THE SOUL

Fire cannot burn the soul,
Weapons cannot cleave the soul,
Water cannot drench the soul,
Wind cannot dry the soul.

–*Bhagavad Gita*

This poetic text, taken from the heart of Vedic scripture, the *Bhagavad Gita*, represents a dialogue between Sri Krishna and his friend, kinsman, and disciple Arjuna. The scene is the neutral ground between two armies drawn up to fight in an epic battle that will decide the fate of the world. Although Arjuna has Krishna's assurance that he is fighting on the right side, the side of light and progress, the issue is far from being clear-cut. Friend will be fighting friend, family against family, many of them honour-bound by allegiances beyond the larger issues at stake. Because of his ties to both sides Krishna, who is a great warrior, has declared he will not take part in the fighting, but has accepted a role as Arjuna's charioteer, thus formally remaining neutral whilst revealing where his support lies.

In the still tension before the fighting starts, they have driven out together to survey the lines of battle. There between the armies, at seeing the enormity of the task before him, and at the thought of the terrible slaughter that is bound to ensue, in which he must disregard ties of family and friendship and slay or be slain in combat with many he has known and respected all his life, Arjuna breaks down. He cannot bring himself to countenance what is about to take place, nor find the will to fight.

Krishna rebukes him gently, reminding him of his station, and then offers his friend wisdom and insight into the real nature of birth, life and death. Krishna encourages him with the certain knowledge that if he performs his duty without attachment, he need not fear, whatever the result. If he surrenders his actions to the will of the Supreme Being, the source of everything that is, then all will be well.

For the soul, says Krishna, does not perish with the body, nor is the good man forsaken, in this life or in the next.

The words used by Krishna to express the existence of the soul do not describe or define what the soul is: there are many passages in Vedic scripture that do so, usually in terms approaching the apodictic and apophanic. In this instance Krishna alludes to the soul's nature by saying what it is not. Fire cannot burn it, weapons cut it, wind dry it, nor water drench it. The soul is not material. It is immortal. It is immortal, says Krishna, because it remains unborn, and what has not been born cannot die.

THE LIMITS OF CONSCIOUSNESS

The principle of a transcendent is intrinsic to metaphysics. Metaphysics is in turn intrinsic to language. As soon as we speak about 'the world' we are speaking metaphysically: in naming the world we signify something that is too vast to be grasped physically. We are bodily in touch with the world immediately surrounding us, but it is impossible to comprehend the 'whole world' other than as a concept. It cannot be grasped subjectively by the senses: it can only be comprehended by the mind through a concept. Its physical reality is never present to the subject in the concept, and can only be presented by the concept to the imagination. The world, and here I am speaking of the 'world' figuratively, is first apprehended by the senses, and then interpreted through the mind, the intellect, and the imagination.

If we take all of these to be embodied, then the idea of the physical world as an entity separate from ourselves becomes questionable. Can it be rationalised, objectified, and represented in the way we imagine a photograph presents the real world? (Deleuze noted, for example, that even the most stringent efforts of *Cinéma Verité*, using hand-held cameras and non-actors, failed to capture the 'real' or truly objective world). Is objective reality a radical and concrete existence quite apart from and independent of human perception (a material *substratum*, the notion of which Berkeley saw as 'repugnant, and altogether inconceivable'[1])? Or is there, as Merleau-Ponty suggested, an ambiguity in the definition and separation of self and the world, subject and object, body and mind?.

It is problematic to establish an exact objective truth of anything that is present in and to perception, because that perception is affected by human intentionality, and as Husserl has shown, only by allowing for inter-subjectivity, can we arrive at a general definition of truth. Even the most rigorous positivist analyses are in the end subject to human perception, a human agency. Thus the mind that seeks to be objective will always depend

upon an individual subject, which means that the truth, though rigorously sought, is always indefinitely deferred.

In the Cartesian relationship between subject and object, between the self and the world, *cogito ergo sum* either posits the "I think" as qualifying (through *ergo*) the being of "I" as the product of thought, thus equating the "I" with the thinking mind; or it is an "I" that wills the act of thinking, and so "I" predicates both thinking and being. The surety of existence deduced by Descartes is itself ambiguous. Is it the "I think", which would identify self-consciousness as being constituted by thought (and this would raise the question of where the "I" ends and the "think" begins): or the "I am", self-consciousness as being, independent of thought, and constantly present, at least as long as consciousness lasts, both beginning and ending the proposition *cogito ergo sum*? The only certainties, arrived at through doubt, are being and consciousness, but limited to the individual "I", or ego. However, Descartes wanted to share his meditations with others, and by this simple urge acknowledged an *a priori* inter-subjectivity and the existence of 'others' outside rational reduction, in what Levinas might describe as "intellectual intuition". For Levinas the recognition of the other is the realisation of a transcendent ethics, beyond ontology.

If we engage with the rational approach adopted from a misunderstanding of Descartes, and being is predicated by thinking, then consciousness is taken to be the product of a rational mind, which distinguishes it from the animal. This is absurd, as it would mean that animals and any other non-thinking entities do not possess being. If consciousness is predicated by being, and thinking is merely proof of consciousness, then animals, who undoubtedly partake of being, must also be granted as partaking of consciousness, even though they do not appear to 'think', at least not rationally or in the way that is facilitated by the more developed human mind. If animals are conscious, not in the sense of being rationally and conceptually aware of their position in the 'world', nor being able to articulate self-consciousness through identification with the "I", but mostly subjectively in relation to their experience of their own physical bodies, desires, needs, joys and sadness (for who could deny animals experience these things, and very likely in much the same way that humans do, although this may never be proved to the satisfaction of human cognition?) then the comparison of their consciousness to human consciousness, and by extension of the argument to each other's consciousness, can only be a matter of degree and not even necessarily of species.

If we take the brain to be somehow involved in the development of the mind and consciousness, then any creature with a brain can reasonably (if this is the right word in this context) be assumed, or reasoned, to partake of

consciousness. But if indeed consciousness is not predicated by thought, and consequently does not depend upon the brain, but simply upon being, it must be integral to and within any entity, however dimly. The rational "I think, therefore I am" has a claim to *being* that depends upon conscious thought. But it is obvious that not only animals, but also plants and stones possess being, even though they patently do not seem to think very much. Conversely, if we subscribe to the theory "I *am*, therefore I think", might this mean that a rock or a tree, because it has being, is conscious or at least has the innate potential of consciousness?

Rationally speaking, the difference between the consciousness of the human and the animal is categorical, and to do with species. The human, who can say "I think, therefore I am", might really be saying "I think, therefore I know that I am", whereas generally speaking (and I realise to speak generally is to speak categorically) animals may be conscious of their existence as a being, even as an "I", but cannot as yet in the course of their evolution be fully conscious of themselves, or have an informed concept of a 'world' outside of themselves. It would seem, therefore, that consciousness can develop, and this development has something to do with the ability to conceptualise; and with the presentation of concepts to individual consciousness, the ability to reason. We might well assume that the evolution of consciousness parallels the evolution of species. If this is so then that development is bound to continue in the future. However, the degree to which individual consciousness is developed, that is in individual humans, or individual animals, is dictated by nature, by accident of birth. If there is teleology here it could only be that of unconscious nature. The question then arises why would unconscious nature produce conscious beings? We would have to agree with Heidegger that

Only ek-sistent man is historical. "Nature" has no history.[2]

In a comparison of Heidegger and Derrida, Matthew Calarco[3] explores the theme of Derrida's book *Aporias*, and how it relates to animals, death and language in Heidegger's *The Essence of Language*. Derrida 'deconstructs' Heidegger's demarcation of the human from the animal experience of death, i.e. that only the human can experience 'dying' whilst the animal 'perishes'. According to Heidegger, *Dasein*'s possibility when related to death can only be truly known by the human and not the animal. In his argument Heidegger criticises scientific and objective assumptions about death that are inherent in Western thought, and asserts that death can only be truly known in its relation to a "possibility" of *Dasein*.[4] In saying that only the human can be conscious of the significance of his death, in that his existential being is enhanced by what it means to die, Heidegger implies a special human character of

Dasein. Derrida, however, shows that the kind of categorical assumptions that Heidegger begins by eschewing in Western thought are subtly present in Heidegger's theory, namely Heidegger's own essentially humanist and anthropocentric notion of *Dasein*. Calarco notes

What we are left with at the end of his [Derrida's] analysis, then, is a rather open-ended conclusion: the lingering forms of anthropocentrism and humanism that underpin Heidegger's analysis of death should be called into question, and this entails the necessity not only for a more nuanced account of the various relations *human beings* have to death and dying, but also for careful analyses of how *animals* (and not "The Animal") also die.[5]

As well as recognising, in Derrida's critique, the blurring of borders between the animal and the human, Calarco infers the possible dissolution of many other lines of demarcation. He insists that this is not to say that everything is homogenous, but rather that other demarcations assumed by a certain way of thinking, to which anthropocentrism belongs, are by extension revealed as problematic, and raise questions that have 'political' ramifications with regard to the relationship of humans and animals. This would suggest that categorisations and generalisations are misleading, and that to recognise individual difference, animal or human, requires a more open, and ethical, attitude. Seen from this point of view, the 'world' becomes in every unique detail something for our giving of a certain consideration, (indeed one might say a certain 'kindliness')[6], which leads to an expansion from the rational, conceptual mode of thought to take in further horizons.

At this point we may venture to develop scrutiny of another line of demarcation in relation to Heidegger, *Dasein* and death: death as a boundary between the finite and the infinite.

THE LIMITS OF DEATH

In *Aporias*, Derrida questions Heidegger's thinking of death. Heidegger views death as the possibility for *Dasein* of the impending impossibility of *Dasein*. In other words, in an existential position the being in the world sees death as the future possibility if its own non-existence: the possibility that being will cease to be. The possibility of non-being looms large to *Dasein*, and in this way *Dasein*'s existential consciousness is enhanced. However, as Calarco has shown, Derrida sees in this an aporia, and that what it suggests is the possibility of opening out into something quite different.

But is it possible for this particular possibility (the impossibility of existence) to be unveiled as a possibility? Wouldn't the possibility of the impossibility of existence immediately disappear *as* a possibility? Isn't there rather an utter impossibility here?[7]

Calarco cites the full paragraph to which this statement belongs in order to demonstrate the problematic of *Dasein* in relation to a boundary between animals and humans and the inferences where similar boundaries are less defined, and his very interesting essay ends here. But to develop the point made by Derrida, what is implied, or deduced here with regard to Heidegger's theme, in much the same way as two negatives make a positive, is the impossibility of the being of non-being. As far as logic, and to some extent language, are concerned non-being cannot 'be'. Here we have a classic example of aporia presenting itself to human consciousness. Non-being can only 'be' as an abstract, a concept. As soon as it becomes itself, it must disappear. If being has a negative, it must be nothing. And again, 'nothing' presented as a concept becomes a 'something'. This means that there is no such thing as non-being, and that nothing or nothingness is somehow substantial.

A concept is an object of the intellect. Knowledge could be defined as understanding by the process of familiarisation through the medium of the concept. Taking the example of the 'world' above, to paraphrase Levinas, what is 'other' is reduced to the 'same' conceptually, and is thereby comprehended. In the case of death, the concept attempts to make known, or make familiar, what in truth (as Heidegger realised) cannot be known objectively: death must remain unknowable, an absolute other, until it is experienced by the subject. Otherwise, it remains an object, and therefore a concept, a speculative idea. In this respect death presents itself as the possibility of 'non-being'. But since non-being cannot exist, and death obviously does, death must be something other than non-being, a 'something' open to experience. Or, if we equate death with non-being, then death, as conceived of rationally and objectively, does not exist.

We would have to concede that if death is capable of being experienced as something, or if it is nothing at all, it is so within consciousness. Thus the question of whether consciousness exceeds death would have to be answered affirmatively.

THE LIMITS OF LANGUAGE

The emphasis on concept is allowed for in the structure of language. Language perpetually contains within itself the structural means of reducing everything to its own terms, including everything within it. For example, we have a concept of 'infinity,' and a word for infinity, so that although incomprehensible to the mind, infinity appears to have an existence, a being, within language. Similarly, nothing (the negative of being) can be reduced to a concept through language in order to be comprehended. As Gadamer noted

Because the process of thought is conceived as the process of explication in words, a logical achievement of language becomes apparent that cannot be fully understood in terms of an order of things as they would appear to an infinite mind.[8]

Gadamer saw in language a ground for what he called the 'hermeneutic experience', which in the instance quoted is developing through Thomism as a medium for a philosophy 'which mediates in a new way between the mind of man in its finitude and the divine infinity'.[9] Although this 'mediation' is attempted explicitly by Aquinas through conceptual thinking, through logos, what Gadamer notices is that Language becomes at the time of Aquinas more creative, and this creativity inherent in the logic of language somehow exceeds the goal of language even as put to the service of a transcendent order of rational truth.

The theme of language is what Derrida returns to again and again. Here, for the word 'language' we can exchange 'writing'.[10] In *Dissemination* Derrida recounts the story of the Egyptian god Thoth, (or Theuth in Plato's *Phaedrus*) who, having replaced the sun-god Ra (who cannot be seen by mortals), represents, supplements, repeats, mimics, creates, both life and death (and everything in between), and is himself hidden in his own creation.

The god of writing, who knows how to put an end to life, can also heal the sick. And even the dead.'[11]

Thus in a curious way, and under certain conditions, writing can make anything happen, in the imagination, through the transformation of things into concepts and the concepts into realities – realities that are real to the imagination. The image of the imagination is then free of subject-object cognition, and of empirical reality. The self and the imagination become inseparable, like a bird flying in air. Plato might have been saying something similar through Socrates in the *Phaedrus*.

Soc. Is there not another kind of word or speech far better than this, and having far greater power – a son of the same family, but lawfully forgotten?

Phaedr. Whom do you mean and what is his origin?

Soc. I mean an intelligent word graven in the soul of the learner, which can defend itself, and who knows when to speak and when to be silent.

Phaedr. You mean the living word of knowledge which has a soul, and of which the written word is properly no more than an image?

Soc. Yes, of course, that is what I mean.[12]

The 'living word' referred to here is evidently more than the graphic or the phonic. It is 'graven in the soul'. The signifier 'soul' here slips in and out of

the text, and introduces a curious transcendent belied by the reasoned logic of Socrates' argument. This is another example of the Platonic ambivalence that surrounds the *eidos*: it is originary and yet an image in itself, and therefore *mimetic.* The aporia of the Ideal that ceases to be ideal as soon as it is inscribed, pictured, or represented in any way makes itself apparent. Thus the concept, although it helps us to understand our relationship with the world, is not truly indicative of the real. Moreover, we can only know of the philosophy of Socrates through Plato's writing, and *writing* is denigrated by Socrates in favour of dialectical speech: a speech that is here conveyed through writing. Therefore the truth that Plato is offering comes to us directly through the imagination, and by its acceptance of writing has already by-passed the rational mind. Again, Plato offers us another, perhaps imaginary, solution to the problem: silence. The 'word' of knowledge, written in the soul, and prior to speech and writing, 'knows when to speak and when to be silent'.

If we accept Plato's text, it could be both liberating and binding, as Derrida's elusive and illusionist 'god of writing' can also speak of silence, and of the soul. Here is another aporia: we can speak of silence, but our own silence can be manifested only through silence, and that means us not speaking of it, or writing about it.[13] The indication of the truth of silence can be given through speech or writing, as a concept, an image of silence. But true silence, like true death, can only be known subjectively, or in the imagination. If silence speaks for itself, it must be in silence. However, unlike death, silence is positive. It is not merely the absence of sound. It is both revealed and concealed when it is spoken of. It is revealed as an imagined possibility, and concealed within speech, complementing speech as the other of sound. It is like the Judaic *Tzintzum*, a contraction of the infinite that is said to be both revealed and concealed within the created world and the created word.

A SILENT SMILE

In Derrida's text "The Double Session"[14], he takes as his theme a description in Mallarmé's *Mimique* of the author reading a booklet that describes a mime. The mime is of the *Commedia Dell' Arte* genre, and tells the story of a murder (by Pierrot) of his wife Columbine by tickling her to death (she dies of laughing). The guilty Pierrot mimes his memory of the supposed crime, its motive, its brilliant inception, and its execution. He does this by miming both himself and the tickled victim, and so inadvertently commits suicide by tickling himself to death.

So the mime represents a crime that was not a real crime (she died of pleasure) even in the illusion of the mime, containing the opposites of life and death, joy and sorrow, laughter and tears, all interchangeable in their

opposition, played out by the white-costumed and blanche-faced Pierrot: a drama that represents nothing, is the result of nothing, and results in nothing – except perhaps a silent smile (or even perhaps loud laughter).

By emphasising the writing within writing that is the structure of Mallarmé's story, and by recognising that at the heart of that structure is a mime that is neither spoken nor written, but signifies itself in a silent space "(…) white as a yet unwritten page, blank as a difference between two lines".[15] Derrida alludes to something inexpressible within expression. Between the *is*, and the *is not*.

The tension between what is and what is not gives birth to a smile. Sound and silence are no longer opposites, or even interdependent: they are indivisible.

What is referred to here cannot actually be thought of as an entity, or the trace of a presence such as 'the ineffable' Neither is it the goal of a negative theology, which likewise must have an end, no matter how subtle. Within language anything can be given life through the curious magic of words. But to speak of a soul, or to avoid speaking of a soul, contain something in their signification of a trace, as Levinas would have it, of a beyond that is truly beyond any signification. But it is within the scope of inner vision through the "face".

The beyond is precisely beyond the "world", that is, beyond every disclosure (...) transcending all cognition, be it symbolic or signified. The one is "neither similar nor dissimilar, neither identical nor non-identical," Plato says, thus excluding it from every even indirect revelation (...) The third person who in a face has already withdrawn from every relation and every dissimulation, who has passed, this illeity, is not a "less than being" by comparison with the world in which a face enters; it is the whole enormity, the whole inordinateness, the whole infinity of the absolute other, which eludes treatment by ontology. The supreme presence of a face is inseparable from this supreme and irreversible absence which founds the eminence of visitation[16].

This absence is a presence, familiar yet strange, that knows us in every fibre of our being, and who waits and watches for us unconditionally.

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NOTES

[1] George Berkeley, *A Treatise Concerning the Principles of Knowledge* (Indianapolis: Hackett Publ. Co., 1982), p. 29.
[2] Martin Heidegger, "On the Essence of Truth" in *Basic Writings*, ed. D. F. Krell (London: Routledge, 1978), p. 127.

³ M. Calarco, "On the Borders of Language and Death: Derrida and the Question of the Animal", in *Angelaki*, [online] 2003 (www.faculty.sbc.edu/mcalarco/Calarco%200n/%20the%20Borders,%20 Angelaki.htm), July 2005.

⁴ Cf. Martin Heidegger, *Being and Time*, trans. MacQuarrie and Robinson (Oxford: Blackwell, 1992), pp. 279–311.

⁵ Ibid.

⁶ My own interpretation.

⁷ Jacques Derrida, *Aporias*, trans. T. Dutoit (Stanford: Stanford University Press, 1993), pp. 75–76.

⁸ Hans-Georg Gadamer, *Truth and Method*, trans. Weinsheimer and D. G. Marshall (London: Continuum Publishing Group, 2004), p. 427.

⁹ Ibid.

¹⁰ The disparity between speech and writing, and the privileging of one over the other, is too large and interesting a theme to cover in this short paper.

¹¹ Jacques Derrida, *Dissemination*, trans. B. Johnson (Chicago: University of Chicago, 1981), p. 94.

¹² Plato, *Dialogues*, trans. B. Jowett (Chicago: William Benton, 1952), "Phaedrus", [276], pp. 139.

¹³ In a strange way that upsets the privileging of speech over writing, writing is closer to the purity of silence than speech.

¹⁴ Derrida, *Dissemination*.

¹⁵ Derrida, *Dissemination*, p. 208.

¹⁶ Emmanuel Levinas, *Collected Philosophical papers*, trans. A. Lingis, (Pittsburgh University Press, 1998), pp. 103, 104.

OLGA LOUCHAKOVA

ONTOPOIESIS AND SPIRITUAL EMERGENCE: BRIDGING TYMIENIECKA'S PHENOMENOLOGY OF LIFE AND TRANSPERSONAL PSYCHOLOGY

The concept of ontopoiesis, articulated in the phenomenology of life of Anna-Teresa Tymieniecka (2000), may have potent implications for transpersonal psychology. Transpersonal psychology grounds its major insights in the phenomenological inquiry into human consciousness (Braud and Anderson, 1998), using analysis of the wisdom traditions and interviews with human subjects as the source of knowledge of the workings of the mind beyond the ego (Louchakova, 2005a). In the current study, transpersonal psychological research regarding spiritual emergence uncovers ontopoiesis as an observable and describable intra-psychic phenomenon. Thus, the major insights of phenomenology of life find experimental verification in the phenomenology of psychological development. This mutual cross-fertilization between transpersonal psychological investigations of the developing mind and an ontopoietic vision of the phenomenology of life leads to a new understanding of the central role of the spiritual experience in human development, as a catalyst and as a locus of transformative personal growth.

DISTINCTIONS OF THE METHOD

The goal of this inquiry was to understand the relationship between the spiritual experience and the human condition. While drawing inspiration from the great works of phenomenological theology, I also realized how abstracted they are from actual human experience. Schleiermacher (1989/1994) and Otto (1924) focused on the meaning of religious experience, but certainly were not interested in structural psychological changes. Van der Leeuw focused on the descent of religious power (Dadosky, 2004), and Eliade (1959) attempted to address the hermeneutics of perception, but in both sweeping overviews, the individual human life remains in the background. James (1901–1902/1958) captured the extraordinary, yet I saw changes happen day-by-day, in the guise of the mundane. Lonergan's theory of intentional

consciousness (Dadosky, 2004) offered the most comprehensive perspective, but his Christian framework and analytic inventories didn't resonate with the experience of the sacred for people in secularized multicultural society.

Immersed in the daily experience of spiritual emergence in my work, I felt that the essence of change in my clients' experiences eluded articulation. There was something I couldn't capture, which resulted in an ever present sense of tension that lingered in the background. My assumptions regarding the process were not adequate. Psychology understands development in primarily cognitive terms, i.e. learning and assimilation (Piagetian model), while mystical-religious experiences (MRE) are interpreted as instances of religious *knowing* (Dadosky, 2004). Neither the concept of knowing nor learning captured what was happening to my students and clients. Reflections on *learning* did not resonate with the inner experience of spiritual emergence, as these were changes in the quality of their *being*-ness. Interpreting the MRE as a "learning experience" masked the core of change. In development that was happening concurrent with spiritual emergence, *being-ness* itself was the locus of change.

In reading Tymieniecka, I found the language that could correct the lenses used to interpret MRE. Tymieniecka's flowing, open style of description, and effortless explication of essential relations within the captured networks of life, along with the primary attention given to the unfolding currents of *being-ness* rather than structures consolidated in *knowledge*, helped to develop the intuition of the process. Thus, the focus shifted from epistemology to the *ontological intuition*. Applied to the intra-psychic processes of people with MRE, Tymieniecka's method made the innermost processes in the psyche with MRE visible, thereby spotlighting processes never touched upon by psychological research. As a result, my clinical presence with clients who were experiencing spiritual emergence vastly improved. As a researcher, I wedded the language and frameworks of Tymieniecka's phenomenology of life to Husserl's original introspective method, and combined the first person (introspective) method with the second person (interview and account analysis).

Informants

Data were collected over a period spanning 17 years in the form of more than 2000 accounts of various spiritual experiences reported in focus groups, in individual counseling, and in formal as well as informal interviews with adult education students, participants in public workshops on spirituality, and psychotherapy clients in the process of spiritual emergence. In a few cases, I had the opportunity to bear witness to the unfolding of spiritual experiences

over periods spanning 10–15 years. The study involved participants from the United States, Russia, the United Kingdom, Turkey, Mexico and India.

Definitions

Spiritual emergence is the term generally used in transpersonal psychology for the spontaneously arising spiritual experience, mystical experience, religious experience, experience of the numinous, experience of the sacred, experience of the holy, altered state, unusual perception, exceptional experience, and the like. For the purpose of this analysis, I employ three categories: spiritual experience, experience of the numinous, and the mystical-religious experience. *Spiritual experience* refers to the most general approximation of the overall subject matter of the study, while *experience of the numinous* is used in all cases where the intentional consciousness changes in the direction of the inward flow of intentionality. *Mystical-religious* experience is used when self-transcendence take place, i.e. the transcendence of the sense of separateness of the "I" in the emergence of the great Unknown, which is reminiscent of Otto's *mysterium tremendum et fascinans*.

Horizons

The phenomenological analysis begins from a view of the life-world of people with spiritual emergence, zooms in to examine first a lifespan perspective, and then the inner workings of consciousness in the particular event of spiritual emergence. This allows for an uncovering of ontopoietic processes as they manifest both in the temporal unfolding of life of the whole person, and in the inner chamber of the self at the very origins of consciousness.

These horizons of inquiry emerged from the reflections of the participants in the study as the locales of manifest change. Contrary to the subconscious and unconscious in the analytic process, spiritual consciousness is rarely disowned. This made conducting the research much easier, as people described their spiritual experiences, as well as the accompanying structures of consciousness with precision and fluency.

CONTEXTS OF SPIRITUAL EMERGENCE

Transpersonal psychology traces its origins to William James, who considered the first-hand experience of transcendental realities to be at least a "significant part of the mental constitution of a man" (1901–1902/1958). Later, transpersonal psychology stated that human development implicity contains psycho-spiritual transformation (Wade, 1996). Other studies suggest that conventional ego development may switch to spiritual development (Irwin, 2002),

that the advanced forms of cognitive functioning can happen early in life (Alexander and Langer, 1990), and that religious experiences are associated with gradual personal transformation (Wildman and Brothers, 1999). Fowler (1981) found that religious conversion depends on innate ontogenic structures. Yet, the relations between spiritual experience and overall human development are not clear. Phenomenological exploration of mystical-religious experience in theology and religious studies (Bergson, 1935; James, 1901–1902/1958; Dadosky, 2004) always focused on the nature of experience *per se*, and left open the question of essential relations between this experience and the overall human condition. This larger context seems to be at least as important as the experience itself. For example, Wall and Louchakova (2002) showed that spiritual experience is connected to cultural trauma. Immigration, loss, psychedelic drug use, stress (Greenwell, 1990), – any event that shatters the habitual mind sponsors the development of MRE. Consequently, in the postmodern world, the numinous is no longer the exclusive territory of "professional" mystics (Louchakova, 2005b). Conflict with secular culture enhances an inner passion for experiencing the sacred (Kungurtsev and Louchakova, 1997). The stronger the dissociation between religiosity and the activities of life-making, the more likely eruptions of uncontrolled, spontaneous, even violent hunger for the sacred may become. This became manifest in the "psychedelic revolution" of the 60s in the United States (Marshall and Taylor, 1967), and in the spiritual underground of Soviet Russia (Kungurtsev and Louchakova, 1997). Nationwide surveys in U.S. (Arnold-Magnum, 1994; Marty, 1993; Roof, 1999) show that American religiosity shifted its overall focus to the search for a personal experience of God. However, social contexts lag behind this emerging tendency, while exceptional human experiences and MRE continue to be unacceptable, concealed, misinterpreted and neglected (Palmer, 1999).

There also arises the problem of a "closet", unshared and un-reflected spiritual experience (Louchakova, 2005b), whereby the sacred turns into a source of psychic conflict with attendant societal taboos. Over years of research, I am convinced that the internal value of the experience of the numinous is not universal. It depends upon the cultural contexts of experience, as well as the changing configuration of the self (Cushman, 1995). As experience of the numinous happens in the context of a distorted and deconstructed postmodern western self (Louchakova, 2005b), it can be evolutionary, compensatory, restorative or even traumatic in nature, dependent upon the circumstances, history and predispositions of the person having the experience.

In response to social challenge, transpersonal psychology focuses its central concern on developing healthy, normalizing, welcoming frameworks for

spiritual experience. Grof and Grof introduced the psychological category of *spiritual emergence/emergency* (1989), wherein the experience of the Holy suddenly breaks through the life-world of the mundane, possibly turning into an unwelcome disruption or a puzzling event on the boundary with insanity in the process. Early works of Perry (1953; 1974; 1986) and Sanella (1987) interpreted this as an exceptional one-time episode, which was to be differentiated from psychosis. In 1989, Grof and Grof mentioned that such events have a developmental character, but the concept was never systematically developed. Spiritual emergence was repeatedly mistreated and pathologized by psychology and medicine, until in 1998, Lukoff, Lu and Turner legitimized spiritual emergencies as a healthy condition of the mind by introducing the non-pathological diagnostic category of *religious or spiritual problem* in the *American Diagnostic and Statistical Manual of Mental Disorders*, Fourth Edition (DSM-IV) (Lukoff *et al.*, 1998). Currently, I (Louchakova, 2004b) am of the opinion that the spontaneous MRE signifies a specific track in lifespan development toward actualization, enhancement, and the possible reconfiguration of ontopoietic mechanisms in the individual psyche. According to this perspective, the spontaneous experience of the numinous is both a manifestation of, and catalyst for ontopoiesis expressed as ego-development and ego-transcendence. The phenomena known as MRE serve to open the sense of identity beyond the ego, change the emotional and value structures of the person, and change the attitude towards death. Particular classes of experiences of the numinous may mark significant stages of psycho-spiritual development.

From the informants in this research, I know that persistent, long-term occurrences of MRE bring out a new quality of being-ness – not a psychological quality, but rather something that in Sufism may be referred to in terms of "taste." People who experience the numinous and instances of MRE grow to enjoy vitality outside of hierarchical power struggles, and a fullness of being regardless of the quality of their emotional lives. They grow to be happy within the commonly shared unhappiness through the specifics of internal presence. Life struggles do not take away their internal sense of well-being. Their relationships with corporeality and the materiality of life change so that within the gross they are also able to perceive the subtle, as the tangibility of a hyletic body sense changes into a peculiar transparency of matter and they begin to perceive internal energies. As the process unfolds, they develop a gradual grounding in a sense of reality that doesn't go away as a result of fleeting changes in the particular. As Bergson (1935/1994) mentions, so too did people experiencing MRE in this study develop an impetus for constructive social change and continuing advances in the evolution of humanity. They

underwent changes in perception of both the real and the unreal. Most importantly, they displayed the actuality of positive character transformation, the very possibility of which until now has been the subject of great debate in psychological science. One might say that spiritual emergence is associated with a profound change in the structure of the life-world.

LIFE-WORLD OF PEOPLE WITH SPIRITUAL EMERGENCE

Hereafter, I will present a summary of the phenomenological explications of changes in the life-world of people with spontaneous spiritual experiences, i.e. spiritual emergence. Thematic categories of spiritual emergencies (Grof and Grof, 1989) have two common denominators: all of them include a change in perception, and all of them are experienced as non-ordinary, irregular components of the commonly shared life-world. The recognition of these experiences as non-ordinary happens on the reflexive level; on the pre-reflexive level, non-ordinary captures the sense of a reorganizing, changing, or reconstituting/reconstituted life-world.

A sense of non-ordinariness here refers also to entering the interiority of phenomena as emerging spontaneous reductions. The change of perception in all spiritual emergencies reflects a restructuring of the intentional activity of consciousness. The perception of space, that is, the underlying structure of all perception, changes gradually so that besides length, depth and height, space also acquires the dimensions of *subtlety*, and *texture*. The latter involve changes in hyletic intentionality. The meaning component of life-world changes rather gradually, and seems to follow, or at least to co-emerge with changes in perception.

The leading axis of change consists in changing notion of the self, changing notion of the "beyond-the-self" reality, or God, as well as a changing set of ideas regarding what world is (whether it is really real, and in what sense it is real). What Schleiermacher (1989/1994) describes as the sense of absolute dependence in the instance of mystical-religious experience, here comes to fruition as an emerging recognition of the ontological primacy of some phenomena against another, or a sense of the ontological autonomy, or self-subsistence of God. This is realizing "life-in-God", or "there is no me; but He Is, and in that, somehow, I am." As the very notions of real and unreal undergo change, so too does the understanding of living and dying transform.

In spiritual emergence, the whole self undergoes reorganization, including intra- and inter-subjectivity. Thus, perception, and with it, the meaning of me-other, me-world, and me-God (or me-Reality for non-theists) radically changes.

The affective sphere also undergoes changes in experiences such as fear and desire. The overall affective sphere becomes more positive, more wholesome. If the affect serves as an entry into egological cognitions (De Monticelli, 2002), in the gradual unfolding of spiritual experience the affect progresses in the direction of being evermore infused by the presence of aliveness itself, that is, the presence of the somatic sense of "I am."

At the core of this reconstitution lies the emerging sense of unity pervasive to the multiplicity of appearances in the life-world. World, I, and God, with an infinite multiplicity of appearances, gradually acquire the appearance of subject-object(s) unity regarding the constitution of the life-world of the person experiencing longitudinal spiritual emergence. The longitudinal dynamics consist of a gradual increase in a sense of the unified self, endowed with existence and sentiency, as the core of all multiple appearances of all objects. For example, the tree is the tree, but is simultaneously the manifestation of One Self. The same transformation of perception happens to the subjective individual ego, as well as the egos of others. This oneness of the self gradually grows to be an underlying reality of the whole life-world, without the latter losing anything of its multiplicity. It seems fascinating to me that this is not something exceptional or something apart from the rest of the psychological phenomenological processes, but is rather the same process that manifests on every level of every constituted object, i.e. the simultaneous constitution of unity and diversity. It differs only in degree, in the posited pervasiveness of Oneness. This effect is specific, as I will address later, to spiritual emergence, including the particular class of spiritual experiences that unveil pure subjective awareness.

To summarize, the life-world of a person experiencing spiritual emergence is not a commonly shared intentional world. As culturally constructed intentional worlds differ from one another (Benson, 2001), so too do the life-worlds of those experiencing spiritual emergence and those who are not. This difference may at times be so dramatic that it breaks families apart, severs habitual relations, and appears to others as pathological (Clarke, 2001). Questions of normalcy play a major role when changes in life-world are so profound that they manifest in new behavior and/or personal choices.

VISTA ONE: ONTOPOIETIC PATTERNS THROUGH THE LIFESPAN

The aforementioned changes in life-world emerge gradually in a complex, nuanced mosaic of different experiences of the numinous and psychological shifts. Is there any inner logic, any order to this unfolding? It is possible to

identify clearly repetitive, consistent patterning in adult ego-development for people experiencing spiritual emergence or spiritual emergencies. Changes of the mind on this special developmental track (Louchakova and Warner, 2003; Louchakova, 2005c) are specific to people with repetitive spiritual experiences. In these cases, ontopoiesis makes visible its ordering, reorganizing, and structuring influences. Eventually, the self becomes the seat of ontopoietic self-unveiling, and stages of personal development may be read, even predicted according to an identified logoic, ontopoietic script.

Numinous, spiritual, spirituality-related, mystical-religious or exceptional human experiences show up in a developmental sequence, that is consistent from person to person, and may take up to several decades to complete. These data in our study resonate with the developmental perspective of Lonergan's theory of consciousness in his text, *Insight: A Study of Human Understanding*, and the insight in early writings of Tymieniecka (Tymieniecka, personal communication, August 19, 2005). Spiritual experience develops from earlier to more mature forms, which appear as ontogenetically connected. Thus, the sequential unfolding of spiritual experience is associated with the stage-organized psychological changes. As such, particular experiences of the numinous and certain psychological changes form clusters. For example, the first experiences of self-transcendence into pure consciousness will always be followed by intermittent depression associated with the deconstruction of the "false" psychological self. This false self (the term used in self-psychology) is the form of an early adaptive self. When destabilized by the experience of the numinous, it manifests as depleted areas of non-existence, or as early, archaic defenses, emotions and behaviors. In transpersonal psychology, this effect is characterized as "regression in service to transcendence" (Washburn, 1988). This is an example of how spiritual experiences may be specifically linked to psychological changes. Identifying the developmental succession of these psycho-spiritual stages shows that the process of adult ego development for people with spiritual emergence indeed becomes a process of psycho-spiritual development.

This psycho-spiritual developmental sequence may also be subject to developmental arrest, and may be sensitive to environmental factors and non-ordinary events. Given such potential irregularities, there is an ordering, known in developmental studies as a *lawfulness of development* (Cairns *et al.*, 1998). Thus, spiritual experience unfolds in accordance with a certain tendency, and that, in-turn, actualizes tendencies in the psyche which cause deconstruction, the subsequent emergence of new qualities, and an ordering and reordering of the phenomenological field of the mind, i.e. the life-world.

The basic sequence begins with experiences frequently studied by parapsychology, including telepathy, premonition dreams, clairvoyance, and perception of the so-called subtle energies, such as the auras of trees or people. In this domain of experience, changes happen in perception and in the constructs of time, space, facticity, and materiality. These changes effect mainly inter-subjectivity in the mind and either only mildly, or do not at all involve the constitution of intra-subjectivity. The perception of subtle energy is the reduction of hyletic intentionality responsible for the constitution of the "material" body. Changes may involve the perception of the body schema.

What follows is the example of such an experience in the life of one of the informants in the study. K.F. is a bright man in his 30s, and a student in higher education who reported having experienced spontaneous spiritual emergence since his early 20s. Notably, K.F.'s experience also involves elements of the next stage, namely, changes in the sense of self:

"…At some point during this walk, my subtle energy body became more prominent in my awareness than my physical body.

It's challenging to describe this experience. I continued walking, but was aware of my being in a totally different way. The boundaries with which I normally define myself seemed less solid. I walked, feeling in harmony with the air, the rain, the surroundings. I did not feel the distinct separation between myself and world that is my usual experience. I was intimately and literally a part of the world, and yet I still had a sense of my unique self. But that sense of self no longer had defined boundaries; it no longer felt distinct from the rest of the world. I walked in an altered state, fully a part of the energies in the world around me. At one point I remember looking down and marveling that my feet were making contact with the ground, avoiding holes, stopping at street lights, caring for my physical being. I was walking without effort, feeling happy and connected, belonging. My body was still there and moving with its own knowledge and awareness, while I was interacting with a new awareness of the energetic interactions that my being was having with the energies around me. I was energy in relationship with energy, energy moving through energy – naturally, without effort, in a flow with the being-ness of all that I was moving with and through. I was also aware of me – my body, my desires – but more from a perspective of Witness. Not detached, certainly: I knew this was "me", but I was not solidly identified with "me." It was a truly blissful experience."

This experience points to the beginning of massive changes in the intentional field, that is, in the flow of intentionality back to its origins, namely, the phenomenological origins of the self. Intra-psychically, these experiences occur at the boundary between self and other, as if the border becomes more permeable. Psychologically, these experiences correspond with the development of behavioral awareness, as well as first attempts to access the subconscious.

The next set of experiences involves a deepening of presence into the constituted self and specifically into egological experiences. On the psychological

level, this is the actualization of the self, and consequent recognition of I-Thou, both internal and external. Several groupings of experiences emerge within this stage, including: (a) The self is resolved into pure subjectivity; experiences of pure, formless awareness emerge, i.e. the variations of transcendence of the individual I; the self is experienced as non-local, (b) the meaning content of relations becomes available between the individual I and the transcendent Self; essential relations between the Divine and the human condition are unveiled, whether in theistic or atheistic framework, and (c) self-transcendence occurs in the form of consciousness of the totality of all forms of life, omniscience, and omnipresence.

The location of changes in this stage may fall within both intra- and inter-subjectivity. Psychological counterparts include the previously mentioned deconstruction of the false self, which may be accompanied by fluctuations that imitate manic-depressive syndrome, actualization of the shadow, emergence of the central archetype, etc. This is an example of an experience where the deployment of new psychological elements and their re-ordering is especially possible, and which may result in deep changes in the person, including positive, characterological transformation.

This stage initiates a process whereby the ego-faculties such as individual desire, individual action, and individual will gradually lose their common denominator, "individual," and become simply desire, action, and will, – or God's desire, God's action, and God's will. The deepening and development of these "effacements" causes the emergence of psychological material from the psyche beyond an individual I. Archetypes may thus emerge spontaneously to appear in dreams. Awareness captures the structures of an unveiling super-ego, transforms and then incorporates them into the spheres of the self. Experiences of Divine names, an encounter with one's spiritual family, visions of uncreated light, pure light of void, or the space of pure consciousness, etc. lead to the next stage of experiences which may be called "God-Union experiences." One of the characteristic features of this stage is the stability of the spiritual vision, and an ongoing sense of the presence of the sacred. This process, to my knowledge, remains open-ended as long as the capacity to articulate it remains to allow the description of experience to others.

Experiences as different as a direct perception of auras, and the experience of the Union with Spirit, are present in the different stages of transformation in intentional consciousness. The latter turns around to capture its origins, in the direction of transcendence of the sense of separate self, in the direction of the direct apperception of the interior structures of consciousness, or both.

Experience of Pure Consciousness – a Non-Normative Developmental Event

If spiritual emergence includes ego-transcendence resolving into "pure awareness" (known in Yoga as *Samadhi*), the phenomenal field of consciousness subsequently endures a number of specific, permanent changes. These include the persistence of spontaneous epoché, and the "transparency" of inner space. i.e. activated direct intuition of the internal structures of consciousness. Spontaneous eidetic and transcendental reductions emerge. People with the experience(s) of pure awareness are more reflective in regard to their own development, that is, they possess a certain "ontopoietic intuition" (my term). The instance of conscious "pure awareness" may be seen as a non-normative developmental event, heralding the rise of ontopoietic intuition. For the researcher, these experiences offer the possibility of entering the interior lab of consciousness to diretly see the origins of intentional processes that constitute the ordered structures of the self.

VISTA TWO: INTRA-PSYCHIC ONTOPOIETIC FIELD

In the clearing created by spiritual experience, the internal structure of the self opens (Louchakova, 2004c; Louchakova, 2005d) and becomes available to description. Presenting the increments of an internal constitution of the self makes it possible to discern the phenomenological structures of the different classes of MRE, and to focus on the one most specifically connected with the subject matter of this inquiry, namely, the intra-psychic mechanisms of longitudinal ontopoiesis.

The Egological and The Non-Egological Self

Differentiation between the two conditions of the mind, the one with egological cognitions, and the one without, is the first important step in the analysis. Ontopoiesis is visible in the egological cognition, i.e. in the presence of the flow of thinking with the "I-thought" denominator. However, it is not available to description in the absence of the "I-thought." Egological cognition is not a constant component of the self, thus, it naturally fluctuates. This may be easily tracked in one's own self-experience. Possibly, this fact of inner life underlies two powerful trends in spirituality, that is claims to final reality as self (Vedanta) versus as no-self (Theravada Buddhism). Because of the importance of these two states of the mind for the analysis of intra-psychic ontopoiesis, I will begin by describing the internal architecture of the egological self.

An analysis of individual experience shows that egological cognition is associated with emotions and *body sense*. Meaning, emotion, and body sense

are all connected to the central "I thought" denominator (Louchakova, 2005d). This complex experience includes different modalities of awareness. The "I thought" is embodied, that is, it "takes space" of the body, and typically associates with particular locales in the body schema. It may be focused or diffuse, associated with chest, head, stomach, or other areas of the body, and have different clusters of corresponding emotions. Consequently, the term egological sense will be a more accurate term than egological cognition. In regard to the constitution of the self, one can speak about the egological condition versus the non-egological condition.

The egological condition is constituted through the hierarchical ordering of phenomena. Spatial ordering is the first, and the most easily discerned, principle of this hierarchical organization. This field of self-experience is a spatial subject-object continuum. Within this space, phenomena are stratified, grouped in layers, and concentrically situated around the core of pure subjectivity (Louchakova, 2005d). In the non-egological condition, this ordering doesn't happen. The sense of one's self, I-am-ness, organizes the internal hierarchy of experiences. I-am-ness also rarely stands alone, but rather associates with the various components of the psyche. It becomes "I am this," or "I am that," but is rarely just "I am." This is easily accessible within introspective experience.

The egological sense has a core, an internal fulcrum point, i.e. the point at which awareness endlessly opens inward into the field of pure subjectivity beyond space (Louchakova, 2005b). Contra to the egological reduction as related to egological cognition alone (Strasser, 1975), one arrives at absorption in this point by reduction through the egological sense, including reductions by meaning, by perception, and by the sense of touch. As one of the informants in this research stated, it is "taking the I-sense to where it is arising from."

The axis of reduction via the sense of touch creates a foundational sense of hierarchy and ordering within the egological condition. Introducing the notion of reduction by the sense of touch, I suggest the term "hyletic reduction." The touch in this reduction becomes more and more "subtle", that is, it "thins out" to reveal its interior contents. As described previously, the embodied egological self is naturally organized as stratified layers inside the body-schema, consisting of sensory impressions, energies, breath sensations, emotions, "talking" mind, images, lights, colors, mind of meanings, subtle meanings, pure I-sense, and areas of nothingness and pure space. As long as all of these phenomena are perceived within the interior space of the body, they are also distributed in the continuum of this gradual refinement of the sense of touch. Since touch is co-constituting the overall surface of the body, absorption of attention into the interior space always involves reduction

by the sense of touch. Thus, as phenomena of the somatic intra-subjectivity acquire "tangibility", they are pervaded by noemata of the interior constitution of the sense of touch. The internal phenomenal field of the egological sense, i.e. the internal phenomenal field of embodied self-experience, has the hyletic gradient as one of its organizing principles. Informants in this study distinguished this vector of the internal organization of the self according to their proximity to the core subjectivity. In other words, as they move inward, they "ascend" from "gross" to "subtle," from higher to lower density, and from lower to higher "vibrational frequency." Thus, core subjectivity, pure awareness, is "tangibility itself" (Toni Varner, a.k.a. Gangaji, personal communication, May 1994). The subtler, indeed the deeper the meaning, and the closer to the innermost core of one's interiority, the more intimate and alive is the experience.

Within the egological condition, phenomena are arranged according to the gradient of hyletic "grossness-subtlety," that is, they are linked to the internal flow of somatic sense of touch, and are therefore tangible. Cascades of hyletic reduction create inner ordering. Several other hierarchy organizing principles, besides hyletics, operate within this embodied self.

Besides spatial stratification, and hyletic "subtle-gross" ordering, the noematic contents of the egological experience are organized according to a sense of their ontological primacy. That which is closer to the internal center of pure subjectivity is experienced as more foundational, more real, more infused by our own being-ness than the peripheral noemata. In the internal world of the person who has not experienced spiritual emergence, this order will be reversed, while in the world of a person undergoing spiritual emergence, this ordering prevails as the spiritual unfolding matures. The "deeper" phenomena acquire a sort of motivational and value-based priority. The closer to the center, the higher is the intra-subjective value, including a sense of rootedness in the "eternal," imperishability, and the self-subsistence. The being-ness of the outer layers is rooted in the being-ness of the inner layers. The inner can exist without the outer, which is not so in reverse. Hence, the following cluster of ideas emerges: subtle survives the gross (alchemy), demons cannot touch the subtle (Taoism), soul survives the body (Christianity and Islam), pure awareness is real while all objects are illusory (Vedanta) or have conditioned existence (Islam). The famous example of Vedantic logic utilizing this effect says that the hand has more value than the house, the eye has more value than the hand, the mind has more value than the eye, and the self (pure awareness) is the dearest of all (Lakshmidhara, 15th century/1990). All phenomenal experience is ontologically rooted in pure subjectivity as the ground of beingness, before which endows all phenomena with dependent

existence. This resonates with Schleiermacher's *feeling of absolute depen-dence*, a central denominator of the experience of the sacred, emerging upon the depth exploration of the Self (1989/1994).

The closer to the subjective, pure awareness core of the self, the more unveiled is the experience of pure being-ness. This explains, to my under-standing, the increase of a sense of being-ness in people experiencing lifelong development of the experience of the numinous. Just as inner presence deepens, and the set of phenomena situated closer to the core of the self comes to awareness, so too does the sense of being alive increase.

A similar parameter is the sense of internal intimacy, or "proximity" with the self. As the focus of attention ascends to the origins of this structure, to the phenomenological origins of intentional consciousness within, this sense of intimacy grows.

In the absence of an internal organizing principle, the "I", or the non-egological condition, this ordering is absent. All happenings are the same in terms of their ontological status, and their value is relative, based on individual attachment and non-attachment. One can track how this can possible be reflected in the maps of consciousness in different spiritual traditions. Tradi-tions acknowledging reality as Self, such as Vedanta or Sufism, describe our inner world in terms of ontological hierarchies; Buddhism, holding Reality as No-Self, describes our inner world as egalitarian, a set of happenings called dhammas, which have equal ontological stance in regard to the existential emptiness which is inherently free of any phenomenal content.

The principal ontological autonomy of pure awareness, however, is sustained in both egological and non-egological conditions. The constructs of the individual psyche are experienced as dependent on this foundational, ontological ground of the self. Whence, I believe, is Schleiermacher's *feeling of absolute dependence* (1989/1994), and it is out of this ordering, Husserl derives domains (Rokstad, 2002). Tymieniecka fully develops the notion of ordering in regard to the Logos of life (Tymieniecka, 2000). Intra-psychically, these processes are available to direct observation within the intra-subjectivity in the egological condition. Ciphering, Tymieniecka's other Logoic prinicible, is seen in the processes of reconstitution of the self after spiritual experience, as will be described further.

Reorganization of the Self through Spiritual Experience

Spiritual emergence, and especially the MRE, is always a "full person" event. It involves all modalities of awareness, such as perception, affect, cognition, hyletic changes, changes in perception of space etc. It is, by far, the most holistic experience available in human condition. However, psychological research

has focused only on changes in the cognitive sphere, such as changes in faith (Koenig, 1998). Misinterpretation of the spiritual experience as an exclusively cognitive event generates errors regarding the role of such experience in the human psyche. Since ontopoiesis involves the whole psyche, if not the whole person, this holistic understanding of spiritual experience is needed in order to examine the connection between the MRE and the ontopoietic process.

An analysis of individual experiences shows that changes of perception are central to spiritual experiences in general. The reduction of senses leads to awareness of "interior senses", which structure the inner space as constituents of internal intra-subjectivity.

Thus, spiritual experience takes the inner space. Inner space, as an experience lived through the body, is also connected with hyletic intentionality. Inner spaces within inner space differ in degrees of density and texture. Space within contains reductions by perception, creating the sense that experience opens inward, into the fourth dimension, which adds to the usual dimensions of length, breadth and height. The movements of concentration (focus) so essential to the life of the psyche happen in the continuum of interior space along the vectors inward-to-outward, less subtle-to-more subtle, and within-to-without. The inward space is always organized according to the principle of the center and external boundaries. The closer to the center, the more sacred, dear, and special the experience becomes. Such is the spatial continuum into which the spiritual experience opens.

Different types of spiritual experience are associated with bodily (spatial) locations, and through them, with clusters of associated, particular psychological experiences. As Rokstad (2002, p. 47) says, the spatial body constitutes a space in which all the structures of the psyche come to awareness. This certainly includes all spiritual experiences insofar as they are part of the psyche. It is possible to map the particular psycho-spiritual clusters of experience as they are associated with the regions of the body schema. For example, sensory reduction into pure awareness happens only through the region of the chest. In spiritual emergence, inner space displays "transcendental preconditions.… phenomenologically constituting those different regions of material and animal nature and the spiritual world (Rokstad, 2002, p. 47). Deep, essential, phenomenological structures come to awareness in spiritual emergence, including the deconstruction and posterior reconstruction of soteriological affect (Sovatsky, 1998), and the understanding of space, time and focus. As such, spiritual experience involves the reorganization of multiple modalities of awareness, and consists of an essential structure that exists precisely in the interactions between said modalities.

In the particular instance of MRE with self-transcendence, temporal and spatial networks may get completely deconstructed, or ruptured, such that essential relationships beyond time or space temporarily step into conscious awareness. As said one informant: "… And what I've understood after that time was the left brain and the whole rational system had been knocked down. And the right brain, and intuitive understanding, the sympathetic mind had been opened up. And that's gone on ever since…" (B.G.). The habitual organization of the mind and its information processing patterns are shattered. The instance of MRE opens momentarily to a different intentional world, available only to that very person.

MRE deconstructs, and temporarily suspends all usual activities of the psyche. This orderly internal landscape undergoes intense change. The multi-dimensional complexity of this phenomenon is asks for a metaphor: it is like a newborn star within the internal galaxy, or light bursting from within the space. It is an implosion and an explosion in one, i.e. the burst through of a different life-world, which is infinite inward. In that "gap," new intentional-ities prolapse into the spectrum of "habitual" ones. In the most powerful and unexpected experiences, Jamesian "spiritual energies" (Marty, 1993) explode, and the orderly intentional structure of the self, contained within the identifi-cation with the body and the cognition of a separate, individual I, is momen-tarily wiped out. The intra- and inter-subjectivity, personal and shadow, self and beyond are temporarily no longer discrete. Using a suitable term from Lewin's (1957) field theory, the internal field becomes "unfreezed" from its prior structuring.

As an example, consider the following account of a sudden experience of the numinous (Louchakova, 2005b, pp. 41–42), that of S.P., a western, quite conventional woman in her 40s:

[She] experienced strong anxiety and aches in the left side of her body, predominantly the chest. It was during the nighttime, and she and her husband thought that she was having a heart attack. She thought that the condition may also be related to her spiritual practice, and decided to wait to call the ambulance. The condition worsened, anxiety turning into a strong fear, pain increasing, but something inside told her to surrender to her condition. Suddenly, after the several hours of turmoil, her state shifted to a consciousness of omniscience. She perceived with absolute clarity the experience of every living being there is. She was all insects and animals, whales and angels, her children and her ancestors, saints and killers, extraterrestrials and beings yet to be born. There was delight and pain, insight and terror, love, perils and paradise, birth, death, and everything imaginable. The experience continued for some time, and then subsided.

The emotional reaction to such an experience may take the form of a fear of the unknown, fear of death, i.e. the fear of *mysterium tremendum et fascinans*. As internal hierarchy or inner ordering is momentarily demolished, one may

experience a sense of momentary insanity. Another informant speaks to his unique experience :

… one aspect was the sense of total darkness …, facing the darkness. The annihilation, in a way, you see, the total emptiness and … um … as something you had to go through … You must not reject it, you've got to simply accept it. And Jesus on the cross was my model then, you see, I feel convinced that he went through this stage of total death, annihilation. As he let go of everything and only then he could become fit as a human being, become total love … (B.G.).

In such experiences, there is an increment of understanding of the non-local Self, of non-duality, and of Oneness of Existence(s), which later has to be integrated, incorporated, absorbed, reconciled and woven into the fabric of the mundane mind. As one of the informants puts it, "You can't put it in words properly and it can't be explained rationally. It is simply an experience of *advaita* [non-duality]" (B.G.).

As traditionally considered, transcendental reduction takes consciousness into the areas beyond the individual sense of self. It seems, however, that in these experiences of self-transcendence, the reduction itself changes, indeed stops being "linear." Self-transcendence happens in every micron of the internal space, in every minute particle of its internal constitution. In other scenarios, it can happen within a portion of the mind, such as a sub-personality that happens to be momentarily dominant, while the rest of the mind remains in the "normal" structure.

As it breaks the identification with particular locality, the mind at the same time carries a peculiar effect of rejuvenation, as if after a long and restful sleep, it is then bathed in pure being-ness. That which comes from life bathed in Life Itself, that dives into it, is temporarily hidden from all forms of knowledge. It then emerges anew, like the fairy tale fool diving into the boiling milk to come out as a hero. Reconstitution of the life-world follows, which provides for changes in motivation and behavior. Following an immediate upheaval of the psyche, over the course of time, a more harmonious mind structure that is based on more evolved moral and ethical principles will unfold. Momentary chaos is followed by the rapid proliferation of potentialities from within, and sometimes by the replacement of the intentional consciousness that collapsed in the instance of the experience.

Whether the experience is intense or mild, its essential structure remains the same. After MRE, the psyche reconstitutes itself, but the need for and consequently the degree of reconstitution is different. Discrete psychic structures will differ with regard to their persistence in this transformative process. The psychic constitution and its predispositions also seem to influence the unfolding of posterior development. These connections have yet to be researched.

The internal locale of the experience in the ontological hierarchy effects posterior self-reconstitution. The closer to the origins of the self, the higher is the value attributed to the experience. Next, I will zoom the phenomenological lens of direct intuition towards the boundary between the manifest and the non-manifest, to intentional consciousness emerging from the pure substance of the Logos within. Some elements of intra-psychic ontopoiesis may be grasped in this way. Even though direct intuition is circumscribed by the limitations inherent in knowledge as such, and the true origins of ontopoiesis lie deeper than phenomenal investigation can lead, MRE provides the opening to look as closely as one may ever hope to look.

For this purpose, I will examine the consequences of experiences which "occur" in closest proximity to the origins of intentional consciousness in pure subjectivity. At least two classes of experience may be distinguished. Both are experiences of self-transcendence, but transcendence is of a different kind. One experience already mentioned is transcendence into consciousness of the totality of all manifestations — akin to the *Cosmic Christ* of Christianity, or the *Ishwara* of Hinduism (S.P. account see above). The other class is the transcendence of the individual I into its substance of pure subjectivity, or pure awareness. Common to both experiences is the severing of the mode of identification with the elements of the psyche, such as "I am a man," or "I am sad," or "I am hungry," etc. In both classes of experience, intentional consciousness is reversed to its roots. As such, both experiences cause ontopoietic changes. However, the consequences of the experiences where intentional consciousness is absorbed in an undifferentiated mass of pure awareness, are more easily accessible for analysis. Such an experience is more discrete. It may be volitional and used as a spiritual exercise (Bader, 1990). It also happens to some people spontaneously, as a part of the development of their MRE through the lifespan.

An experience of absorption in pure awareness brings out awareness of the great subject-object divide, where pure consciousness meets the consciousness "about." As intentionalities involved in the experience become more "trained," several structural aspects of this zone become available to awareness. First, subjects may be aware of and able to describe the process of awareness turning upon its source. Then, the phenomenological layer of "darkness," or the pure unknown adjunct to the "divide," becomes available to awareness. This zone represents a gateway to the non-spatial field of Logos, which eventually opens as well.

There are several ontopoietic manifestations associated with this zone:

"Primodial Soup" of the Mind   This phenomenon is encountered in close proximity to the state of absorption, more on the way "in" rather than on the way "out." This layer consists of an extremely active mind, with images and thoughts proliferating at a high speed. Intense generation of phenomena is spontaneous and chaotic, and becomes heightened as entry stages of awareness turning onto itself intensify. There are no logical networks, no weaving of the meaning systems, and no cognitive schemas at this level. Thus, we experience the active proliferation of mental phenomena out of the darkness of the unknown, presented as if phenomena are "squeezed" out of this dark space by increasing concentration.

The Rebound Period When the experience of absorption in pure consciousness is still new (as it may be for several years), it is usually followed by an intense proliferation of the unconscious material of the psyche, which was unavailable prior to the spiritual emergence experience. The peace and fullness experienced in absorption may appear in stark contrast to the psychological havoc that follows the experience. As the experience matures, the perception of positive and negative in the mind evens out, until the mind is finally seen as neither negative, nor positive, but is simply deployed.

Emergence of Phenomena From Pure Subjectivity   If the experiencer manages to "slow down" the activity of the thought, there is a possibility to access the "great divide" between the manifest and unmanifest, and to witness how meaning and image both emerge from pure subjectivity. As one "sees" this process, no doubt remains that the mind emerges from pure consciousness. This emergence of meaning from within is "quantum," momentary. What is amazing is that consciousness generates, stays static in itself, and observes its own self-generating activity at the same time, in a single gestalt.

Emergence of Subtle Meaning   While the mind, consisting of images and words, is perceived as deployed from pure awareness, the larger pre-verbal meanings emerge from the opening in the logoic field. They are observed as they are explicated by Logos from Itself. This is the inner lab of insight, of revelation. Contrary to all of the aforementioned conditions, it cannot be visited through the use of personal will, but rather is accessed "by invitation" only.

While it is clearly observed that all three processes are intentional from unknown into known, from pure consciousness into the "about"

consciousness, they all incur the strengthening of interior presence. Whether this is the result of the deployment of particular intentionalities, or the result of a restructuring of the whole field of the mind on the level of the formation of cognitive schemas is yet unclear. The deepest process is clearly a deployment; and ciphering, as a concatenation of meaning, happens at the "outer" levels of stratified inter-subjectivity.

Deployment of the Archetypes   As experiences of repetitive absorption in pure awareness mature over time, people undergo changes that may best be described as shifts in the archetypal field. For example, B.G. describes the experience:

> I thought I was going to die. … I decided to, to prepare for death. So I said the prayers, … and waited for death. And nothing happened … And then the inspiration came, surrender to the Mother. It was quite unexpected. Surrender to the Mother … It was an experience of overwhelming love, sort of waves of love, sort of flowed into me like this [shows the waves of energy through the body] … It was an extraordinary experience. And psychologically … it was the breakthrough to the feminine. You see, I think I was very masculine and patriarchal …

Sometimes, this kind of profound change happens within, and sometimes it occurs outside of the introspective experience. Within experience, it may be observed directly, as awareness balances upon the great subject-object divide. It manifests as internal apparitions, as the ascent of the great homogenous field of meaning, light or image from the depths within. The deployment of archetypes may be a part of normal maturation which takes place in the development of the religious function of the psyche over the lifespan. These experiences constitute a massive transformation, or conversion. They can also be a substratum of positive characterological trans-formation, which is observed in some people experiencing spiritual emergence over time.

The elements of the mind deployed from the regions of self-transcendence are incorporated, assimilated, woven into the tapestry of the psyche, and then organized according to the principles of ordering. Further levels of recon-stitution, not discussed specifically in this paper, but observed in the infor-mants, include ciphering (Tymieniecka, 1975). The psyche that emerges after these experiences is renewed and reconstituted. Self-transcendence brings out a new understanding of causality, where the primary origins of the happenings of life are seen as rooted in one's own transformation. The functions of individual will, desire, decision making, and the motivational sphere, including aspects such as acceptance of life, are now different. Experiences of self-transcendence help to restore the wholeness of the self

by bringing to awareness and transforming the split off, or undeveloped parts. Gradually, the psyche reformulates itself, and acquires "flexibility," "liquidity," and commences a "drive towards integrity of the self," thus becoming a field of conscious ontopoietic expression.

CONCLUSIONS

The processes that Tymieniecka defines as necessarily contributing to the ontopoiesis of life, that is, the inward-outward deployment of meaning-structures from pure Logos, and the weaving of temporal and spatial networks, have a concrete expression and significance in the developmental life of the individual psyche.

In the clearing created by MRE, ontopoietic process comes through as the primary, if not the sole foundation of developmental changes in the adult psyche. MRE uncover the primeval Logos, the source, the origin, the phenomenological ground from which phenomena emerge, forming the vistas of the internal universe. Ontopoiesis comes through as inherent to consciousness, as a fact of inner life through which psycho-spiritual development is mediated.

The phenomenological study of intra-psychic ontopoiesis looks at development as primarily rooted in consciousness, per se. Roughly defined, there are two research perspectives in the study of human development. In the variable-oriented approach, the human being is seen as a combination of measurable variables interacting within the static personality structure. In a more descriptive, person-oriented approach, researchers affirm that a complex, developing individual cannot be understood merely by summarizing the results of having measured different variables, and that the contexts and emergence of new qualities on a systemic level are infinitely more integral to defining the process of development (Magnusson, 1998). A phenomenological analysis of intra-psychic ontopoiesis offers a third perspective which is also descriptive, but focuses directly on phenomena within the mind rather than on behavior, learning and other intra-subjective elements.

Developmental studies agree that there is lawfulness in development (Cairns *et al.*, 1998), or a certain order which manifests in the developmental unfolding of life, and a relational coherence between the individual and the orders of life in which s/he is immersed. The developmental sequence, and the structures and patterns (Bergman, 1998) appearing in the developmental process, were seen as connected to outward influences, and imprinted, or constructed in various forms of learning. Alternatively, the developing self is self-organized in accordance with the principle of chaos theory that states order emerges from

chaos (Magnusson, 1998). Some theories account for the sudden emergence of a pattern or quality. The phenomenological study of ontopoietic mechanisms within one's mind, as conducted on the cusp of transpersonal analysis of consciousness and the phenomenology of life, shows how lawfulness, ordering, developmental sequencing, and spontaneous emergence are within the nature of consciousness. Their origins lie in the nature of the mind as much as in the weave of external influences. The phenomenology of life will account for how this ordering and emergence happens both from "inside-out" and from "outside-in," as both inter- and intra-subjective manifestations of Logos' unfolding of the enthelechial principle in its pre-folded order, and within the principle of plentitude (Tymieniecka, 2000).

The analysis of ordering allows for the projection of stages of psycho-spiritual development, and for the preparation of the psyche for an activation of the archetypes, or for a self-transcendence experience. I used it in clinical practice, particularly in the longitudinal guidance of people in the process of spiritual emergence. This also allows a conscious approach to one's own development, as well as the construction of positive qualities of character.

Onotopoiesis underlies not only adult psycho-spiritual development, but also processes that restore wholeness to the self. It is both developmental, and restorative, and as such, functions as the opposite of the phenomena of entropy in the psyche, such as neurotic splitedness, self-envy and other like afflictions. I see this ontopoietic restoration as different from what is currently known about the therapeutic restoration of the self following trauma or psychotic episodes. Ontopoietic restoration not only restores wholeness, but it also establishes higher, specific forms of self-organization and individuation that reach far beyond the limits of individual identity.

Logos does not identify with any modality of existence, but rather crystallizes and transcends them all. Intra-psychic onotopoiesis, then, is the self-explication of Logos through the conscious human subject. Tymieniecka's phenomenology of life, with its central disclosure of self-creating, self-generating, self-evolving, and self-organizing Logoic expression, presents an ideal method for analytic excursions into the human condition. It allows us to describe psychological processes fully, without segmenting them or losing essential parts, while remaining true to their natural causal chains. Ontopoiesis, the central concept of the phenomenology of life (Tymieniecka, 2000), and a substratum of the principle of self-individuation (Küle, 2004), may be discerned experientially as the intra-psychic foundation of human psycho-spiritual development. Viewed as a "mechanism" of consciousness operating within the individual psyche, ontopoiesis may also be viewed as

an ontological foundation of life transitions, transformations of meaning, and the reconstruction of the human self affected by neurotic splitting. Insofar as transpersonal psychology is concerned, ontopoiesis brings out the higher stages of human development beyond the ego, functions in the realm of exceptional human experiences, such as near-death experiences, and may be the substratum of characterological transformation.

Phenomenology of life attributes primacy to the whole field of life manifestations, beyond the spectrum of phenomena within the human self. This is consciousness as such, not specifically human consciousness. In order to access ontopoiesis as an intra-psychic phenomenon, it was necessary to zoom attention to the areas of the field of life where ontopoiesis becomes evident and visible within a person. Spiritual emergence, in particular, the experience of self-transcendence, became a "window" into ontopoietic processes. Following spiritual emergence, the psyche enters the process of transformation, which has yet to be examined regarding Tymieniecka's principles. The differentiation of faculties, such as self-other, prior-posterior, received and yet to be received, creates the foundation for a new, in-depth, developmental understanding of the psyche. The Logos of Life seeks persistence in any space, on any occasion in the dynamics of the internal universe. MRE creates gaps in the fabric of the mind where pure Logos shines through. The principle of plenitude – togetherness, community – manifests in the creation of a psychic community of sub-personalities. The genesis of evolution from inside, the cycles of internal unfolding, indeed many more psychological processes than this article can possibly cover – show the ontopoiesis of the Logos of Life as the underlying principle of psycho-spiritual activity of the psyche.

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MÁRCIO LUIS FERNANDES

THE THEORY OF THE PASSIONS IN THE SERMONS OF ANTÔNIO VIEIRA S.J. (1608–1697): A PHENOMENOLOGICAL READING

1. INTRODUCTION

The passions of the human soul constitute a very crucial theme for the philosophers and theologians of all the times. In modern times we can document an essential contribution which the "Company of Jesus" by its illustrious theologians, philosophers and preachers could offer to such discussion. The Jesuits' knowledge about the passions theory, for its part, grounded in a rich and long tradition documented and quoted from classical and medieval texts on, such as the *Nicomachean Ethics* and the *Rhetoric* by Aristotle; *the Republic, the Timaeus, the Symposium* and other works by Plato; the medical treatises made by Galen and Hippocrates; *the City of God* by Augustine of Hippo, the *Summa of Theology* and the treatise *De Veritate* by Thomas Aquinas. According to Massimi[1] the psychosomatic theory of Aristotle and Thomas about passions constitutes the main grounds of Jesuits view in the sixteenth and seventeenth centuries.

   In this work we will try to show how such knowledge reflects in the formulation done by the theologian and Jesuit preacher Antônio Vieira (1607–1697). This author makes use of such theories to be able, in the speech, to move the affections, to persuade the intellect, and to convince the listeners[2]. In his reflection about the nature and the movements of the human soul – followed by Vieira – how it is easy to realize his written collections – a complex route, with no linear identifiable, trying to keep the connection between lived experience and theoretical synthesis offered by classical tradition – no matter pagan or Christian. In a spiritual scope, like that from Jesuits, which value the self-knowledge profoundly, there are various possibilities of realizing the form as they are articulate at the speech by the psychological and cognitive elements, the aspects of memory, senses, imagination, affections and intelligence. Our task has two specific poles of deep thoughts: (1) The description of the phenomenology of love in the sermons preached by Vieira, where

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one can see clearly the influence of the treatises about passions and, particularly, the treatise of *Galen De Remedio Amoris*; (2) The analysis of preacher Vieira's speech about the human's five senses and the anatomy of the soul. The objective is to individualize in the preaching of Vieira the elements on which appears an essential description of human subjectivity and its stratified structure.

Anyway, it's worth observing, from the beginning, that the position which Vieira takes on the whole elaboration of the sermons has a value from the point of view of the method that converges on the phenomenological proceedings. First because in his writings one can apprehend, as Stein would say, "… the obscure ways the eye of the one who wishes to understand pursue, and to which profoundness it can penetrate"[3]. On the other hand, the fundamental point is the desire of clarifying the way and the will of enlightening the problems with the stimuli of various traditions. Vieira is a man of action who imposes upon himself an arduous task of inquiring about what he experiences and, on the other hand, can go deeply inside to pick up the essential aspects of his encountering/confronting with other human beings. Obviously the weight of his humanist formation oriented to inquire into the spaces of human subjectivity, keeping the contrast between profoundness and surface, enlarging the knowledge without denying the one ever acquired, aiming to take into conversion – repeating the redeeming gesture of Christ that rescue the human condition from its radical contingency. And what could be, finally, his idea of conversion if it were not the one which helps the human being to get inside himself and listen to the voice that echoes in his interiority?[4].

2. THE PRINCIPLE OF INCARNATION AND THE SACRAMENTAL MODEL

However, the principle about which – theologically – Vieira founds and structures his argumentation, in the beginning of the announcement of the Word, going through the human being defense (the Indians in the forest of Brazil and the new Christians in the Portugal Kingdom), to the State matters, and its prophetic view depend on the Word's incarnation. The reason why the Word, the second Person of the Holy Trinity, was made flesh to help people in their weakness and illness. The meeting of the divine and the human takes place ontologically in the Christ himself, for this reason it is up to the preachers to indicate the value of Christ's word-action as an example. The word which characterizes Christianism, with which in a phenomenological way we are lead into the sacramental world, is the text by John 1, 14: "And

the Word was made flesh". For this reason, in the sermons the dynamic and the logic of incarnation will constantly appear – with all its paradoxes (visible-invisible, present-absent, light-darkness, human-divine), because if the Word reveals itself, and the incarnation means the Word's arrival seizing the human condition, so, the flesh becomes the place of this manifestation. From this point of view it is necessary for Vieira to show the tensions proper of a Christian anthropology: the constant relation between the eternal Being and the finite Being, between God and man, revealing the disproportion of Christ's love and human's love. Only with the light of these presuppositions it is possible to understand the sense which Vieira will try to get into, through the preaching, in the human being's interiority and will show how this Word, which turned into flesh, continues making itself present, through its signs in the history – especially – for the sacramental sign. Thus the nuclear criterion becomes the sacrament, by its analogical and unified character, as a transitory model from the Invisible to the visible, which grounds itself in revealing, manifesting, in Eternal God's donation in Christ. This way Vieira utilizes the sacramental character to indicate the world order, by elegant chains, in which it can be attested the human being's participation in the way up to Eternal being. The Eucharist – as a visible sign of the Christ's body and blood – for our author, constitutes in a second Incarnation, through which the Living Soul, the Absolute life donates itself to us. According to Michael Henry[5], this abyss between finite and infinite is the condition of its indissoluble embrace if it is truth that the basis of our endowed life has its deep reason in the self-donation of the Logos of absolute life. The sacrament of the Eucharist ritualizes this gesture of sacrifice, in which the Being identifies itself in sign the bread and wine, becoming Bread of Life. In such a way that when taking Holy Communion, the union and the transformation of the man who participates and receives this remedy, is accomplished identifying himself with the Word's life: "… and incarnated with Christ, the same Word's incarnation extends and multiplies in all of us"[6]. In turn such union is the point of departure for the establishment communion between people; it becomes the ontological basis for the establishment of the Christ's Mystical Body which is the church, as well as, to search the union and peace in the Christian Kingdom and, from them, to the entire world. Such unit is not the dissolution of the individuality and the unique and unrepeatable character of each human being, but represents, through the sacrament, the unique real base in which the creature identity can really be discovered. It is justified, in this sense, the concern in emphasizing the connection between the Incarnation and the Sacrament – and the advantage of the first one over the second one – to evidence that the divinity which in the Incarnation was reported to a particular

humanity, in the Sacrament it is spread to all the humanity, expressing, this way, a daily divinity presence in the human life:

In the Incarnation Emmanuel and God were with us in only one land; in the Sacrament, in every land. In the Incarnation they were only for a few; in the Sacrament, for all. In the Incarnation they were only for those who were present; in the Sacrament, for those who were present and for those who were to come. In the Incarnation they were with us for a brief and limited time; in the Sacrament, without a limit of time, and as long as the world lasts and there are men: to the close of the age[7].

3. THE ISSUES OF HUMAN PASSIONS

In all saints' sermon, 1643, Vieira stated: "The mistake is not in the men's wishing of being, but it is in not wishing to be what really matters"[8]. In fact, he wanted to say that what has to move the desire is always the supreme good, and not the disorderly passion which deprives the person of the real good leading him to choose the apparent good. The wish only announces an absence of which is part of Being's order. For Ignatius of Loyola and the Company the wish is the engine of spiritual life, but at the same time it can be the scenery of so many disorders. In this context it is recommend to acquire the existential virtue of the indifference to be able to live in accordance with the human being and to learn the obedience which does not deceive[9]. The matter of the order of passion which can be seen, appears as a necessity for the human being to be able to achieve the 'end for which was created'[10], avoiding the risk of deviating to the not-being and hypertrophy himself in the torment without remedy of blindness made by a will which is not capable to move the inferior appetite and direct it to carry out good acts. Because of this, ordering the good intellect, through the discernment, means to acquire a knowledge, which in turn, produces a judgment about the sensitive data which breaks off with the chain of mistakes[11] that the imagination tends to unchain. The passions, according to the ten explicit articles which constitutes the matter XXVI of the Treatise *De Veritate* by Thomas, has: the will movement, the act transformation and, finally, the exterior and inner stimuli reception. It results from the analysis conducted by Saint Thomas which, paradoxically, the human being *in statu viae* can not stop acting without the passions, and rally to Saint Augustine in the book XIV *De Civitate Dei* which says: *'Dum huivus vitae infirmitatem gerimus, si passiones nullas habemus, non recte vivimus'*, shows that the passions are life and that without them the man can not live correctly. For Thomas when the passions are performed and submitted to the rational judgment, are not impediments, but the aid for the human in the act of choosing[12].

In the speech to Saint Ignatius and to the Company's, following Saint Thomas', the issues of order of passion will appear with a lot of emphasis because it is only the free use of the natural powers which will permit to the human being to manage himself better for the God's service. It searches for the ideal half term, a balance between the body and the soul. The passions must be submitted to the understanding and to the will of domain. In this sense, the treatises elaborated by the Jesuit philosophers from Coimbra deserve to be mentioned, since they try to formulate such knowledge, with purpose of didactics, from several remarks on the Aristotle's works, especially the books of *Parva Naturalia* and the *De Anima*. In these remarks the philosophers from Coimbra explored and discussed, for example, the cases of illness of body and death caused by the excessive changing – contraction and dilatation – of heart, showing then the close relation among the affections (sadness, love, joy, fear) and the bodily changes, such as paleness, the blushed face because of shame, thirsty because of fear, the tears caused by strong pain or exultation.

Our author, for example, in the Sermon after Easter, offered to teach the art of not being sad. What he emphasizes is, first of all, that this illness is not made by nature, but by guilt, in a way that, from the "sadness deluge" nobody can escape. Vieira shows from the "those eyes wisdom which enters inside us, and sees what we can not see" (that is: the wisdom of the Holy Spirit) that this illness is the most opposite to the bodies health. He will say that the sadness is that one that during the time cuts the threads of life. There is in Vieira an appealing tendency of describing human being affected by the passions, planning to evidence as the psychic component is totally defenseless which it is not enlightened by faith and arranged by the intellect. And he does it, in a great part, because he understands that for the free person the pure self-knowledge is not enough, but an opening to a sphere which exceeds the natural dimension. In fact, obeying the Incarnation logical, two components – order of the nature and grace – will be indispensable in the way how he shows the medicine of the soul in his texts.

We will see as Vieira, in the speech about sadness, knows how to compose the external and the inner perception from the body on, revealing his knowledge of all person in the three dimensions, body-soul-spirit[13]. This is how he represents externally the sad: "… disfigured, pale, emaciated, very thin; low face, sunk eyes, downcast eyebrows, the body structure in shy, decreased and curved shape"[14]. Soon after he will show the sadness effects which hurts all the human being's sense, as a mortal poison which comes from the heart and spreads affecting all the others limbs, and fixing in the soul destroying its powers. And, in a radical way, here is some examples about the internal effects caused by sadness: (1) It disturbs the brain confusing the

intellect; (2) It affects the ears making the voice's harmony disorientated; (3) It turns the sweetness tastes bitter; (4) It injures the tongue because it keeps the speech silent, etc. In strict terms, from this point of view, the effects produce a continuous closure to the relations and to the loss of the vital stupor: "with the universal boredom and aversion to everything that is seen, listened or imagined can bring pleasure"[15]. Because of this, in this condition the sad is the most vulnerable to the temptations and to the sin. The living body of human being affected by the passion of sadness rebels against its own original tendency to the opening and to the communication. The sad keeps silent.

The issue enlightens itself from the admonition on – which Vieira finds in the Gospel – from Christ to the disciples before his ascension, which says: "Nobody of you asks me where I am going to, that is why you are sad". To Vieira with this question Christ gives the antidote, the remedy for all sadness. What frees from all sadness is the exercise of inquiring about the destiny, about the end of the own existence, because of this, the art of not being sad, is cleared up in these two words: *Quo Vadis?* A question which is asked to the body – assigned to the grave – as well as to the soul – which is assigned to heaven:

"Sad man: if the sadness has not taken out from you the use of intellect, ask yourself where do you go, *quo vadis?* And this consideration in any case or state of life, as much sad as it can be, will not only serve for you as a consolation, relief or as a remedy, but also will free you from all sadness forever"[16].

By continuing in this direction, the sermon offers, an extraordinary defense of human being's spiritual life, for the preacher is conscious that the passion of sadness, can conduct to the person's destruction, because the devil and the temptation search for the help of sadness. It is certain that Antônio Vieira will frequently report to this necessity of reflection about himself, being able to rouse from a sleep which makes lose the conscience ability of himself and the existence sense and finality. According to Vieira, neither the light of reason or the light of faith are good enough to overcome sadness, rather, it is necessary to ask oneself, according to his experience, in what way the human being competes with the demon for the sin. At last, he will indicate that the true antidote is in the Sacrament of Eucharist, a perfect remedy since it is a synthesis of heaven and earth, which nourishes along the way.

The sermons of Mandate preached between 1644 and 1670 are dedicated to the description of the phenomenology love. The passion love vigor will be described in them connecting it to the Christ concealed – presence in Eucharist. To elucidate such connection Vieira turns to a figure of nature, that is, uses the analogical way of the sunflower to prove that it is the sun lover, since it follows the sun even when it is hidden and is covered by clouds, the same way Christ concealed – presence makes human love be coated with

goodness[17]. In the Sermon of 1645, Vieira indicates an essential way where a lover can love at a perfect at a deserved manner. Vieira tries to think in terms of knowledge. There are four forms of ignorance that avoid true love: (1) not the knowledge of himself exactly; (2) not the knowledge of the loved one; (3) not the knowledge of love; (4) not the knowledge of the end where one ends up falling in love.

All kinds of ignorance found in human beings are knowledge in Christ. The final invitation of the Sermon is the one which is supposed to keep the paradox of *sciens* and *nescis*, so that the science used by Christ to love the humankind may be a stimulant for not to fail to loving him, and ignorance acts as stimulus to develop into love over and over. The figure of Magdalene, for example, who, by overcoming her ignorance in her extreme attitude and great excess of love, gives to Logos of Life what she best learned to respect, that is, gives herself: put on her lover's feet: "the perfume, hair, eyes, tears, hands, mouth, and herself, and it was what she liked the best"[18].

In XXII Sunday's Sermon, after Pentecost, Vieira will report the several sorts of scruples and, consequently, the types human and their consciences: (1) The first ones are those of good consciousness who are scrupulous in everything; (2) The second ones are those who are scrupulous only in great things, not in small ones; (3) The third one are those who are scrupulous only in small things, not in those completely great. At last, he will point out that the remedy for the scrupulous ones may be only the act of behaving according to the truth and frankness. This sermon tries to prove that the human being does not possess a complete control over inner power; therefore, it needs to be accompanied to achieve a critical judgment facing the world where he lives and facing himself inside. On the other hand, for this, it will be necessary to elect a good "doctor" of conscience who has the following qualities: (1) *Magister*: a doctor in theology; (2) *Scimus quia verax es*: who not only knows the truth to know and distinguish it, but also for not to dissimulate it; (3) *Et viam Dei in veritate doces*: who trusts and teaches that the way up to heaven is made through a narrow road; (4) *Et non est tibi cura de aliquot*: who has neither dependences nor other care; (5) *Non enim respicis personam hominum*: who neither lets himself be seduced by human respects, nor looks at whom is the man who advises him[19].

4. *DE REMEDIO AMORIS* ACCORDING TO VIEIRA

The Mandate Sermon of 1643 preached at the hospital of Lisbon is the perfect scenery for Vieira to describe, as it appears in Galen at his treatise *De Remedio Amoris*, the remedies for the illnesses of love. The preacher,

according to Vieira, is the souls doctor, consequently, devotes himself to offering a diagnosis to be able to "save the patient", in this case it is the sinner soul. It is imperative to notice that the word uttered by the preacher and already conceived as a remedy, since its announcement is the one from the Immoral Word, and then it is full of energy and efficacy[20]. The remedy offered by the preacher as a relief should reflect in the listener's heart in a way that "when the listener goes home confused and astonished after listening to the sermon, without knowing part of himself, so the process could produce an effective result: *et fructum afferent in patientia*"[21]. The deep view – such as the doctor of the bodies – derives form a long exercise of discernment – which in a phenomenological way would be the gift of empathy – which leads him to distinguishing the different sickness, considering the causes, investigating the reasons, seeing the effects, and applying the necessary means for the sick and decrepit man to be able to find his salvation. Vieira does not get tired of establishing comparisons, drawing analogies among various levels of the world: mineral, vegetable and animal, applying then on the psychic and spiritual development of the human being. As a matter of fact, the preacher's compromise is look over the divine signs in the things and put them in order as a proof to be able to move the will and reason of the faithful ones. This way, the preacher will not stop from calling the listener attention to realize and recognize the value of what his life experience. However, the preacher is called in first person to watch himself. "The first activity of the preachers, after finding in the Gospel the subject of whom they will talk about, is to search it again in his life"[22].

The science of soul is instrumental in order to obtain the eternal salvation, as well as to the cure of the sickness of soul[23]. Many concepts quoted by Vieira derive from the ancient medical works. As an example, let us see the passage taken out of the sermon about Saint Francis Xavier's dreams referring to one of these authors: "To know about the sick person's moods, Galen asks the person to observe his dreams; in addition, he can observe to know the affection which are the soul's moods"[24]. The importance of the body and psychophysical constitution of the individual given by the author has the objective of showing that the salvation not only belongs to the inner dimension but also to the body. As a matter of fact, by observing the watching and sleeping stages, an analysis/confronting with Xavier's dreams who sleeps showing how the saint took profit of the dreams to act in life, because "…each one dreams the way he lives, the dreams are mute pictures in which the imagination, with its close and in the dark doors, describes the life and soul of each one, with the colors of his actions, his purposes and wishes"[25], and on the other hand, will analyze the activities and cares of Xavier when awaken,

touching themes like: the life, the madness, the game, the friendship, the politics, the kindness, etc.

The argumentation about the Order of Sermon 1643 is structured in the contrast between Christ's finest love and the men's ordinary love. The finest love is the one which searches neither the cause nor the profit: it is free: someone loves only on the purpose for loving. The men's love, in their turn, is instinctive because they need knowledge. Such love is mainly characterized by great affection, without intellectual mediation and the whole other soul potencies. Nevertheless, starting from John's 13, 1 comments; our Jesuit notices that Christ's love for mankind also suffers from excesses. Analyzing the terms: *dilexisset suos* and *in finem dilexit eos* our preachers seem to diagnoses an illness of affection in Christ, and that it can not be overcome by the medicines which the human beings search for the cure of loving. The sermon presented by Vieira has the aim to think over Christ's non-healing love – the kindness which overcomes the opposites – aiming to cure the madness and excesses of human's affection.

The remedies presented by Vieira, as Galen's texts, will be four: the time, the absence, the ingratitude, and the improvement of the object. The opposite's observation will be his attention, asking at first, starting from the effects they cause "the time takes off the novelty from love, the communication from absence, the ingratitude takes the motive away from him"[26]. If, on the other hand, such remedies play the role in moderating the excesses of love in human dynamics, on the other hand, in Christ – of a divine and human nature – such remedies produced opposite effects. Actually, the sermon will show the medicines of love and the love without cure that took the life of the Author of life away. In his examination sermon, the central focus is the love and its cure, but such theme is an occasion for Vieira to treat fundamental issues for human life as the reflection over time and eternity; the absence and presence; the ingratitude and generosity.

The first powerful remedy that discovered the nature was the time. Vieira says that in the history of Art, a boy indicating that the impossibility of human love can mature along the time performs the love. The time wears the affection experience out and deprives it from the novelty. It provides some changes so that, what had to be a desire turns into pain, likes into tears, the love turns into repentance. Vieira inquires in the sermon about the possibility of a love that lies immortal, and doesn't suffer the changes of the time in jurisdiction. It is found in Augustine's comments in the book of Proverbs, an indicative answer formulated like this: "a love which isn't present all the time and doesn't belong to time is neither love or never was, because if it had its endings it has never had its beginning"[27]. The true love is not under

the jurisdiction of time. And where can this love be? It can only be found in a divine sphere, in reality God's word made flesh, as possible synthesis of Eternal Love. Paradoxally, in Christ the love diminishes the time instead.

The second love remedy is the absence. In the experience of love the presence of lover revivals the feelings and allows a living communication in the affections experienced. The dialogue and the meeting are the medicine against forgetting. The human love needs to touch the senses cords, as it deprives him from living the experience of human love; it has a tendency to get cold it. Maria Magdalene – who goes to Christ's grave during the early morning – is the picture of love which needs memory, searching for the cure for not to cold the love because of missing lover. According to Vieira, this kind of love is imperfect. Christ's love does not lie on vision to light it up, but if the absence and distance prevents him from seeing, then it starts to concentrate again and stings more.

The ingratitude – the most reasonable motive to heal oneself from illness of love – would corrupt the feeling of affection violently and definitely, turning it into annoyance and taking the motive out persisting in friendly relationship with the beloved. The ingratitude hurts love in two great powers of soul: comprehension and will. The figure of Cain emphasized by Vieira as an ungrateful to the Living Soul, to the progenitors, to the brother and to the whole nature. But the ingratitude had little power against Christ's love, and the subtle ingratitude as those of Peter's and Judas's, were the greatest kindness reasons, they became stimulant to love even more.

The last and most powerful remedy for the illness of affection is the one, which enhances the object, or rather, when there is an encounter with a more virtuous lover than the first one. Within human heart there is no place for two lovers, so the best object turns to be the winner. However, the enhancement of the object in Christ causes an opposite effect: his going to the Father, so infinitely and best object, wasn't able to change or diminish Christ's love for the human being[28].

The act of individuating several loving metaphors used by catholic preachers, including Vieira, do restrict – as Pecora notices – to a matter of passion and individual feelings, but they are basic topics of the "repertory of political theology, which defines clauses of Christian duty adequated to the State of prudence"[29]. The pedagogical dimension of Christian love showed by Vieira has the aim of giving the criteria which served as orientation to the behavior, as well as making it possible to a person to dig deeply and notice the *strata* which goes from the surface to profoundness. At this specific fact Antônio Vieira is the real son of Saint Ignatius because he applies an obser-vation method of life experience. This procedure allows him to evaluate the

differences and recognize many distinctive 'spirits', which agitate the human heart and distinguish what comes from the spirit of this world and what comes from God[30]. After all, Vieira says that the philosophy of love, of pain, as well as, of other passions, must be from the dynamics of paradox: where the two poles of presence and absence (sacramental model), serve to the revelation, as it is said in the sermon: "… the pain in the presence is divided among the senses, in the absence it is received only into the soul"[31].

The collection of sermons, *corpus* in Italian language, preached in Rome by Vieira is composed by twenty-one sermons, which gathers an announcement of Heraclite's tears against Democrat's laugh, they document a strong interest in the knowledge of human passions. Among the most famous of this group, undoubtedly, one can find the five sermons about "The five stones of foundation of David" dedicated to the Queen Cristina of Sweden, where the orator ponders about the effective stones launched by David against the giant Golias's head. The statement of Vieira is divided in five points, inspired by Hugo de Cher – a commentator and exegete – who performed such stones this way: "*quinque lapides sunt gognitivo sui, dolor amissi, pudor commisi, timor supplicit, spes aeterni gaudi*". The suggestions of the orator, so, will be to think about those aspects of how human being will be the winner in the battle with the giant – which represents the world – with the analogy of the five stones which means respectively: (1) self-recognition; (2) the pain of what has been lost; (3) the shame of bad behavior; (4) the fear of future suffering; (5) the hope of endless joy. Through the phenomenological point of view we can see the description of the emotions, feelings and passions of human being: the pain, the awe, the happiness. The starting point for this cognition is the experience of each human being: in his capacity of measuring the tensions between value and fragility. Vieira asks his listeners to be ready to listen to the sermon without feelings and passions on their own knowledge on the purpose of receiving and putting in their memories those five points through which they can get a surplus of spiritual strength, taking possession of the movements of their souls (pain, happiness, awe) and gathering them as positive psychic strength which are the useful instruments against what each one must have to undertake in the life.

We are going to introduce a brief reflection about the first stone.

According to Vieira the basis of human action – rational acting in the world – is found in the cognition of oneself. Such anthropological perspective is set by a second important element, which is the deep relation among the main potentialities: memory, knowledge and will. The causes of human failure, in a political field, for instance, Vieira attributes to the disarticulated manner: the shorter manner of acting above desire, without memories form

the past and the necessity of knowing what should be done through the intellect. In fact he says, "men with only one potential can only have bad will." Considering the connection of these elements we can think over a deeper level according to our interiority "… what one can see inside the man is less, and what one can not see is everything"[32]. The pure and clear knowledge of oneself according to Vieira is in the act of thinking with the non-platonic categories but starting from the conception of humans aimed by Christianism. At this point the author and apostle above all for Vieira is Saint Paul. The anthropological doctrine of Saint Paul, according to Vieira's interpretation, shows that human being is soul: "when Saint Paul – and he with me – calls man to his soul, he does not talk about one part of the man, but the whole man…"[33]. Making distinction between natural man and the moral one, Vieira got closer to Saint Paul's conception of human being as body – psyche – spirit. To the knowledge of himself, therefore, the starting point should be a higher part, that is, the soul and not the body. The real knowledge happens from the soul, as Stein would say (nucleus). The image that Vieira uses to show such doctrine is like the mirror – made by steel and crystal – to which we return to recognize our images. But if someone chooses to see himself on the steel side he would have as result the steel itself. On the other hand, if someone chooses the crystal side, he can see himself. Thus, in the analogical way, it can be considered the human nature mirror: the one who sees the body does not see the man (the dangerous of appearance), the one who sees the soul can start catching a glimpse of something. This sagacious analyze has many interesting suggestions: because the author comes to say that it is not a matter of body's scorn; in fact he does not dare to say that the body does not serve to its own knowledge. It would be against the principle of Incarnation if Vieira did not consider the body's importance; however, he presents a distinction: the body can not be given the knowledge, but it serves to the knowledge because the body is an invitation to the reflection. The body is the animal part of a human being – it is the part of clay and mud, from what it was made – the fragility symbol. However, there is a superior level: this body, which lives – and which feels emotion and movement of passions – received a divine blow, it is the image and resemblance of the Creator, because of that, the specifically human is in his soul. At last, the great significance about Vieira's allurement on the first David's stone consists in giving us an evidence about the knowledge, which can not be superficial, and such cognition of himself is propaedeutics to the examination of all passions, because the defeated Giant – he was the destruction already because he was moved by confused passions – he was hurt much more by anger and passion inside himself rather than the stroke he received. The movements of

the soul – Edith Stein notices – have "the peculiarity of acting on the vital state of the human being, increasing or consuming the strength"[34], such as represented in the sermon in David's and Golias's pictures.

5. THE SENSES OF HUMAN

Saint Thomas during the comments on the book *De Sensu et sensato* – by Aristotle – explains that all of sensitive process keeps narrow connections with the body – he will say among other things, that all senses come to soul through the body[35]. The experience, in fact, shows the when the vital organs are disturbed, they immediately achieve the sensitive process that has impediment or agitated results, adds Saint Thomas, indicating that the sensitive ostentation make us weak and fragile. In the light of Vieira's reflection the elements of anthropological traditional philosophy will converge to the own theological elements of the spiritual literature, making themes to come out as the revelation, salvation, sacrifice and the ways of discernment.

Certainly, in Antônio Vieira, the senses receive a very powerful meaning, while his preoccupation is the one of describing and distinguing all the processes which tells about the sensation, going through the bodily level to the spiritual one. As doctors, artificers of health, who must look for particular principles to their purpose, trying to adapt their art, likewise the preacher tries to describe and individuate all the elements and principles to achieve the deepth of human beings, who is conscious of the duty of achieving and touching a person's spiritual, intellectual and volitive world. So, Vieira will hold in consideration the material structure of the human body, through members and organs, and afterwards, he will show their functions. To Jesuit preachers the scheme of preaching seems to follow the same Saint Ignatius's idea of the exercises, where, the listener or, in the case, the one who accomplishes the exercises must prepare himself in front of the Creator with all his interior strength to be able to revive, to feel, imagine the same events narrated in the Gospel scenes. At Vieira's sermon we find an enormous arsenal of the use of the sensorial imagination as support to meditation. To Ignatius the applicability of senses serves, as a perspective of a spiritual incarnation, to change imagination – located in the frontier of the senses and the thought – in feelings directed right to Christ[36]. In this case, the senses before conspiring against truths and misteries of faith, appear as the means of access to the contemplation.

On the other hand, if the world in front of us is realized according to the senses, it will be necessary, according to Vieira, to step forward, and asks about what moves my world and I myself. The same way that death produces

itself when soul moves away from the body, the same happens when the Being moves away from the creature, so that the senses become deprived:

… it has eyes but it can not see, it has ears but it can not hear, it has tongue but it can not speak, it has feet but it can not walk, it has hands but it can not work, it has heart but it can not live, this is what happens to a man who sets himself apart from God, who is the soul of our soul[37].

This perspective, basically tomist, shows that being and acting depends on the Eternal Being. Such vision is not different, as Edith Stein had showed in her studies about the theme of soul in the book *Potenz und Akt* and at *Der Aufbau der menschlichen Person*, which says that human being is fragile and finite to have a necessary comprehension of what should return to the center, to a *primum* which must be infinitive, because "the value of human being does not fit in what he does as a favor to the community, but as an answer which is given when God is called"[38].

Because of the private efficacy, which is covered by the eloquent word, on the purpose of moving hearts, encouraging the soul and covering the truths of faith with a certain sensibility, the question is related to the educational and religious project of our Jesuit preacher. In this case, it is necessary not to lose the opportunity to notice, in the writings of Antônio Vieira; especially in his sermons we can notice his determination on the conception of a human being, in the education of each one of his organs and strengths: the senses, the memory, the imagination, the feelings and the will. The senses door as Vieira says, are opened in living body such as "a square without fences which can be accessed from all sides"[39], because of it, it should be educated, because on the contrary, the senses are subdued to mistakes. Let us see some examples.

The two main senses mentioned along his whole work on sermons are: the hearing and the vision. According to the thoughts to Aristotle and Thomas, these two senses allow us to know the subtle differences and distinguish which things must be gazed at and the ones which are supposed to be done[40]. Vieira privileges these two senses as possible channels of access to faith, the communication of the truth. These functions are covered by a particular meaning as the platform to getting into the spiritual world. The ears "are the door soul" because they serve directly to an intellectual activity, having as specific quality the knowing of different sounds and voices. Such quality is crucial when it deals with distinguishing the Christ's voice from his enemies, which comes to the door soul[41]. The greatest illness is to have ears for not hearing. However, the preachers can not be satisfied that his voice can approach his listener's ears, a sermon can just move if he also preachers to the eyes. How can one preach to the eyes? The effect of the sermon becomes obscure if the words follow straight after the works, and if the life of the

preacher is not an apology of what he teaches, then that is preaching to the eyes. The eyes have a greater importance in relation to the ears, for this organ of the eyes is wide open to knowledge and, through it, every bodies (including inferior and superior) participate in the lightness and colors[42]. The strength of this organ lies on the immediate capacity of revealing: the objects of this world are seen, the bodies, differences among colors and shapes, the spaces, etc. The ears for Vieira are the most privileged of the sensitive members, for it is the only one, which has two specific functions: the one of seeing and the one of crying. It's interesting notice that the function of crying as Vieira recognized as already done by the ancient philosophers, the connection between the water element and the eyes[43].

Besides, he considers that the sensitive perception compose those *strata* and several degrees of acting:

… as man is simultaneously material and spiritual, as well as God gave him two instruments for him to see, that are the eyes and the comprehension, this way he provided him by two instruments of speaking: the tongue to talk to the men, and the heart to talk to God.

Both instruments of seeing on which is verified a activity perception of a person who crops the world and the circumstantial reality and, at the same time, can reflect on perceived data deserves a conception where a natural reason participates in the inscriptions of God's law in everything that was created[44]. It is necessary, therefore, not only the wonders revelation by God, but also the "revelation in the eye", which accomplishes into the intellect, so that the vision can not contradict all the great things that the man is invited to recognize as the Being's work[45].

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NOTES

[1]   Marina Massimi (org.), *Os olhos vêem pelo coração: conhecimento psicológico das paixões na história da cultura brasileira dos séculos XVI a XVII* (St. Paul: Ribeirão Preto, Holos, 2001).
[2]   Antônio Vieira, *Sermões*, XII vols., ed. Frederico Ozanam and Pessoa Barros (Brazil: Erechim, Edelbra, 1998), vol. XII, p. 125.
[3]   Edith Stein, *La Struttura della persona umana*, trad. italiana: Michele D'Ambra, presentazione di Ângela Ales Bello (Rome: ed. Città Nuova, 2000), p. 59.
[4]   Antônio Vieira, *Sermões,* op. cit., vol. I, pp. 32–33.

[5]   Michel Henry, "Eucaristia e fenomenologia nella riflessione filosofica contemporânea," in *Il Mondo del Sacramento: teologia e filosofia a confronto*, ed. Nicola Reali (Milan: Paoline, 2001), pp. 125–133.

[6]   Antônio Vieira, *Sermões*, ed. e org. Alcir Pecora, (3nd ed., St. Paul: Hedra Press, 2003), Tomo I, p. 558.

[7]   Antônio Vieira, *Sermões*, op. cit., vol. IV, p. 57.

[8]   Antônio Vieira, *Sermões*, op.cit., vol. III, p. 360.

[9]   Inácio de Loyola, *Esercizi Spirituali*, a cura di Pietro Schiavone (Milan: San Paolo, 1995), n° 23, pp. 98–104.

[10] Ibid.

[11] Tommaso d'Aquino, *Le Questioni Disputate: De Veritate*, 4 vols., ed. P. Roberto Coggi (Bologne: Edizione Studio Dominicano),q. 26, a. 1, p. 510 ss.

[12] Ibid., q. 26, a.6, p. 578.

[13] Edith Stein, op. cit., p. 70.

[14] Antônio Vieira, *Sermões*, op. cit., vol. VIII, p. 365.

[15] Ibid.

[16] Antônio Vieira, *Sermões*, op. cit., Vol. VIII, p. 371.

[17] Ibid., vol. I, p. 209.

[18] Ibid., vol. IV, p. 80.

[19] Ibid., vol. VIII, p. 146.

[20] M. V. Mendes, *A oratória barroca de Vieira* (Lisbon: Ed. Caminho, 1989), p. 168.

[21] Antônio, Vieira, *Sermões*, organização Alcir Pecora, op. cit., p. 51.

[22] Antônio Vieira, *Sermões,* op. cit., vol. IX, p. 28.

[23] Silva, Paulo J. Carvalho da, *A Tristeza na cultura luso-brasileira: os Sermões do padre Antônio Vieira* (St. Paul: Educ-Fapesp, 2000), p. 28.

[24] Antônio Vieira, *Sermões*, op. cit., vol. IX, p. 31.

[25] Ibid., vol. IX, p. 31.

[26] Ibid., vol. III, p. 106.

[27] Ibid., vol. III, p. 96.

[28] Ibid., vol. III, pp. 92–121.

[29] Alcir Pecora, "Introdução. Sermões: o modelo sacramental", in *Sermões* (St.Paul: Hedra, 2003), p. 22.

[30] Ignazio di Loyola, *Racconto di un Pellegrino*, a cura di Giuseppe De Gennaro (Rome: Città Nuova Editrice, 2004) pp. 63–64.

[31] Antônio Vieira, *Sermões,* op. cit., vol. XII, p. 251.

[32] Antônio Vieira, *Sermões*, op. cit., vol. II, p. 195.

[33] Ibid., vol. XI, p. 395.

[34] Edith Stein, op. cit., p. 163.

[35] Tommaso d'Aquino, *La conoscenza sensibile: commenti ai libri di Aristotele De Sensu et sensato, De Memoria et reminiscentia*, a cura di Adriana Caparello (Bologne: Edizioni Studio Dominicano, 1997), p. 39.

[36] Peter-Hans Kolvenbach, *Foli per Cristo: la sapienza di Maestro Ignazio* (Rome: Borla, 1999), pp. 68–69.

[37] Antônio Vieira, *Sermões*, op. cit., vol. VII, p. 450.

[38] Edith Stein, op. cit., p. 214.

[39] Antônio Vieira, *Sermões*, op. cit. Vol. VII, p. 189.

[40] Tommaso d'Aquino, *La conoscenza sensibile*, op. cit., p. 50.

[41] Antônio Vieira, *Sermões*, op. cit., vol. IV, p. 307.

[42]   Tommaso d'Aquino, *La conoscenza sensibile*, op. cit. p. 51.

[43]   Ibid., p. 63.

[44]   Alcir Pecora, *Teatro do Sacramento: a unidade Teológico-Retórico-Politica dos Sermões de Antonio Vieira* (St. Paul: Editora da Universidade de São Paulo, editora da Unicamp, 1994), p. 145.

[45]   Antonio Vieira, *Sermões*, op. cit., vol. I, p. 92.

O L E N A   S H K U B U L Y A N I

PHENOMENOLOGY: THE RETURN TO THE LIVING SOUL

As it is known the self-determination of the New European philosophy was accompanied by its "divorce" with the Christian religion. This event had very significant consequences. Some of them were positive for philosophy, for its further development, but some of them were negative, creating a threat of its transformation from the living thinking in the lifeless, nihilistic abstract metaphysics. From the point of view of such threat the most dangerous was a loss of the Christian notion of the living soul inherited by Christianity, in its turn, from Plato. The process of the recognizing of this loss and as result of the returning to the living soul in philosophy was difficult and long. Its beginning was laid by the Kantian metaphysical system. The philosophical process after Kant was characterized by the attempts to find the main source of contradictions inherent to his system. The quest was gone in various directions. One of them has led to that in frames of the New European philosophy from the middle of 19-th century it began to come into view the outlines of the phenomenological problem in wide sense, as a problem of the thinking of the alive. These somewhat vague outlines acquired clarity in Husserl's conception, phenomenological in accurate sense of this word.

The problematic situation made by Kant in philosophy consists in that there was a gap between two levels of the "pure" metaphysical reason in his system, between the "theoretical" and the "practical" reason. Just here, in the realm of this gap a problem has arisen. On the base of his analysis of the theoretical reason Kant comes to conclusion that it has no ability to comprehend its subjects, i.e. the reason's essences. Inasmuch as the theoretical reason does not possess the faculty, that is a determinative characteristic of the reason in itself, it proved to be defective, insolvent in comparison with the practical one. Accordingly Kant asserts that the soul as a reason's essence and as one of the main metaphysical subjects may be comprehended only according to principals of application of the practical reason, but not of the theoretical one. However, in order to understand the Kantian thesis about theoretical incomprehensibility of the soul correctly it is necessary to make more precise

what essence the speech is about in it. The matter is that in limits of the Kantian metaphysical system we have deal with the reason's essences, which have different statuses, or ranks. It is very important to keep to Kant's own distinction of the essences.

The main principle of Kant's philosophy is the principle of delimitation of "the appearance" and "the essence". It is called often the main critical principle. At the same according to Kant time it is a principle of delimitation of the sensible in all its displays (external contemplation, introspection) and the insensible. All reason's essences are, naturally, insensible. However the insensible character of the reason's essences are understood by Kant differently depending on what reason's act (the theoretical or the practical) correlates with either essence. To each level of "the architectonics" of the reason a particular sort of the essences corresponds, which is got, consequently, by a particular way of purifying from all the sensible. In fact in one case it is the essences, which it is possible to call "out of -sensible", in another case the speech is about the essences which have "over-sensible" character. A distinction of two species of the insensible and, accordingly, of the transcendental, is a key moment of Kant's thought. The theoretical out of-sensible essence is a result of such exit out limits of the sensible that has, so to speak, the "horizontal" directionality. It is that what remains after complete abstracting from the sensible. This essence has absolutely abstract character.

However, it should not forget that the out of-sensible essences entered by Kant into "the vertical" space of true metaphysics, receives the metaphysical dimension. It is reached just thanks to the thesis about incomprehensibility of the theoretical reason's subjects, about the disability of the theoretical reason to answer the question of its subjects' reality. The theoretical essences have true metaphysical sense only in that case if they are thought as incomprehensible in selves-beings. To understand them as comprehensible would mean to ascribe to them the mode of substance's existence, i.e. to naturalize them and to turns them into the objects of knowledge, that it is absolutely impermissible from Kant's critical position. The metaphysical function of the theoretical reason is to regulate the process of knowledge, to lead it by limiting the pretensions to perceive the out of-sensible essences like the sensible objects. And this function has only critical, negative character. So, according to Kant the abstract out of-sensible essences are, on the one hand, unknowable because they are just reason's essences. On the other hand, they are incomprehensible by the "pure" metaphysical reason too because they are abstract. The task of the theoretical reason is to keep the understanding of abstract character of the out of-sensible essences. It is forbidden to ascribe to them the empirical,

natural reality as well as the intelligible, metaphysical one, for the latter has according to Kant over-sensible character and correlates with the practical reason.

Naturally, Kant's strict demarcation of the out of-sensible and the over-sensible essences spreads on the notion of the soul. In his critique of the so-called "rational psychology" Kant explains that the soul in sense of the theoretical essence ("the soul-subject") is "the unity of consciousness laying in the basis of the categories", "the absolute (unconditional) *unity of the thinking subject*" (I. Kant, *Works*, V.3, pp. 375–376, 383). This unity is given in the thinking, by means of only the thinking, since the categories of the object and of the substance presupposing the sensible contemplation are not applied here (ibid.). That's why such unity must be thought only as the abstract subject. Thus, on the level of Kant's theoretical reason the consciousness (or the psychic) is identified with the abstract, alienated from the sensibility, thinking and the soul in its turn is reduced to the subject of such thinking. But the difference of Kant's position from the abstract-metaphysical, narrow-rational interpretation of the soul consists in his clear understanding that such soul is not the real, living soul.

So, according to Kant the first step of the reason is the causing of the gap between the essences and not only the empiric, but also the metaphysical, i.e. true, reality. And the further path of the reason will be directed by its aspiration to overcome this gap although it was made by it itself. The essences find its reality thanks to the activity of the practical reason. The realm of the intelligible, over-sensible reality embraces the act of the practical reason itself and its metaphysical consequences as well. The reunion of the essences with the metaphysical reality is realized in this realm. But it is the essences of the highest rank that have over-sensible character. One of them is the soul as the immortal essence. It takes place at the very height of the reason's architectonics for it belongs to what Kant considers as the metaphysical consequences of the practical act. It is no necessity here to analyze Kant's notion of the soul as the over-sensible essence in details. But it is very important to pay attention to the following moment. Kant had no doubts as to the realty of the over-sensible essences. That's why without any hesitation he gives them the status of the comprehensible essences. As it is known in Kant's system the act of the practical reason plays the role of proof of the over-sensible reality. It means that all over-sensible meanings (including the meaning of soul) bring on themselves the stamp of the practical reason's act and contain in themselves the meaning inherent to it. So, the reality of the soul is proved by its activity. Consequently, as real it is understood the soul considered only in aspect of its activity and subjectivity, of its dynamic

manifestation, or of its "how". But the soul in its pure objective givenness, without admixture of the subjective activity, the soul as it is in distinct from its own activity, in aspect of its static, starting, immanent form, or it's "what", remains without its meaning expression. The basic meaning layer of the concept of soul proves to be lost. It is a layer that correspondences to the posing of the question, what is soul by itself, or what is the idea of soul, that was asked by Ancient Greek philosophers. But Kant considers that such putting of a question is impossible. In his system the first step on the path of the rationalizing of the life is the breaking with it. The lifeless out of-sensible essences, naturally, can't contain in themselves the answer on the question "What is this?" That's why the place Plato and then Christianity alloted for the living soul in Kant's system belongs to the abstract idea of soul, which is as a matter of fact only a shadow of the real, living soul. We can't say anything about such soul excepting only that as the transcendental idea of the theoretical reason it fulfills a regulative role. In quality of this idea it, on the one hand, withstands to attempts to naturalize the soul as the reason's essence and opens all possibilities for the infinitive knowledge of its "appearances", on the other hand. It is impossible to be unnoticed that the loss permitted by the reason start from the beginning of the manifesting of itself tells on further. The gap between the life and the soul is transformed in fact into the gap between the life and "the spirit" (as a synonym of the over-sensible), between the living reality and the over-sensible, intelligible reality.

The theoretical reason's inability to comprehend its subjects, to fulfil the main function of the reason in itself created a disparity between it and the practical reason although they both present the same pure reason. Just this disparity provoked the famous "idealist revolution" of Kant's system began by I. Fichte and completed by G. Hegel. Fichte decided to begin philosophy directly from the practical reason's act. In so doing he permitted a breach of a sequence of the reason's acts constructed by Kant. That's why the reaction of the latter on the pretention to develop his philosophical approach by such way was extremely negative. Kant himself realized clearly that there is a problem here. But he saw roots of this problem where they take place really, i.e. in the gap between the life and the reason created by the latter. In later period of his philosophical work he persistently looked for the path to the life. He did not agree with Fichte for he understood that by beginning straightly from the practical act (the act of human self-consciousness, the so-called human act) a task to reunite the reason with life inevitably must disappear from sight. Kant's apprehensions came true. In Hegel's philosophy the absolute reason simply absorbed the life completely. Kant himself sought to overcome the gap mentioned throughout the revealing of new reason's faculty that had to

mediate between the theoretical and the practical reason and was called by Kant "the faculty of the judgment". This discovery was very fruitful for further development of philosophy for it demonstrated clearly what was lost. But it didn't solve the problem. It is impossible to find the alive on the finishing stage of the metaphysical rationalization, at the end of the way not coming back to the beginning where the loss has happened. In this case the loss remains unfilled. Also it is impossible to grasp the concrete life's meaning that Kant wanted to do if its common meaning, its idea remains disappeared from sight. Meanwhile, the theoretical reason according to Kant does not see the ideas (in the sense of Plato, not of Kant's transcendental idea). It cannot "see", cannot contemplate, and cannot comprehend the essences, including the essence of the living soul, which accordingly cannot be contemplated.

According to the original, Ancient Greek meaning of the word "theory" the theoretical reason is the contemplating, observing one. Using this term, Kant at the same time refuses to follow its original meaning. It is noteworthy that Kant uses the notion of the practice in a sense of the morality, which is, in contrary, very close to the Ancient Greek one. In relation of "the practice" he appears in a quality of the inheritor and the continuer of the basic philosophical tradition. But why he seems to be not receptive to this tradition in the part concerning to "the theory" and "the theoretical" (i.e. to the Plato's conception of idea, of ideality) is a riddle requiring of a special investigation. For our aims it is enough to pay attention to the following.

The strict methodical distinction between "the essence" (the subject of the reason) and "appearance" (the subject of the sensibility) introduced in philosophy by Kant meant the rethinking of the old narrow-rational principle of opposition between the rational and the sensible which was the expression of the old psychophysical dualism. The rational was subjected by Kant to the critical procedure and in a result cleaved on the reason (with its reason's essences) and on the sense connected inseparably with the sensibility and its objects. But the other side of the opposition, the sensible, was not subjected to the same procedure. Although Kant revealed "the critical meaning" of the sensible, that is "the appearance", he did not act as regards it in a similar manner, i.e. he did not divided it on two different parts. The sensible was remained by him as something monolithic and having only the meaning of "the appearance". Thus, the sensibility was reduced only to the abstract one, which is a product of a narrow-rational interpretation produced by the sense. Kant did not know another sensibility. That's why he understood "the purity" of the reason as its insensible character. So, the old abstract-metaphysical opposition was rethought but not overcome completely. The narrow interpretation of the sensible naturally influenced on the notion of the reason, which also remained

incomplete. The matter is that together with the sensibility it was lost the objective, passive, contemplating side of the reason itself. Inasmuch as Kant knew only such contemplation that contemplates its objects as given in space and in time and ascribes to them the natural way of the existing, he quite consistently came to his conclusions as regards to the theoretical reason and the theoretical essences. Hence we can not find in Kant's conception anything that was similar to Plato's description of the living soul containing in his famous dialogue "Phaedrus". In contradistinction to Plato's idea of the living soul that exists really, Kant's transcendental idea of the soul has no reality.

Summing up the all as to the living soul's fate in Kant's metaphysical system it should say the following. Of course, Kant's decision of the problem of the soul may be appreciated as the "oblivion" of the living soul. It is undoubtedly that he inherited such "oblivion" from the preceding philosophy as well as its base, which is a notorious dualism between the soul and the body. But here there is another side of a matter that has even more great significance. Although Kant lost from his view the living soul, however, he kept a place belonging to it. In fact with help of a specific notion of the theoretical reason's transcendental idea of the soul he outlined this place as some hollowness. He did not consider as possible to fill this place by real, comprehensible essence and remained it empty from the point of view of reality. Moreover, demanded to protect this place from any inclinations to fill it by naturalizations (the appearances of the soul). Thereby Kant fulfilled a negative part of the necessary work. He unhooked the connection of the soul as a reason's essence from the soul's appearances and vetoed to confuse one with another. And, on the other hand, he preserved a difference between the soul as a theoretical essence and as a practical one not allowing to mix them and to supersede the first at all. Now another, positive, part of the work had to be realized. And from the middle of the nineteenth century the philosophical process, indeed, began to move in this direction. Since then the one of the main tendencies of the European philosophy became the quest for paths to the alive, the attempts to overcome the alienation of the reason and philosophy from life and at the same the time intention to return to the living soul. So, it may be said that it was Kant who created the prerequisites for taking the living soul from the status of "oblivion".

The returning to the alive, to the living soul is a history of the gradual giving back to it (to the living soul) its own property. What has happened really with the living soul in Kant's philosophy? The contemplated, objective, passive side of it and accordingly of the living psychical reality was identified with the empirical sensibility, fell under Kant's notion of "the appearance", and thrown back out the reason's realm. It found itself on the lowest "storeys"

of Kant's metaphysics. On the other hand, the second side of the psychic reality (subjective, active) was identified only with the over-sensible and took the highest "storeys", corresponding to the practical act and to what Kant called the metaphysical results of this act. So, the objective and the subjective strata of the psychical living reality, two sides of the same living soul dispersed. The one came down below the level according to it, while the other, on the contrary, went up above. In order to join them together once again, consequently, it was necessary first of all to come back them on their lawful place. Those philosophers who made the most important contribute to fulfill this task were L. Feuerbach and F. Nietzsche.

Nowadays the name of Ludwig Feuerbach is not very popular as if he was aside from the main trend of the philosophical thought. But in reality it is hard to overestimate the influence that he has exercised on the development of the European philosophy of after Hegel's period in whole and on the forming of the life problems in it in particularity. Feuerbach was the first to understand the necessity to rethink the sensible. This task is innovatory until now. Feuerbach considered that it is necessary to extend the main principle of Kant's critique on "the beginning of philosophy", i.e. on the sensible. He asserted that philosophy must begin not from the point of view of the psychophysical dualism, the dualism of subject and object, but from the position of the subject-object identity. Such position, he stated, is the point of view of life itself, and something is alive so far as it is such subject-object identity. The sensibility represents the objective, passive side of this identity. But in so far the speech is about the inseparable unity, in the sensible itself always it should see the subjective, active side too. It means that the sensible itself has essence, the reason's essence, and the latter has the sensible side, making it the contemplation's object. The sensible is something reasonable, "spiritual". Feuerbach demanded, then, to see a distinction between "the essence" and "the appearance" within the limits of the sensibility itself. Thus, he took the attempt to extend the meaning of the sensible, to bring to light its full, truly metaphysical meaning that was changed by narrow, limited one. He was confident that the sensible (in the sense of the renewed "sensibility') contemplation is able to reach the essences, and, accordingly, this contemplation is a function of the reason which is the sensible reason.

In accordance with his task Feuerbach concentrated his attention on the concept of the object. It was normally after the idealist philosophy's list to the subject. To be object, by Feuerbach, means to be something appeared, manifested, expressed, contemplated, perceived. And everything alive wants to be object in such understanding of the object. In this want and in the ability of the sensibility to appear, to show, to express not the "shadows"

of essences (Kant's "appearances") but essences as themselves it should see the meaning of the sensible and of the sensibility. He wrote, for example, comparing the science's point of view (accepted, in his opinion, by the New European philosophy instead the true philosophical position, position of life) with the point of view of life itself:

> … you have the essence of things only there where it is opened immediately to your senses as in life. Therefore the science, – at least, analytic, – is directly opposite to life; it goes from outside to inside, but the life – from inside to outside; it looks for the life in depth, but the life exists only on surface; it looks for the essence *behind* senses, but the essence lies *before* senses (L. Feuerbach, *Selected Philosophical Works*, V.1, p. 225).

After this it is not surprising that it was Feuerbach who reminded about the original meaning of "the theory" as of a sphere of the contemplating, observing reason. Today it is clearly that Feuerbach's revising of the sensible led philosophy right up to the working out of such notions as "the phenomenon" and "the essences' contemplation" realized in Husserl's phenomenology. As to the soul, he asserted that it exists only as something sensible-expressed. The soul as "the inside, the essence by itself unlike this sensible-expressed soul" is "a phantom of fantasy or a product of abstraction" (ibid., p. 226).

In contradistinction Feuerbach's, Nietzsche's philosophical interest was focused on the problem of the will. Nietzsche is often subjected to criticism for exaggeration of the volition's role, for looking at the all displays of life (at the reason, at the sensibility and even at the corporality) through a prism of the volition. Of course, he gave reasons for this critique. But it is important not to lose out view his particular purpose that is to analyze the volitional aspect of consciousness exactly as well as the aim of Feuerbach was to analyze its sensible aspect. His philosophical look has his particular foreshortening. But only thanks to this he might make the significant discoveries in philosophy.

So, on the base of the fundamental critique of the will in its usual understanding Nietzsche worked out the new concept that had a truly great fate in further. I mean, certainly, the famous concept of "the will to power". At present there is an enormous quantity of its deep interpretations in philosophy. But for our aims it is necessary to bring to the fore the moment on which the interpreters of Nietzsche concentrate their attention insufficiently or, to say more correctly, not always bring the conclusions following from it to the very end. This moment has a principled significance for understanding of Nietzsche's so-called philosophy of life in whole.

It was remarked many times that Nietzsche thinks in terms of power, strength, force, and intensity. Indeed, he introduces in philosophy the notion of "the will to power" in order to makes accent on the understanding of

the will as a power (capacity). But what does it mean concretely? The main feature of any power is, he explained, that it can not be inactive. It always must act, always must display itself as a power. This understanding he sets against faith in the will as a cause of act, against "the great, fatal error, that the will is something that acts – that the will is an ability", which "lies in the very beginning" (F. Nietzsche *Selected Works*, 2 vols, p. 351). And hence, from the interpretation of the will as a power, he makes the following, extremely important step. He separates the will as an act, as a simply power, from the will as an activity, i.e. from the will in the sense of actualized power, realizing some aspiration. In other words he discovers the will as it is in itself, as distinct from its activity, the immanent will as it is in its pure objective givenness. He brings to light the primary, starting level of the will, its objective form, its "nature". It may not be out of place to remember here that Nietzsche considered that "the will to power" is the essence of everything alive (as well as the essence of the consciousness). And with help of this revised notion of the will he wanted "to grasp", to convey the essence of the alive.

Any great philosopher unhooks couples of our consciousness. Nietzsche unhooks a couple of the act with the activity. He sees what before him was invisible for philosophical look. He poses the question, "what" acts in reality. His answer on this question is the following: "What" acts is not some "subject", acting ostensibly to reach some aim, to realize some conscious intention. "What" acts is also the act. "What" wills is "the will to power". The real acting "form" is an act in itself. But it is not all. Nietzsche goes consistently further. He describes this "form". According to him "the will to power" is a composite structure. It consists of three elements – "the aim", "the act" and "the subject" (in narrow sense). But all these elements are in indissoluble unity. He subjected to the crucial criticism the will identified with the act which is alienated, on the one hand, from the aim of whole act and, on the other hand, from the subject. He criticized very sharply also "the aim" and in particular "the subject" if they are understood as something alienated from structural unity of will's act, as something external, transcendent to will. They both ("the aim", "the subject") are products of the incorrect interpretation that breaks the real act's unity, "doubles" the same real act of the will. They both are only "psychical fictions", not having real existence. What exists in reality is "the will to power", the act in its structural unity and wholeness, and "the aim" and "the subject" exist only as something belonging to act's unity. It does no harm to remark here that Nietzsche's very fruitful critique of "the subject" as some "fiction" is brought to absurd in contemporary postmodernism. Varying this critique in all possible ways postmodernism at

the same time lost the main goal of it. Nietzsche denied the subject as some "substance", "atom". But he was confident in existence of "the will to power", which is a real subject in context of his conception.

Returning the aim into the structure of act, Nietzsche gets a possibility to interpret the act as something that has directionality in itself. If the directionality was not inherent to "the will to power", it would not be a power. So, in Nietzsche's concept of the will we have deal with the act of directionality. The composite name given to will by the philosopher (as was stressed by M. Heidegger) speaks itself that the act of will in so far it is an act of directionality must be distinguished from the object, on which it directs and which is something external, transcendent to this act. The following law-governed step that Nietzsche makes is the interpretation of "the will to power" as a creative power. What it creates are meanings, goals, and values. So, if Feuerbach moved in his thought in the direction, which ran to the "the phenomenon", Nietzsche went on the way leading directly to the "intentionality".

But this is not all that should be said about "the will to power" in the context of our problem. A starting-point of the majority of Nietzsche's philosophical and social-cultural analyses is a distinguishing between "the active" and "the reactive" "will to power". The philosopher propounds it also strictly and methodically as Kant in his time developed a principle of a distinction of "moral order" from "natural order". The existing of two varieties of "the will to power", if to take this fact in full consideration, allows us to understand that "the will to power" consists in reality not of three, but of four elements. Explaining his assertion as regards "the activity" and "the reactivity", points that "the will to power" is twofold. It is a unity of two different wills. The one of them he calls the instinct, or power of growing. And it consists of these three elements (the aim, the act and the subject in narrow sense), about which we said above. The other, the instinct or the power of self-preservation, has no compound structure. In some sense it coincides with the will in its old, criticized by Nietsche as narrow-psychological, interpretation. Hence it follows that the power of self-preservation enters in the whole structure of the will in a quality its fourth element. So, "the will to power" (the act in wide sense) includes in itself the following components: the aim, the subject and two different acts. Further, according to Nietzsche's description the instinct of growing and the instinct of self-preservation constantly fight one with another for domination. If the first dominates and brings the second into subjection we have "the active" will. But if this true order is broken the "active" will turns into "the reactive" one. Accordingly "the will to power" is transformed from the creative power into the power of obeying to the ready-made meanings, goals and values.

It is not to be unnoticed that the power of self-preservation is an alien element to the other structural elements of "the will to power". However, it is a necessary, essential element without which this structure would be not full. Only thanks to it, to fight with it the power of growing is dynamic, really growing power that constantly increases, intensifies. As a result "the will to power" is such subject, that is not substance, but "rather something that itself in it itself aspires to increasing; and that wants only indirectly to "preserve" itself (it wants to *surpass* itself)" (F. Nietzsche, *Selected Works*, 3 vols, p. 227). It is such subject also, that is a "center of system", which moves together with "the growing or shortening" of his "sphere" (ibid.). But, on the other hand, this alien element creates a threat of the will's turning into the contradiction of itself, which is in essence "the reactive will". Thus, "the will of power" in the Nietzsche's description appears before as a problematical phenomenon. As earlier Kant, Nietzsche brings to the fore the problematical character of the psychical powers, of the powers of human soul and attempts to find the very source of this problematicality in order to give them right direction.

Although Nietzsche's final purpose was to renew morality and moral values he, in pursuit of it, made the crucial step to lead out on light such level of the will, and at the same time of the consciousness in whole, that was out of view. It is a level on which the living powers of the living soul appear as they are in their primary objective givennes.

As it has been said yet the returning to the living soul, the bringing out of it from "oblivion" is one of the leading tendencies of the philosophical process after Kant. As any objective tendency it has its internal logic and laws. The philosophers representing it may even not influence one another, but be in essential connection. (The question of concrete influences has a narrow, historic-philosophical character). That is why regardless of the fact had Nietzsche experienced influences from Feuerbach or not, in aspect of this tendency's appearing they both stand in the same row. And, of course, it should add to this row the name of E. Husserl. With the rise of phenomenology the process, being considered here, entered in its finished stage so far as in phenomenology it reaches the comprehending of itself. In this relation it is very remarkable that Husserl himself understood phenomenology (at least, in the period of so-called "phenomenological realism") as having intention to return to the psychic its own meaning. Phenomenology put directly the question of the psychical by itself, and all that Feuerbach and Nietzsche thought rather on a level of the philosophical intuitions thanks to Husserl finds a form of strict concepts and methods.

So, Feuerbach's problem is formulated by him as the necessity to overcome "the naturalism" and its "prejudice" forcing us to imitate naturalistically the psychic, substituting the latter by the psychophysical reducing its own meaning to the meaning of the physical. It is naturalistic prejudice that prevents us to see essences, or eidoses (Plato's ideas). The psychic is given in contemplation not as "the appearance", but as the essence. But, for fairness' sake, it is necessary to remark that Husserl used the term "the sensible" in traditional sense. He distinguished strictly the essences' contemplation from the sensible one. However, I mean that here it takes place rather a difference of philosophical languages then a difference of philosophical positions. Moreover, to convey the specifics of the psychic Husserl uses such term that has obvious shade of the sensible (in English it is translated as "the experience" in sense of the experience of life). He considers cogito being connected usually with only insensible thinking as a particular (actual) mode of these "intentional experiences", in which the consciousness "is realized", as the experience of the consciousness. It is no mere chance, then, that the Husserl's followers, M. Sheler and M. Merleau-Ponty, took attempts to rethink the notion of the sensible in the direction of its extending and filling up it by the phenomenological meaning.

Also, the founder of phenomenology paid special attention to a gist of the notion of the act (cogito) in contradistinction to the activity. He stressed that this term has the meaning pointing on something that is real, that exists. Thanks to this "realistic" rethinking of the act he closed a hole for what Nietzsche called "the doubling of consciousness", leading to the casual interpretation of the consciousness. It meant that so-called "soul-subject" that was put under the act as its cause and inevitably interpreted in quality of some substance lost any sense. But instead of it the real leaving soul received a chance to be seen at last.

In Husserl's phenomenology two parts, or sides, of the pure psychic reality (the passive, sensible and the active, willing) that earlier were thought each separately were united in frames of the same philosophical conception. The notion of "the intentional life of consciousness" being comprehended as essence, or phenomena, in essences' contemplation is the result of such uniting. But it, naturally, demanded to investigate specially the element connecting two sides of the psychic, the subject in narrow sense. Husserl considered it ("the pure self") in a quality of the psychic's center, as some identity in acts' (phenomena) flow and described it and that how it "lives" by various ways in intentional acts of cogito, "behaving" actively, passively, spontaneously, recipiently and in general just it likes" (E. Husserl, *Ideas pertaining to a Pure Phenomenology and to a Phenomenological Philosophy,* p. 77). But

what is innovatory in the most degree is that Husserl distinguishes in the psychic's composition the hyletic component that allows him to reach the wholeness of the psychic. Although "the noteworthy twofoldness and unity of the sensual hyle and the intentional morphe" (ibid. p. 188) found by Husserl makes to remember the twofold composition of "the will to power". And it is undoubted that here also there is a ground for comparison and parallels between Husserl and his precursors on the way of the returning to the living soul.

Yet Kant wanted to embrace in his system all soul's faculties, all psychical forces. He arranged them as if on vertical line in accordance with "the storeys" of his metaphysical system's "building". Kant established hierarchic relations between them. Husserl went by another way to reach the same goal. He gathered all psychical capacities right from the start, from the level of the pure psychic where "the intentional life of consciousness" (the life of the soul) flows in its pure objective givenness, as the subject only of contemplation, only of perception. He supplemented Kant's "vertical" approach by the "horizontal" one. Thanks to this it becomes possible to understand that on each level of consciousness we have deal with some wholeness of the psychic compound and with some coherence of all so-called psychical faculties or forces (the coherence of the sensibility, the reason, the will, and even the imagination between themselves).

If Feuerbach considered the consciousness in aspect of the sensible and Nietzsche concentrated his attention on the aspect of the will, Husserl returned to Kant's problems of the reason and set a task to broaden Kant's notion of the theoretical reason. He reached this aim. He rehabilitated the theoretical reason, returned to it its own meaning as the contemplating reason and together with this its metaphysical full-bloodedness, having substantiated the intuition, the essence's contemplation and the ideation. This rehabilitation in fact meant that the alienation from life is not a necessary step on the way of the metaphysical rationalization as Kant supposed. On the contrary, the main function of the theoretical reason is the establishing of the primary rational links with life.

Naturally, the notion of the soul had also to be rethought in phenomenology although all spoken above may be considered as such rethinking. Husserl remarked: "All the psychic … has … a place in some embracing connection, in a "monadic" unity of consciousness – a unity, which has no connection with nature, space, and time, substantiality and causality, but has its quite particular "forms" (E. Husserl, *Logical Investigations* pp. 702–703). Certainly, speaking about "some embracing connection" of the psychic Husserl means the soul. It is a "monad" in the sense that the "flowing consciousness" has a single, coming through it, intentional line (ibid.). So, he agrees with Kant's interpretation the soul as a unity of consciousness. But unlike Kant he understands

this unity not as an abstract, unreachable for comprehending essence. Quite an opposite, it is real. It has own "forms" (these forms of intentional acts), and these forms may be and must be an object of philosophical comprehension. From this point of view it is not far from truth to say that phenomenology may be determined as just a description of the soul' in its "monadic unity" and in its "forms".

To sum up it may be said the returning to the living soul began by Kant's critique of the soul as some substance was continued by critique of the position as regards to the soul of Kant himself. What subjects to criticism is in essence "the seeming existing" of the soul (in Nietzsche's wording) for which he substitutes the existing of the soul in the quality of substance. Despite the open attacks against the soul from the side of Nietzsche or the obvious aspiration of Husserl not to use the word "soul" in philosophical sense, their critique objectively had intention to renew the old notion of soul. But this notion was so loaded with the narrow meanings, these products of erroneous vulgar interpretations, that to pure it seemed to be an impossible task. If philosopher begins to speak about "the soul" "the curse" of naturalism may bring to nothing all his work. That is why as distinct from Kant for Feuerbach, Nietzsche and even for Husserl the soul was not the subject of philosophy directly, or speaking more correct, it was not such subject under its own name.

Despite the returning to the living (real) soul, to its true meaning has entered in its final stage it is far from its completion until present time. And the speech is about not only some details of it, or concrete aspects. Even its gist has not yet been become aware of properly. One of the main obstacles in this respect is a refusal from systematical form of philosophy as some sequence of the philosophical reason's steps. At one time such refusal was a normal critic reaction on Hegel's system. But nowadays the non-systematical form of philosophy, in which various stages of metaphysical rationalization are not divided one from another and various levels of consciousness accordingly are mixed up, came in contradiction with the main tendency of its development. As to Hussel himself, he did not remain this problem unnoticed. It is not by chance that a discovery of the psychic by itself and a necessity of the systematical philosophy idea's revival were declared by Husserl in the same programme article "Philosophy as a strict science". Until now the unsurpassed sample of this idea's realization is Kant's metaphysics. But although Husserl did not work out a philosophical system like Kant's the sequence of phenomenological methods undoubtedly forms up in a system, and in fact phenomenology is a systematic philosophy.

Only the complete rehabilitation of the systematic approach in philosophy gives the possibility to understand clearly that one of the main philosophical purposes is a constructing by its own means, i.e. by means of the reason, of "the cathedral of the human soul", speaking in language of religion. And that the first "storey" of this "cathedral" belongs to the psychic and to the living soul in sense of Plato's eidos, or as the true theoretical essence. Speaking about obstacles standing on the way of the returning to the living soul at present time, it is necessary to call also the discredit of the question "What is this?" in its Plato's putting. "The whatness" criticized by M. Heidegger and the theoretical essence in sense of Plato's idea are quite different things. To identify one with another in this case means to lost out view the whole layer of reality.

Till the returning to the living soul remains incomplete the one of the main sources for existing and increasing of the contemporary nihilism is preserved too.

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A M Y   L O U I S E   M I L L E R

THE TRANSPERSONAL PSYCHO-PHENOMENOLOGY OF SELF & SOUL: MEDITATORS AND MULTIPLES SPEAK

A research project has been undertaken to explore the phenomenology of self. The goal has been to elicit from participants explicit expressions of their implicit understanding of the nature of their self. More specifically, the focus has been on the sense of self as 'nonlocal.' The term nonlocal has been defined as: beyond the conventional understanding of time, space, material reality, and causation, i.e. with respect to self, concerned with dimensions beyond the Newtonian-Cartesian understanding of the body-mind-sense complex. The focus on nonlocality of self brings this project into the arena of what Ron Valle has termed *transpersonal phenomenological psychology* (Anderson *et al*., 1996).

TRANSPERSONAL PHENOMENOLOGICAL PSYCHOLOGY

William Braud, defines transpersonal psychology as that which, "studies experiences and processes that extend or go beyond … the usual limits of ego and personality. It concerns itself with consciousness and unusual states of consciousness …" (op. cit., p. 3)

Phenomenological psychologist, Amedeo Giorgi, interviewed by Christopher Aanstoos, illuminates the connection between transpersonal psychology, and the transcendental subjectivity of classical phenomenology. Giorgi comments that, "there may be a way in which what the transpersonalists are pointing to [is] the same thing that Husserl is pointing to … our personal subjectivity can access a field of subjectivity" (Aanstoos, 1996, p. 11). He goes on to delineate the transcendental reduction as, 'intense receptivity,' which requires that we, 'still all that ego stuff' (Aanstoos, 1996, p. 13). Giorgi concludes that, "… if you could develop the reduction that would be one way of exploring transcendental subjectivity" (loc. cit.). He describes several levels of reduction, concluding with the deepest level, "… the transcendental phenomenological reduction, which brackets the empirical subject as well as

the world" (Giorgi, 1997, p. 240). Phenomenology, in conjunction with the exploration of transpersonal types of experience, could be said to be particularly appropriate to illuminate a phenomenon of a transpersonal nature such as a nonlocal understanding of self.

When describing the arena of transcendent awareness, Valle comments:

… these types of awareness are not really "experience" in the way we normally use the word, nor are they the same as our prereflective sensibilities … Transcendent awareness seems somehow prior to this reflective-prereflective realm, presenting itself as more of a space or ground from which our more common experience and felt-sense emerge … which appears to be inclusive of the intentional nature of mind but not of it. (Anderson *et al*., 1996, p. 25)

Valle notes that this "ground" can be described as, "… a reality not of (or in some way beyond) time, space and causality as we normally know them" (Anderson *et al*., 1996, p. 26). Finally, Valle suggests that phenomenological research which addresses issues of this sort be called "transpersonal phenomenological psychology."

RESEARCH PARTICIPANTS

The material discussed in this paper is culled from a larger body of results belonging to a preliminary exploration of self as nonlocal in the specific target groups. Two groups of participants who might be seen as having an amplified understanding of self as nonlocal were exposed to the research protocol. These were individuals with multiple personalities (dissociative identity) [the DI group] and individuals who were long-time meditators [the LM group]. This research was constructed to access the understanding of locality of self in individuals with dissociative identity and, at the same time, to put the responses of dissociative identity participants in a context which may serve to illuminate the data obtained. The goal was to contrast and compare the dissociative identity group ($n = 8$) with the long-time meditators group ($n = 5$).

Both individuals with dissociative identity and long-time meditators have been found to have a significantly greater than average prevalence of experiences of the nonlocal type, often called *anomalous* experiences. Further, the DI participants have constructed a system of multiple alter personalities which may be characterized as functioning according to principles of nonlocality (sometimes called *trance logic*). Finally, anecdotal evidence from clinical practice has indicated to this researcher that individuals with DI appear to have an implicit understanding of self which somewhat parallels that of long-time meditators. A comparison between the two participant groups could expand knowledge in this area.

This research is complicated by the situation that, in many individuals with dissociative identity, experiences that are nonlocal in nature are of unclear origin, non-volitional, and ego-dystonic, i.e., distressing. In some cases, especially early in the healing process, ambivalence towards such events may prevail. In contrast to the DI group, long-time meditators (LM group) are individuals who have sought out practices in which the potential for a nonlocal sense of self is ego-syntonic and who are part of a peer group in which experiences of nonlocality are expected, accepted, discussed and a normalized part of the endeavor. Thus, the characteristics of the LM group can provide a backdrop against which to view the DI group.

Selection of participants for the dissociative identity group was subject to the criterion that the individual has remained relatively stable with respect to hospitalizations and self-harming behaviors over the past year. This criterion is set in order to avoid, as much as possible, the triggering of an increased distress level during the research protocol. Since the population of individuals with DI is small and, due to life circumstances, difficult to enroll in research, no attempt was made to further define the members of this group. Though no deliberate effort was made, the resulting participant group consists largely of individuals who have been in therapy many years and are towards the end of their healing process. Also, more than half of the members of the DI group have a history of cult or ritual abuse, believed to be particularly severe and complex. Coincidentally, the final group contained several members who had had significant exposure to spiritual modalities or certain kinds of experiential modalities which tend to increase spiritual awareness.

The criterion for long-time meditators was at least two years of daily meditation. In fact, the members of the LM group had, at the time of participation, from eight to twenty plus years of regular mediation experience. No members of the DI group met the criterion for the LM group.

RESEARCH PROTOCOL

The research protocol consists of both questionnaire and qualitative approaches. The questionnaires are supplemental to the phenomenological approach. They were used to help guide participants in focusing on the arena of interest to the researcher and to help generate areas for more detailed focus in the interviewing aspect of the protocol.

Two semi-projective methods were designed specifically for this project. The impetus for their development was consideration of the implicit nature of the sense of self which does not lend itself to direct questioning. The

"semi-projective" exercise provides some structure which guides the participant towards the research target area while, at the same time, allowing the participant to "dream into" the target area while completing the exercise in a relatively free-form way.

I have called the first of these methods the Personal Construct Exercise. The inspiration for this Exercise came from constructivist George Kelly's Personal Construct Theory (Kelly, 1955; Stewart and Mayes, 2004a):

Kelly's theory rests on the assumption that people are actively engaged in making sense of, and extending, their experience … According to Kelly, the degree to which we understand ourselves– is measured by the extent to which we understand … [our] experience. The personal constructs in Kelly's theory refers to the set of models, or hypotheses, or representations, which each person has made about their world (Stewart and Mayes, 2004b).

Kelly developed a method of exploring personal constructs which is called a Repertory Grid session. In this session, the salient dimensions of the construct are elicited from the interviewee's own understanding with a minimum of guidance from the interviewer.

Borrowing loosely from this method, I explore the participant's personal construct of "self" using small individual cards each of which has a single word printed on it. The word list is derived in part from discussions of non-ordinary sense of self in the mystical and transpersonal psychological literature. Other words describing ordinary aspects of life and the world are mixed in with the first group of words. I ask the participant to sort and lay out the word cards in terms of how they are seen to relate to a central card labeled "self." There are blank cards for the participant to use if he/she wishes to add to the array. The participant is instructed to use as many or as few of the cards as s/he wishes, the only stipulation being that the SELF card (which can be placed anywhere on the board) is the focal point of the array. The Personal Construct Exercise (PCE) bypasses the verbal modality entirely while still remaining in the comfortable arena of words.

The second semi-projective method is the "mind-map" or "concept map" (Buzan and Buzan, 1993; Novak and Gowing, 1984). Both of these two closely related modalities involve spatial mapping of concepts and have been used extensively in education and corporate staff development settings. Again, verbal instructions are minimal. The participant is shown two model maps using concepts unrelated to this project, one in each of the two formats, mind-map and concept map. The instructions involve putting self in a circle at the starting point with several lines radiating from the term "self." Additional circles containing derivative terms or phrases and words or arrows along the connector lines aid in the development of the MAP of the focal concept. It is emphasized that there is no right or wrong way to do this, it is a creative

exercise. The mapping exercise is done after the Personal Construct Exercise (PCE). The PCE is visible to the participant during the mapping exercise, but the instructions are that using the latter as a guide in the mapping exercise is completely optional. I call this exercise *MAP*. For both the Personal Construct Exercise and the Mapping Exercise, an informal conversation that begins with an open-ended question such as, "Tell me about what you've done here" follows the exercise.

For the purposes of this paper, the transcripts which resulted from the interviews with the eight DI participants (fourteen interviews of one and one half to two hours each) and the five LM participants (6 interviews of one to two hours each) were analyzed for the interwoven themes of 'self' and 'soul.' Because the explicit concept of 'soul' was not present in all transcripts, an effort was made to identify conceptual structures which appeared to have been given primacy in the same arena where soul is commonly present.

DEFINITION OF TERMS

Self. In his consideration of multiple personality and the philosophy of mind, Stephen Braude coined the term, *apperceptive center*. He defines an apperceptive center as, "… an individual most of whose *autobiographical* states are *indexical*" (Braude, 1995, p. 78). In other words, this individual believes his states to be his own (indexical) and experiences his states as his own (autobiographical).

In Thomas Metzinger's *phenomenal self-model*, the essential properties of the first person perspective (a sense of being someone) are *ownership, selfhood*, and *perspectivalness*. (Metzinger, 2004). His 'ownership' dimension is very similar to Braude's 'indexical' aspect of an apperceptive center. Metzinger defines *selfhood* as a single, coherent, temporally stable, self representation. I see this as similar to Braude's 'autobiographical' aspect. Metzinger's last property in his self-model, *perspectivalness*, is the sense of being an immoveable center from which intentionality emerges. In this research, Metzinger's three-part definition, which seems to encompass Braude's definition, is used to define the term 'self.' Thus, whatever the experience, self-perception and *Weltanschauung* (world view) of the participant, if it is perceived in a manner congruent with Metzinger's criteria, it belongs to that individual's 'sense of self.'

It should be noted that, despite the inclusion of individuals with DI, the participants all presented only one 'self' as the active member of the interview process. This presentation was not requested, but seemed to be comfortable

to these individuals who were no longer in the personal chaos which charac-
terized the early part of their healing process.

Soul.   The soul of an individual is defined here as the 'incorporeal nature of
man' (**?**). Further, soul is commonly seen as the spiritual aspect of self which
is associated with one's connection to some mystical and/or non-material
realm beyond that of the individual self.

Nonlocal.   Nonlocal is defined as: beyond the Newtonian-Cartesian under-
standing of the material dimension of reality. William Braud, in a discussion
of current research in Transpersonal Psychology, uses the term "nonlocal"
to label, "human potentials or abilities beyond those that are mediated by
conventional sensori-motor processes or conventional energetic and informa-
tional exchanges" (Anderson *et al*., 1996, p. 4). When discussing nonlocal
consciousness, more specifically, de Quincey suggests that the proper term
should be nonlocated to indicate that consciousness is, "… not located
anywhere in space at all. It is nonspatial." (De Quincey, 1999, p. 30). I am
proposing to retain this term as differentiated from its use elsewhere.

Nonlocality of self.   Returning to Metzinger's definition of self, let us exam-
ine how this model might be useful in defining nonlocality of self.
Metzinger, in his discussion of his self-model, notices that the self system
is transparent to us, i.e. we look through it. He concludes that, if
the self-model became fully opaque to the experiencer, the phenomenal
property of self would disappear (Metzinger, 2004). Thus, Metzinger
demonstrates that self is virtual and constructed. When it gives way,
self dissolves into what is, potentially, the ultimate experience of the
nonlocal condition. Taking a leap of faith, let us conjecture that recog-
nition and acceptance of experiences which bend (or, possibly entirely
dismantle) the criteria of Metzinger's self-model may indicate under-
standing of the self as non-local. Conversely, understanding the self as non-
local implies some alteration, whether implicit or explicit of Metzinger's
phenomenal self-model.

All-Self.   The All-Self is a term coined by Rhea White for the state of
awareness of the oneness of all things (White, 1997). White contrasts the
All-Self with the skin-encapsulated separated ego-self. She comments that
becoming more dissociated from the ego-self and more associated to the
All-Self is a process that can, "… partly or fully transform the experiencer's
identity and world view in a direction that is outside consensus reality"

(loc. cit, p. 96). Increased association with the All-Self implies increased understanding of one's self as nonlocal.

Dissociative Identity.   According to Metzinger, DID[Dissociative Identity Disorder] is characterized by the activation of multiple self-models. (Metzinger, 2003, p. 527).

Alter.   The various personalities of the individual with dissociative identity are called alters or alter personalities.

OVERVIEW OF THEMES

There were four overarching themes relevant to this paper discovered in the transcript material. These are: The Personified Soul Figure (PSF), Soul as Evidenced in Healing of Dissociative Identity, Soul as an Aspect of Self, and Self in Direct Relation to the All-Self. This last theme is one in which Soul as an intervening factor is not present. In addition, three different sub-categories of Self in Direct Relation to the All-Self were uncovered. These are: Self as Expanded Directly into the All-Self, Self as Connected Directly to the All-Self, and Self as Merging Directly with the All-Self. Several examples will be given of each of the themes.

THE PERSONIFIED SOUL FIGURE

The Personified Soul Figure (PSF) was evidenced most distinctly in participants from the DI group, specifically, Trudy, Pat and Sammi. The PSF is not simply another alter personality. As the reader will notice, in each example below, the PSF is characterized as partially 'beyond' the individual self.

In Trudy's system of alters, there is one entity which she identifies as her 'soul.' This is Steven who she describes as part of her yet more than that. She remarks that, "The kids [child alters] described him as having a foot in both worlds. The spiritual world and this world … he was the bridge … the soul bridge, if you will. Steven, an 'inner guide' figure, was sent to seven year old Trudy by her 'guardian angel,' Jared, at a time of increased intensity of abuse in order to " give the animus self a very, a much stronger presence." Steven's role, especially during Trudy's healing, was as the liaison between various executive alters and Jared and the other angels in their supernatural realm. Trudy comments about Steven that, "… there's that little core, the supernatural core if you will, the soul, that still lives in that realm, and that's

as it should be. My animus is still Steven and that's my soul." She is implying that Steven dwells in the supernatural realm as well as being part of her self.

Pat remarks that, "There was one personality who seemed to be the overseer, and that was a magical, wise-person called Mahael. I likened her to a spirit-guide." Pat says, of Mahael that, "… it was myself, but more than myself. She was of this world and not of this world." I asked Pat what indicated that Mahael was not of this world. She replied, "She was always talking about God. She was always talking about love and the journey being the most important part of our liveness:" Though Pat does not identify Mahael as her 'soul,' she performs a similar function as the other figures described in this section.

Sammi's spiritual guide figure, was known to her even before re-surfacing memories caused her to become aware of her multiplicity. Wendell, is perceived by Sammi as her soul and her connection to the All-Self. She discusses this when reviewing her PCE:

[SOUL Card], who I originally perceived as my protector, which felt like knowledge, spirit, love. That whole connection went through there [SOUL card] and I felt like my whole healing process was guided by that whole, wiser part of me. I guess Jung calls that the Unknown Knower, but I knew my "knower". It taps into the universal consciousness …

She comments, "… it feels like he has one foot in me, and one foot in this universal thing. He's always tapped into that."

The PSF is not only a very functional entity, its existence reinforces a positive feedback loop, inculcating a sense of safety and nurturance, a necessary arena for healing.

SOUL AS EVIDENCED IN HEALING

This category applies only to members of the DI group. Striking examples are found in the transcripts of Pat and Sammi. Pat's views on the importance of spirituality in the healing of DI are definitive:

With the exception of organicity, I view mental illness as a spiritual problem, not as an illness … It's the rupture, or the disconnectedness of the heart … the head from the heart … the disconnectedness from the love that's inside … the God … the God self.

She describes her final integration (when her alter personalities merged into one):

The final integration, it had to be on an etheric level. My astral body had to come back into my whole body … Healing of the psyche after intensive traumatic experiences can be a powerful rejuvenative force and a soul-making process for persons who have been so fragmented in early childhood.

Here she characterizes integration as a reconciliation of an astral (nonlocal) body with her physical body and characterizes her healing as a process which creates a 'soul.' The soul seems to emerge from the healing of the disconnection from what she calls the God self.

Pat experiences healing through her guide figure, Mahael. Regarding Mahael, she comments that, "… this was a saving grace in an era where all the aspects of myself were negative … I could dialogue with her. She would give me these reassuring, loving answers."

There was an important event in Pat's healing in which connection to the All-Self was instrumental. The connection came through Mahael in the form of an image painted by Pat, a simple brown Cross with a large red heart at its intersection. When writing about her healing process, she quotes the words spoken by Mahael when presenting this image to Pat:

> … *the image of love, the image of the cross, the image of redemption and fulfillment – the cross represents the crossroads, the peace that surpasses all understanding, and you need to place a heart on the cross signifying the love that embraces the suffering and all of this is surrounded by the Light, the unspeakable light that takes it back into itself –* [Italics from original]

Pat describes what the figure means to her:

> … the heart now has a container, a spiritual reality as there is no longer a physical demolition of the personality. I am being raised to a higher level, sanctified in relation to the cross, symbolizing this connection to the Self which allows me to be reconnected to my psyche or soul.

It is clear that Pat conceptualizes her healing as a reconnection to the All-Self which plays a prominent part in Pat's process of healing.

While discussing her MAP, Sammi talks about her guide figure, Wendell's, part in pulling her back into balance when she gets overwhelmed with fear:

> I don't feel like I'm in control when these two things are in control [fear and survival]. It's always this part [soul/Wendell] that pulls me back. You know, from here to get back into feeling like I'm connected and have control of my life … That goes to healing then. So when that happens [fear], it [soul/Wendell] just comes right down. This is overwhelmed [with emotions]. This [knowledge and wisdom] comes down, and I then I get the balance.

Sammi's MAP demonstrates the central role that Wendell, labeled as 'soul,' dispenser of knowledge and wisdom, plays in her continued emotional well-being.

Sammi's account demonstrates the degree to which she experienced herself as being under Wendell's guidance. She came to rely on him to orchestrate the details of her healing:

His communication with me was usually through very precise direction. Sometimes I would get word association puzzles where messages would reveal themselves eventually. I felt like I was playing games. But then when I read about Jung and how he believed that trauma complexes were opened with word association, I understood that Wendell was like an internal therapist, feeding me the precise associations to control which memory would be revealed next. My healing was all planned in a very precise manner. I have felt that from the beginning.

Wendell seems to be directing Sammi's healing, even taking primacy over Sammi's therapist.

When comparing her self pre and post healing, Sammi comments, "I'm more connected mentally, which wasn't totally there before … the soul and the self and the emotions are kind of pulled together now." Her sense of self includes a more integral soul aspect which appears as a PSF less often and increasingly seems to be an inner voice of intuition or guidance.

For individuals who had been virtually cut off by trauma from a foundational sense of protection and support, the phenomena in this section play a key role in the process of overcoming obstacles to healing.

SOUL AS AN ASPECT OF SELF – DI GROUP

Most of the participants from the DI group and several members of the LM group provided examples which demonstrate this theme though, in some cases there was ambivalence about or outright rejection of this theme. The comments of both Lee and Allison illustrate the role of fear and ambivalence in recognizing soul as an aspect of self. Lee, who has a life-threatening illness, consistently expresses ambivalence about ideas related to religion or spirituality. Her early history with of abuse in the context of a quasi-religious cult, causes her to be very fearful of religion/spirituality.

In reviewing her PCE, Lee comments on the question of the soul and the finality of death:

I know that everyone has a soul and know there's a universe, but what's out there for the soul after death … I really don't know. I don't know if there's anything. I don't know if the soul is any different from the brain. I did put God [the GOD card] up there … and spirit [the SPIRIT card] … although I don't really believe in a higher being. I wish I did.

I repeat her assertion that she knows she has a soul. She, replies, "I know we're all supposed to." In later interview segments, she qualifies the concept of soul by saying, "if we have one." Thus her uncertainty is evident. She concludes, "I'm not a very religious person … I don't know if anything goes beyond that [death of the body]."

She clearly has ideas about what a soul could be like, should it be found to exist:

… if people had a soul, that should be the pure part of the body … It's supposed to be the pure part of you the part that doesn't get involved in all the crap from every day life … it doesn't seem that if people really had a soul that the soul should change …

In this comment and others, Lee seems to be implying that there may be, or should be, a "part of the body" which belongs to each of us individually characterized by inner constancy and beyond the identification with the concerns of the ego, but she hasn't reached a stable formulation of what she senses intuitively.

When discussing her PCE, Allison seems to sense a connection to something larger than her self:

I just think things are so connected … the universe with action and your soul, life, death, knowledge and it is connected to your self – to myself … everyone …

Yet, when discussing her MAP, Allison talks about the fear which holds her back:

Just a fear. I feel fearful. I have fearful thoughts. Sometimes when I feel like I am tapped into something that it seems so powerful or strong, and then I get afraid. [points towards word Universe] Universe, unknown … It's like I scare myself sometimes … I don't know why I hold on to fear. I just believe that there's greatness but I hold myself back from that … Our soul is connected to the universe and we're not always connected to our soul.

She senses that there is an opportunity for connection to something greater, or even that the potential connection already exists, but she has difficulty going towards that unknown and validating that aspect of her self. Finally, Allison states, "I think sometimes we connect to the universe to be able to get to know ourselves, our soul, or our true self there." She seems to imply that our 'soul' in its connection to the universe is our true self. She appears to have a concept of the All-Self, but is sometimes reluctant to move into an arena in which her experience is congruent with her understanding.

Casey does not mention 'soul' at all, but has a concept of 'spirit' as an aspect of self. She discusses her view of death in response to a questionnaire item on reincarnation:

I believe that whatever spirit is, it continues on, so it's not really dead and reborn … spirit doesn't die. So, have I been around a long time, yeah. I don't know what form or shape, but I think all energy … it never goes away.

Her conceptualization of 'spirit' and its continuity is the closest Casey gets to conceptualizing the idea of soul.

Other members of the DI group have a concept of soul which is more integrated into their sense of self. Kent has a definite spiritual overview of the meaning of his life. He states, "[I am] on a soul's journey. This is just this piece of whatever the soul is supposed to be learning this time around." He appears to have a sense of self identification which transcends the trials of the individual embodied self:

When discussing his MAP, Kent mentions the 'arrival of the new reality:'

The new reality for me, got me in touch with the soul level which connected me to wisdom, but at the same time without the physical level I wouldn't have gotten it. They all co-exist on the next level out.

The soul level in his MAP includes light, love, sensing, and intuition, all of which are shown as leading to healing. In other sections, comments from Kent's interviews indicate that 'intuition' is a term with nonlocal connotations. So, the 'soul level' here seems related to both spiritual and other nonlocal types of understandings/experiences. At the same time, Kent stresses the integral importance of the physical level which includes his trauma as well as the soul level in enabling his wisdom [his understanding of the nature of what is] to emerge.

Beth illustrates her sense of a connection to a collective self through the vehicle of 'soul' as she describes her process when constructing her PCE with a circle of cards:

… intuitively, this is what I put down. I started to put them in a square. Then I thought, no, it's continuity. It's like a connection, which is the soul to me. What does soul mean? I struggled with that for a long, long time. It's the energy between you and I, or [her therapist] and I, or my friends and I.

Beth attempts to portray her ideas about self, soul and spirit. She comments that her self comes, "from the inside out." She then calls self, "my light, my soul." When I ask her if she differentiates between soul and spirit, she comments, "the soul is like the fire and the core, and the spirit is what radiates from the fire or the light." She seems to be indicating, through metaphor, that she understands self as an active yet nonlocal phenomenon which radiates from a soul/core.

Trudy's Personal Construct Exercise illustrates her life trajectory which she sees as a spiritual journey. Trudy, in discussing her PCE, comments that, "self begins with a death from one reality into another … The birth process is a dying process." When questioned, she explains that, "God and the universal

aspect of mind" already existed and "this whole process [life] is trying to get back there." The implication is that the self exists in the arena of the SPIRIT, SOUL, and ETERNITY and loses that connection in the process of birth.

The material in this section illustrates the respective roles of ambivalence and acceptance with respect to integration of a conceptualization of soul into the sense of self of the individual with dissociative identity.

SOUL AS AN ASPECT OF SELF – LM GROUP

In the LM group only Sue Ellen and Jane use the term 'soul.' Jen and Jim decisively reject the concept when arranging their PCE's. Lisa does not mention soul at all.

Regarding the SOUL card, Jim comments that, "You have to believe in a soul to use soul, so we'll just leave soul out of it." When constructing her PCE, Jen decisively puts the SOUL card aside while referring jokingly to her status as a recovered Catholic. She clearly has no affiliation for the traditional Christian understanding of self and soul. She also eliminates the GOD card stating that , "it's just too ambiguous" and "it doesn't mean anything to me." She is declaring her lack of identification with God as an entity and says, finally, "These are outside my circle."

Sue Ellen does not seem to give centrality to the concept of soul, but it is present in her conceptual vocabulary. In her PCE, the SOUL card is next to the SELF card though she does not comment about it as a separate item. In response to a questionnaire item which asks whether she leaves her body, Sue Ellen recounts one experience which occurred during meditation:

One time I did, I was meditating one time and I got up to go to work, and I really didn't get up to go to work. It was like that all of a sudden something pushed me like back and I woke up and I was meditating. So, I think that time, like my soul was going to work and then I got a little mixed up.

The implication is that there is a soul aspect which is different from the body. She is very comfortable when describing her experience of seeing her friend Arlene, present in the room and laughing at her own funeral. But the concept of soul appears to have no primacy in her cosmology of self.

Jane's understanding of soul is only tangentially that of an aspect of self. In describing her PCE, Jane uses the term 'soul consciousness.' She overlaps the SOUL card and the CONSCIOUSNESS card with REALITY overlaid above them and SPIRIT overlaid below them, these last two together signifying 'spiritual reality'. The SELF card is just to the right of SOUL-CONSCIOUSNESS. Soul-consciousness is what emerges from her spiritual

study and practice. Jane explains meaning of the term soul-consciousness for her:

> … soul-consciousness which would be the spiritual reality leading to the self, which ties into oneness, God. … I really like this [the soul-consciousness, reality, spirit cluster]. Because consciousness, despite my attempts and works, consciousness is only integrated into my being as a real conscious thought form to operate on in the last six months I would say. I would say I really have come closer to understanding it. Not just using the word, but understanding and living a consciousness.

Jane goes on to describe the dimensions of her new level of awareness:

> The soul consciousness, not soul consciousness, but consciousness, really consciousness, is so much more than awareness. There's been a shift between awareness and consciousness and you can't … You can't go back once you've learned it you can't unprogram yourself from it. I got what consciousness really means at a different level than I ever have … It's very much like a field. It's like a constant field, a mind field, but that the connection to whatever one is engaged with. Whether it be natural beauty, or compassion, or mundane tasks that need to be done, but it's the pregnancy of existence. That every moment of existence can be a teacher and a friend if you will. Not looking for that, but being present in that … "Present moment, wonderful moment", whatever Thich Nhat Hahn said. Just kind of walking with that inner awareness … There's something that's positive and anticipatory, but not expecting.

Though Jane shifts in this segment from using the term soul-consciousness to just 'consciousness,' it appears that she is referring to a related phenomenon. She contrasts 'consciousness' with simple 'awareness.' Consciousness, as she uses it, has the tone of continuous engagement with a spiritual immanence. Perhaps, this engagement is envisioned as awareness enabled by a soul aspect of herself. In any case, Jane does not use the term 'soul' to directly signify a separate conceptual entity. There is no indication that she is concerned with dimensions of an individual soul. In general, the concept of soul as an aspect of self is minimally present in the transcripts from the LM group.

SELF AS CONNECTED DIRECTLY TO THE ALL-SELF – DI AND LM GROUPS

The next two sub-categories, Self as Connected Directly to the All-Self and Self and Expanded into the All-Self, though presented separately, may be seen as two sides of the same coin. In these categories, self begins a transformation into soul. Self takes on a soul-like function. In the process of approaching association with the All-Self, it seems that either a sense of expansion or a sense of connection can predominate. An example of each from each group of participants is presented.

Sammi experiences emotion welling up for her as she talks about her guide figure, Wendell, and tries to express the depth of this meaningful phenomenon:

… I feel connected to that support and guidance. It's – here comes emotion – that there's a sense of love there that's not from an external other. Some people describe God as this unconditional love. I don't connect that part of me to God. I don't see it in religious terms. It just feels like a very strong connection. To know that the way this part of me manifested himself, that I actually have this image of my soul if you will, and that he represents that love and the knowledge and the wisdom … I also know that he's connected to this to this total unknown that I just accept and trust.

Sammi's language is one of connection to the unknown, but her mention of "not from an external other" implies that she is experiencing something that begins to approach merging with the All-Self.

In the LM group, Lisa demonstrates the primacy of a sense of connection to the All-Self. She began: her PCE by laying out many cards, but when I made it clear that she had the option of defining self however she wished, she removed all the cards and put self in the middle with the UNIVERSE, CONSCIOUSNESS, and LOVE cards above it. She admits that she had run into a problem:

everything seemed a part of my larger Self … That's what I feel is my real self. You know, the larger Self that one is connected to … that I try to connect to, to find solace or strength.

She contrasts this larger Self with her self as an individual, "this person with this name." I ask Lisa how she chose the three cards:

I guess these are the qualities of what I feel God is, or what I feel God in my self is. A connection with the universe, consciousness of the world around me, and the invisible connections. Love is that feeling of connection for me. That's what I thought of as being the qualities of God as I see God … This is what I'm trying to reach: The consciousness of the universe and love.

It becomes clear that Lisa is not envisioning a Christian version of God, but is using the term as a substitution for what she terms 'universal spirit. She comments, "I think God covers everything. I guess I'm a Pantheist, Pan meaning everything." Lisa comments about all the cards she didn't select: "All of that is ways to be connected … All of those things seem to be very connected with one's spiritual life … " For Lisa, everything is a vehicle for the connection she seeks. Lisa describes what she experiences when she is centered:

… very peaceful and connected to the Big Spirit … less of my personality, less of my emotions, less of my thoughts, more of my sense of being.

It appears that, for Lisa, her primary identification is with the All-Self to which she connects directly without an intervening concept of Soul. Her focus

is on the level of the collective (Big Spirit in each other) as well as on the state of connection with the All-Self (Big Spirit) with the beginnings of sense of merging with the All-Self.

SELF AS EXPANDED DIRECTLY INTO THE ALL-SELF – DI AND LM GROUPS

Beth comments that an ecstatic experience while running effortlessly for miles was both an experience of transcending time and space and a mystical experience. Her description of the experience speaks for itself:

It was like nothing I've ever experienced on this earth. It was mystical and the quest and the universe. The divinity … I was not separate from the light. That's what just blows me away.

Self as soul can expand and create a transient experience of merging with the light. In employing her imagery of self and soul, light and connection (see the section on soul as an aspect of self), Beth implies that self exists as soul, and can be seen as expansive energy, connecting people to each other.

In the LM group, Jane presents an example of self as expanded. (The comments which follow are in addition to those above in the section on 'Soul as an Aspect of Self.') Jane's MAP shows the Self surrounded by Soul-consciousness connected by love to the God/Guru represented by a sun. This is very similar to her PCE. She uses the image of a Lotus to show, "the blossoming into the oneness of the divine:" Her afterthought is that she would like the entire page to be yellow in order to show, "the Godness that it all is in … That it's all in that context … That it's all influenced by the Godness if you will. Again, it appears that Jane is searching for a way to express the all-encompassing quality of what she calls the 'Godness.'

Jane by-passes the term 'soul' as it might apply to an individual, but creates the term 'soul-consciousness to indicate an awareness of immanence and oneness with the Divine, the source of all. She clearly has a sense of self as expanded and is becoming aware of a process of merging with what she calls the 'Godness.'

SELF AS MERGING DIRECTLY WITH THE ALL-SELF – DI AND LM GROUPS

This theme encompasses examples in which there is a clear and pervasive sense of self as non-separate from All-Self. This phenomenon was seen in both groups. Several members of the DI group, notably Kent, Pat and Trudy

presented clear examples of understanding the essential nature of their self to be a merging with the All-Self.

Kent indicates, when discussing his MAP, that he would go on to draw an additional outer ring which would represent the co-existence of the physical and soul levels. I ask him to describe the nature of the 'next level out':

I think that, basically, that's the universe … the God Universe. It's all part of it, but, at the same time, it's got a [undecipherable word] of itself. The self is not necessarily the center of it. Without me, without you, without everybody that's here, without everything that is here, it would be a different universe. It's [the self] sort of like it [the Universe]. It's a part of it, but it doesn't have a location in it, it has an essence of itself.

Kent is attempting to describe how the self can retain an 'essence' of its individuality and simultaneously be part of what he calls the "God Universe" without having a 'location.' Kent appears to be aware that the nonlocal dimension of self does not exist within the constraints of time and space. He sees his self as simultaneously individual and merged with something greater.

When discussing her PCE, Pat explicates her sense of connection to what she calls "the real self:" She comments, "I put the self in the middle. Then, I saw God, soul and spirit. I look at it as the center, the host, the real self."

For Pat, the cards GOD, SOUL AND SPIRIT are the real self and she places the SOUL card underneath SELF with GOD and SPIRIT on either side of SELF.

God, self, spirit and soul is all the same. It's the only reality that makes any sense to me. And, somehow, this feels like it's the configuration of my universe.

For Pat, self and soul are synonymous. The self of soul and God and Spirit is the only self which is real for her. When speaking about the individual's self/ego, Pat clarifies her position:

There is a separation. I know other people are different. I know I am not they. OK? But, from a spiritual perspective there is no separation and I understand that. I've internalized that on a soul level. So there are two different levels.

Pat goes beyond connection and describes complete amalgamation.

When describing her PCE, Trudy indicates that the "objective" is moving "beyond self:"

Somehow there's a sense that self is a starting point. The objective is to move self from here to there, still be self, but be part of something much, much bigger. … to be part of something so interconnected that there is no separation and yet there is a mind, thought, that co-exists at

the same time … There's still a self-involvement, but the self is so much more than what that newborn is …

It appears that Trudy may be describing a merging with the All-Self; the individuality of ego is retained, but the separateness no longer exists.

An unequivocal understanding of self as merged with the All-Self is shown by three of the long-time meditators, Jim, Sue Ellen, and Jen. Jim's understanding is that the core of his spiritual "project" is, "trying to see reality as it is." He omits the SELF card from his PCE and I ask what happened to it. He replies that, "It's somewhere in there:"

In Buddhism they say there's neither self nor non-self. You know. It's true that we have some kind of consciousness as individual beings, but it's also true that that's not a reality. That we don't have a separate self because if you try to find that separate self you find that it's made up of all these non-self things. Maybe self covers the board and all these things are part of the elements that make up what we call self … If there's truth, which only one's experience can tell, that there is no separate self, then it's either everything or it's nothing. So, it either covers the board or it's not on the board.

He seems to be saying that a separate self is essentially an illusion:

In a Freudian sense there's this sense of ego, which is self. That's a construct. It doesn't have to do with reality. You know, it's this notion that we have, somehow. It's a false notion. It's out of ignorance … Out of ignorance of this connection. You know, out of this connection to … To a deeper understanding of reality which is that we're not separate entities. We can't be separate. There's not a single thing … there's absolutely no way that we can exist as separate beings. It's absolutely impossible. No matter what situation you can place (quote) "yourself" in, it's absolutely impossible to disconnect from everything else.

It appears that, for Jim, the individual ego is incidental and his sense of connectedness to and immersion in the All-Self is primary:

The Buddhists speak of emptiness. That's how they translate it. That everything is empty. But what is it empty of? Is it empty of a separate self? When you don't have the separate self in there then you're connected to all this other stuff. You're aware.

Jim goes beyond the individual self, the collective self, and the sense of connection to something larger and defines the true nature of reality as awareness of a selfless merging with the All-Self.

Jen draws a distinction between what she means by self and what she calls 'personality,' saying, "I don't think of the personality as self. In her PCE, two SELF cards surround the REALITY card. Jen states, "To me they both mean the same thing." The CONSCIOUSNESS card is next to the REALITY card. This cluster of cards is to the left of a dividing line which divides the realm of *satyam* (on the left) from *mithya* (on the right). These are Sanskrit words,

and Jen is a student of Advaita Vedanta texts which use many Sanskrit terms. I ask her to translate '*satyam*:' She replies that it is, "That which is really real. That which is consciousness. The underlying reality of everything." She is stating that, for her, the reality of self is that it is equivalent to the All-Self. The merging is unqualified.

Sue Ellen's MAP is a very free-flowing drawing with many parts. She describes her process and the place of her self in her creation:

I can just go on. You asked me about me and I'm everything so … Everybody is … You know. It's like there's me and there's the universe. I can just sort of go on and make it, but I don't know if I'm going to …

The MAP contains, among other things, symbols of creation, of the expression of God, and of the world as sacred. I ask her, "And this is you? This is your map of self?" She replies that it is, "… for today or for now." I ask her whether self and universe interplay:

Well, I know the difference. It's not like you know, the same. But the universe is like in me. You know. I think about the universe and everything in me comes from the universe and so that's how come I did that.

Again it appears that Sue Ellen's primary awareness is of her self as non-separate from everything.

CONCLUSIONS

Whereas the long-time meditators group demonstrated a strong trend toward a direct (soul-less) merging in their association with the All-Self, the picture in the dissociative identity group was more variable. Some participants demonstrated fear or ambivalence towards having a conceptualization of soul as an aspect of self. This encouraged ambiguity when viewing self as nonlocal. Others in the DI group incorporated a nonlocal conceptualization such as the Personified Soul Figure or a soul aspect of self into their personal healing process. In the DI group, a sense of direct association with the All-Self could, in some cases, be present in the same individual for whom a conceptualization of soul was integral to their healing process. Nevertheless, the indication of a direct association with the All-Self was present in both groups, both at the level of connection/expansion and at the level of merging. It is the level of merging in which, in a nonlocal, and perhaps complementary, dimension of reality, Self becomes Soul.

Since some members of the DI group were exposed to experiences and modalities which encourage openness to self as nonlocal, it is unknown how these events were related to the development of their views of self.

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SECTION II
SCIENCE AS THE HUMAN PHENOMENON

LEO ZONNEVELD

SCIENCE AND THE HUMAN PHENOMENON: MARKINGS FROM A COSMIC ORPHAN

> I am being driven forward
> into an unknown land.
> The pass grows steeper,
> the air colder and sharper.
> A wind from my unknown goal
> stirs the strings of expectation.
>
> Still the question:
> Shall I ever get there?
> There where life resounds,
> a clear pure note
> in the silence.

Perhaps an unusual opening for a paper which will predominantly discuss the issues surrounding neuroscience, consciousness research and human therapeutic cloning in a phenomenological context. Yet the solitary stillness and closeness expressed by the words lend themselves to existential reflection when these topics of present day science are discussed in recognition of the human being as a phenomenon in nature, as a 'cosmic orphan.'

It was the brilliant former Secretary-General of the United Nations Dag Hammarskjöld who wrote them down to open his book *Markings*, a diary of personal reflection on his emotional life, feelings and thoughts. Already provisionally addressed in an undated covering letter to Leif Belfrage, Swedish Permanent Under-Secretary for Foreign Affairs, it had been locked away, in his house in New York, waiting to be opened, and, after some hesitation, for the possibility of publication after his death.[1]

Once an extremely aggressive, ego-driven young lad, Hammarskjöld developed into a very persuasive international civil servant, with calm demeanor and great diplomatic skills, totally given to his task. One of the greatest professional peace builders who ever lived, he became a remorselessly judgmental critic of himself and his own behaviour. Widely respected throughout the world community, his efforts brought great respect and moral leadership to the then fledgling organisation.

Vägmärken, or Markings show us a poetic, a mystic Hammarskjöld, writing that the "longest journey is the journey inwards," while living a life guided by sensitivity to an unknown goal, a life of indefinite, continuous departure towards his inner self, yet manifesting a most convincing, dynamic leadership to his cherished United Nations.

How closely intertwined the exacting worlds of stepped, goal-directed and consequent action and that of personal, intimate celebration and contemplation are becoming today in spite of all seemingly contradicting indications … Global science has made humanity bend closer toward its organic self by an ever deeper exploration of the fields of reproductive medicine, cognitive science and the present merging of empirical and philosophical data into a prospective science of consciousness. Hammarskjöld could never have guessed that one of the tasks that United Nations would set itself to do would be to issue a resolution to call the world's attention to the cellular beginnings and moral use of human embryonic life.

On 8 March 2005 the General Assembly adopted Resolution 59/280, containing in its Annex the text of the United Nations Declaration on Human Cloning, by a recorded vote of 84 to 34, with 37 abstentions, after four years of intense debate. As the British Embassy in the Hague, and I personally, are involved in a bilateral human therapeutic cloning project, hoping to achieve further scientific exchange between Britain and the Netherlands, I personally have reservations about the UN resolution. It is effectively a non-binding statement, urging member states to adopt laws banning all cloning, including therapeutic cloning for medical research, that would offer hope to millions of people, suffering from presently incurable diseases.[2]

But the fact remains that United Nations, once started as an organisation to balance the crude powers of defensive action, now also has added research that has the potential to alter – at the deepest genetic level – what it means to be human, to its fields of interests and global agenda of human life protection activities, is in itself an incredible achievement. It is a sign of further unison, a sign of understanding the urgency for a deeper, a more comprehensive and stable awareness of the discoveries of the life sciences against the fragile, the breakable, existential meaning of human life on this planet.

A human being can not be 'human' without finding a role in society. The paradox of separateness demands the complementary need to individualise into personhood which drives us to forge a "self," an independent personal identity and integrity that fits and protects each of us individually. And yet, underneath this seemingly secure scaffold holding up personal existential meaning, today's world of knowledge is bending deeper and deeper towards the *existential essence* of the human phenomenon in nature, driven by the

call of science. This call of science preludes the farewell to the adoration of culturally disembodied patriotic and historically patterned life strategies and may lead towards future-directed, socially and genetically more mature, natural evolutionary models of personhood.

Let me give you some examples to look at. After United Nations, I would like to mention the European Commission which launched a human research programme within the *Pathfinder* series of financially supported research themes under the so-called 6th Framework. Entitled "What it Means to Be Human," it invited research proposals from academics in Europe to participate in examining the human mind and brain, linking developments in post-genomics and neurosciences to behavioural and social dimensions.[3] In its announcement of the programme the organising committee recognised the multidimensional characteristics of individual intelligence, encompassing faculties such as cognition, emotion, communication, perception and other parameters showing a highly interlinked, and functionally integrated structure. The programme committee henceforth recognized the intimate bond between the characteristics of mind and the structural features of the brain in the wider and more general field of human biology.

In setting up the dimensions for the study, the influence of multiple selection pressures was recognised operating at different levels and interfacing significantly with physiological, mental, cultural and environmental factors. It was emphasised in the programme document that the mature mind exists by the ongoing process of individuation through evolutionary development, linking genetic, environmental and socio-cultural factors.

The FAR Project, co-ordinated by Birkbeck, University of London, one of the five larger projects which emerged from "What it Means to be Human," unites groups of scientists from five universities in Europe (Amsterdam, Bourgogne, Crete, Exeter and London) in their investigation when and how humans developed the ability to use language to communicate, use logic and mathematics to reason, and to abstract relations that go beyond perceptual similarity. Others projects under "What it Means to be Human" include those studying the origins of the human mind, are investigating what is specifically human in human communication, or are comparing the sharing of knowledge across species including our own.

Parallel to this Nijmegen Conference, anthropologist in neuroscience Andreas Roepstorff has been calling neuroscientists, philosophers and experimental psychologists to Copenhagen, from all over the globe. Under the theme "Towards a Science of Consciousness" they are, at this very moment, discussing methodological and conceptual challenges facing interdisciplinary investigations of human consciousness and offering meta reflections on

current philosophical and scientific practice.[4] And in May this year, the University of Groningen hosted a global symposium under the title "The Anatomy of the Soul," looking at basic brain structures, asking themselves whether these might be viewed as the "soul" of the individual and what the role of the cerebral cortex would be.[5]

From the UN through the European Commission, through specialist international symposia to the devoted scientist in the laboratory, the macro and micro worlds of scientific investigation and philosophical scrutiny have begun to focus on what makes us human and a unique phenomenon in nature. A phenomenon in nature with specific organo-ecological capabilities, born from a pluripotential mass of stem cells, support cells, protein scaffolds, feeder blood vessels and a whole host of bio chemicals, organised into functional existence and bodily movement, self reflection and thought by the grace of a complex synaptic firing system regulating neural assemblies of its unique brain.

Research focus in the life sciences sector is on stem cells and therapeutic cloning, which, together with advances in neuroscience, and fresh approaches made towards a science of consciousness, will take an important place in humanity's perception of its own future and help to understand and enact our place in nature. This evolutionary remodeling of the perception of ourselves in scientific and socio-economic progress undoubtedly fills us with questions such as: is it given to us to find an imaginative direction in the arts and sciences which might run to the horizon of a future culture. And more pressingly, are we to be followers or leaders i.e. do we still have the courage to educate fresh generations until the time is ripe to leave them to their own choices. In short: what is the future for the human phenomenon? Well, let us look to the speed and care with which we produce our insights in the wonders of nature by means of scientific publications.

Six months is a long time in any sector in science. Scientific work has been finding its domain on computer databases long before it reaches the stage of publication. The ever growing need for fast access to research materials is illustrated by the existence and use of peer-reviewed electronic publications, accessible through the internet, such as for instance *NeuroQuantology* which unites neuroscientists and quantum physicists in investigating and explaining how the human brain works.[6]

How caring we must be with this fluid type of scientific information has been illustrated by the fact that the Netherlands, in the autumn of its European Presidency year 2004, hosted a conference entitled "Permanent Access to the Records of Science" which aimed to discuss methodologies to emulate the processing power of ageing computer systems so that the science community

would not lose earlier work presently residing on electronic media through successive systems' upgrades.[7]

But let me explain the mode of acceleration in scientific work even better, taking the life sciences as an example. Every 15 seconds the academic world produces a paper in the field of life sciences, comprising amongst others biotechnology, biochemistry, post-genomics, proteomics and cell biology. The flood of scientific papers in the life sciences alone, outstrips by far the worldwide written research output in any other discipline, including nanotechnology which today features on the priorities list of most national knowledge economies for its medical and industrial applications.

In order to remain afloat today in seas of information, companies such as *Autonomy* in the United States are presently building their business on the needs of research supporting organizations such as the Wellcome Trust in the United Kingdom or continent-covering medical research organizations such as the National Institutes of Health (NIH). Leading science publications such as *Nature* and *Science*, which have to absorb ever growing floods of research work on partial sub sectors in specific disciplines, also take refuge to a computer technology called data mining which scans scientific paper profiles on patterns of congruence and affinity in language, thereby building suitable profiles of scientists to do peer reviewing work in an ever growing mass of scientific data.

Let's turn to the actual achievements in the life sciences sector. Now that both the human and mouse genomes have been sequenced, researchers know that 99% of the mouse genes have homologues in humans; even more amazingly, 96% are present in the same order on the genome. Of course, how these genes are expressed is very different, and mouse proteins while similar, also differ in crucial ways. Genetic research has advanced to such an extent that it is now common to place single human genes into plants and animals and even bacteria to produce various therapeutic proteins, including insulin and human growth hormone. Such experiments are designed to create models to analyze the function of the protein coded for by that gene.

Extraordinary opportunities to study and to treat human diseases are provided by a procedure to extract cells from inside a week-old human embryo (or blastocyst) – a microscopic organic self-assembly of 50 to 100 cells – and to culture them in a laboratory dish with nutrients and growth factors. Because these cells are pluripotential, having the power to form almost all of the more than 200 different cell types that comprise the human body, they afford a chance to study normal human development in the laboratory. Embryonic stem cell research has been in existence for seven years and has given the world slightly less than 150 well-characterised ES cell lines.

Once established, an ES cell line is immortal. It can be frozen for storage in a cell bank, such as established last year in the UK, and made available for distribution to other researchers. It allows the definition of abnormalities associated with inherited disease and, in time, perhaps to treat diseases, many of which have no effective treatment at present. Research is being pursued in a wide number of disease areas, including Alzheimer's, Hodgkin's, Parkinson's, arthritis, cardiac disease, diabetes, leukaemia, osteoporosis, and organ transplantation. Scientific claims have been made that embryonic stem cells could be used to repair spinal cord injury and that clinical trials in this area are soon to be initiated. Human embryonic stem cells may yield greater understanding of the early events in human development and the genetic, molecular, and cellular processes that lead to spontaneous abortion and birth defects.

Therapeutic cloning, or more precisely, somatic cell nuclear transfer (SCNT) involves the transfer of the nucleus of a body cell and inserting it into an oocyte (egg cell) from which the original nucleus has been removed. The oocyte is then artificially induced to divide and to become an embryo that has the identical nuclear DNA as the donor of the somatic cell. In the United Kingdom two licensed therapeutic cloning projects are already under way. Cloned embryo cells have the potential to reveal the molecular mechanisms that cause inherited diseases, such as motor neurone disease.

Teams headed by Professor Ian Wilmut in the Roslin Institute and Professor Chris Shaw in London complement each other in studying the disease process in minute detail and by screening thousands of compounds that might potentially arrest or even reverse degeneration.[8] Therapeutic cloning work in the combat of diabetes, conducted by Professor Alison Murdoch's team at the NHS Fertility Centre and Dr Miodrag Stojkovic at the University of Newcastle, led to the second successful cloning of a human embryo.[9]

As humanity's life sciences' prowess accelerates, research in therapeutic cloning raises a variety of ethical concerns. The use of SCNT to produce cloned embryos to derive stem cells entails the destruction of most or all blastocysts. These embryos will be destroyed in the process of obtaining the stem cells and the technology therefore poses an ethical challenge to those who believe that embryos have intrinsic moral worth. The moral worth of an embryo created through SCNT must be balanced against the potential benefit of stem cells to provide new research discoveries and therapies to already living people.

Science, this systematically built scaffold of affinity between symbols and words, forged together to accumulate, format and structure human knowledge, has firmly entered the socio-political domain. Science is linking genetic and cognitive dimensions to the behavioural and biological-organic fields

of knowledge and understanding, highlighting an intellectual dynamic path of unfathomable depth, that will characterise and restructure the collective knowledge about ourselves, generating yet undreamt scenarios for our possible future.

Let's go to the cognitive sciences and consciousness studies.

What do words like "I" or "you" refer to? What is a Self and, if it exists, what role does it play in conscious life? Or is the sense of a persisting Self an illusion, which only gives the perception of unity to a stream of consciousness? Would it be correct to describe selfhood to non-human creatures or complex artificial systems? Such are the questions that were thus far regarded as unsolvable and by some considered to be unsuitable topics for scientific research. Up until now.

Scientific interest in consciousness has much expanded during the last decade. One of the most breathtaking multinational science initiatives taken is the European Collaborative Research (EUROCORES) project on the study of consciousness, only just now launched by the European Science Foundation (ESF) and for which funding agreement has been reached by nineteen European countries and the United States. The project is entitled: *Consciousness in a Natural and Cultural Context* (CNCC).[10]

The conception of consciousness delivered by the humanities is part of our self-conception, and consequently part of our cultural endowment. Given the wide variety of phenomena which go under the heading of consciousness (such as perception, emotion, attention and self-awareness, sensation, intentionality, dreaming, wakefulness), progress of the project will depend on the integration of available scientific resources from a variety of theoretical and empirical disciplines and methodologies. Such a dual approach warrants a balanced outcome: empirical data can serve to challenge and validate theoretical analysis, while conceptual analysis may be providing directions and tools for the empirical scientists.

Questions to be addressed will include whether the truly characteristic feature of consciousness is its subjective nature, and if so, how can it then be opened to inter-subjective validation. Would an in depth understanding of consciousness require new first-person methods or does one believe standard (or third person) scientific methods to be sufficient? From an empirical perspective it would be important to be able to distinguish different aspects of consciousness e.g. subjective experience, intentional control, and self-consciousness. But are they really dissociable?

Should one maintain that it is possible to reduce consciousness to its physical basis in the brain and the body e.g. a feature of the individual mind, or need we also to attribute it to something that can belong to a larger collective?

One of the most intriguing questions that have been put forward to addressed by the research proposals is on the evolutionary relevance of consciousness i.e. the forms that we find in non-human animals. Where cognitive psychology suggests that young infants might share certain innate features of consciousness with other complex adaptive and autonomous biological creatures, at what point and how precisely do they develop and obtain an explicit human type of consciousness? In other words, when and how does the sense of Self emerge in the development of a child. It is here that we are back again at the phylogenetic roots in the historical development of consciousness within the human animal and yet, at the same time, at the start of one the most promising enterprises ever in the history of science.

I am thinking about Edmund Husserl's last work *The Crisis of the European Sciences and Transcendental Phenomenology*, while I write down these words. Husserl saw the crisis of the sciences as a crisis of mankind, in that science ultimately translates itself as the self-awareness of the ultimate subjective entity, humankind. He felt that the place that science had been taking in the historical self-awareness of humankind, as a rational developing culture, was at stake. Key factor in this was his belief that the crisis of science had its roots in the abstraction of experience, caused by the mathematical methodologies in natural science, and the perception of these methodologies as the hallmark of reality, rather than the clarity of the truly rational perception of the life-world through immediately perceived experiential enlightenment. In his own words:

… the "modern age," which has been so proud for centuries of its theoretical and practical successes, finally becomes involved in a growing dissatisfaction, indeed must view its situation as one of distress. In all the sciences distress is felt, ultimately, as a distress concerning method… . These are, throughout, problems which arise from the naivete through which objectivist science takes what it calls the objective world for the universe of all that is, without noticing that no objective science can do justice to the [very] subjectivity which accomplishes science.[11]

Husserl would have welcomed the return to the individual, to the absolute point in reflection, in the practice of European science today, so well-reflected now in its programme on consciousness research.

The American anthropologist and creative writer Loren Eiseley's description of the human phenomenon is strikingly correct when he says that

man is an orphan of uncertain beginnings and an indefinite ending. All that the archeological and anthropological sciences can do is to place a somewhat flawed crystal before man and say: This is the way you came, these are your present dangers; somewhere seen dimly beyond lies you destiny.[12]

As a cosmic orphan, humankind continues its route into the unknown. Reading, thinking, studying, yet being alone and insecure within the overshadowing expressive abundance of all present and emerging life that it seeks to understand. Juggling symbolic logic, binding time within the new universe – the universe of the brain – that it only just started to explore, humankind goes forward, creating new worlds of thought, holding on to them tenaciously throughout a life time, or passing them out to others for continuous exploration, as a newly bunched bouquet of flowering, creative words.

Time-bound traveler, (s)he is, within a timeless cosmic universe, exploring the new astrophysical space and interconnectivity of the brain, and the secrets of living matter. Joined together we become a group of intimately connected travelers, each knowing full well that every successive generation is a forlorn band of people at the end of their achievement, while the human road continues to stretch out beyond oneself.

Perhaps this is the right place to express my admiration by interjecting a tribute to the great priest and scientist Pierre Marie Teilhard de Chardin, who died 50 years ago, and whose horizon scanning work in describing a possible future for the human life is becoming more and more manifest today.[13]

His achievement was the design of a synthesis encompassing a single, organic and dynamic concept of the universe, life and humanity. By observing the human being as nature's attempt to generate a self-developing framework of introspective thought, a noosystem, resulting from the complexification of matter on an extrapolated time line, Teilhard established the growing primacy of the human phenomenon in nature.

By further redefining all energies to their essentially psychic qualities, incorporating a tangential aspect, controlling physical connections and a radial aspect, operating from inside out and driving the tangential energy to greater complexity and consciousness, Teilhard avoided any possible schism between matter and mind. A major human change presently needed, and which will no doubt become manifest over time, is an intense deepening of the double bond of sensitivity between humanity and nature: the bond of psychic interiorisation and self-reflection between the observer and the observed alongside developments such as cognitive enhancement and the further introduction of robotics.

Traditional education never developed autonomously; being retrospective and conservative it reflected no more than society's time-bound assimilation of reality. Firmly anchored in the past, traditional education reached out to improve the literacy and skills of the population from a protected position, both within a national and historical context; unthinkable without calling up the strengthening bonds of ancestry, common memory and civic obligation.

How much the world has changed, how much our lives have changed… . All evolutionary routes into the unknown, which I see in the face of scientific exploration and diplomatic policy making, are pointing toward a much deeper understanding of the value of a common, yet personal, human destiny. A destiny shaped by the inspection of the strength of the fundamental roots of human life per se by a process of infinite departure and becoming, emphasizing and leading to the exploration of the secrets of life as a target in itself by the process of introspection.

This evolution in learning is an evolution of human consciousness, inducing more and more psychic interiorisation, self-reflection and introspection, leading to revelation and interpretation. Every human being finds itself alive in a sensitive cosmos. When unfolding its sensitivities, it fulfills its potential to create new windows to look at its destiny. A human being learns by examining new facts against a vast amount of synthesized insight. In doing so, humankind is a unique phenomenon, created, formed and driven forward by nature to find satisfaction in ever future-directed action towards fulfillment and completion. Sometimes consciously and abruptly bending the arrow of time in one's own desired direction, sometimes acting as an open-ended system, a human being may treasure the option towards the continuously changing state of becoming.

If there is any light, it is the light of reconciliation. If there is to be a future at all for humankind, the road begins and is grafted further in our collective inner being, where mind and matter meet, merge, and find expression towards action, guided by understanding, inasmuch as nature allows itself to be understood to us as symbol shifting beings.

Stronger than Loren Eisely, Jean-Paul Friedrich Richter (1763–1825) depicts the lonely position of the cosmic orphan and simultaneously the greatness of accepted responsible living within the inevitable borders to the human person's modes of perception. In his poetic *Rede des toten Christus vom Weltgebäude herab, dass kein Gott sei* he depicts Christ in streaming tears saying: "Wir sind alle Waisen, Ich und Ihr, wir sind ohne Vater."[14]

The lone visionary, yet very effective and dynamic Dag Hjalmar Agne Carl Hammarskjöld, heading United Nations as 2nd Secretary General, was aware to be one of those 'cosmic orphans.' People like Hammerskjöld, Eisely and Richter sought to humanize the world, giving back its humanity with all its expectations, fears, rage and desires. In the fullness and elegance of today's rapidly accelerating scientific advance, we are still alone, thrown back to ourselves. And yet in the presence of all those we respect in striving to support humanity's enduring efforts, and in the overwhelming efforts of scientific enterprise, we are here to accept that all of humankind is truly

man; and that it is, and will not be given to us to obtain totalities of knowledge, neither collectively nor individually. Yet we may instead, as individual humans, enjoy totalities of experience, of rapture, and the very personal satisfaction of experiencing completeness in the fullness of personal understanding.

Scientifically, we will be arriving at a human landmark where the arbitrary body/mind division, which we so unsuccessfully adopted in our description of reality, will gradually lose its validity. But a reconciliation of and interchangeability between mind and matter is still far away. Apart from the celebration of a personal, experiential and evolutionary more satisfying potential future that it will bring, it will also open even vaster domains of loneliness, throwing up questions as to how we should fashion and modify our position in our belief structures.

It is in loneliness, that humankind, this cosmic orphan, has come this long way through time, sensitised by nature while sensitising its own tracks, strewing words of creation, building strongholds of commitment to what it has set itself to do while assuming the risks of an uncompleted journey.

I am quoting the great James Agee as I have done so often in trying to read the limits of experience, knowledge and understanding in the face of humanity, not knowing where to turn to:

In every child who is born, under no matter what circumstances and of no matter what parents, the potentiality of the human race is born again and in him, too, once more, and each of us, our terrific responsibility towards human life; towards the utmost idea of goodness, of the horror of error, and of God. Every breath his senses shall draw, every act and every shadow and thing in all creation, is a mortal poison, or a drug, or is a signal or symptom, or is a teacher, or is a liberator, or is liberty itself, depending entirely upon his understanding: and understanding, and action proceeding from understanding and guided by it, is the one weapon against the world's bombardment, the one medicine, the one instrument by which liberty, health and joy may be shaped towards, in the individual and in the race.[15]

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NOTES

[1]   Dag Hammarskjöld, *Markings*, W.H. Auden and Leif Sjöberg (trans.) with a foreword by W.H. Auden (London: Faber and Faber, 1964), p. 31.
[2]   United Nations General Assembly, 59/280. *United Nations Declaration on Human Cloning*, Fifty-ninth session, Agenda Item 150. Resolution adopted by the General Assembly [on the report of the Sixth Committee (A/59/516/Add.1)], 23 March 2005.
[3]   European Commission, *What it means to be Human*, 6th Framework Programme, New and Emerging Science and Technology (NEST), 2004/2005 NEST-Pathfinder Initiatives, December 2004.

[4]   *Towards a Science of Consciousness*, 4th International TSC "midway" conference focusing on the methodological and conceptual challenges facing interdisciplinary investigations of consciousness (Copenhagen, Denmark: Danish National Research Foundation, Center for Subjectivity Research, University of Copenhagen, August 17–20, 2005).

[5]   *The Anatomy of the Soul*, International Conference on the structural substrate of the brain, for the basic appetites and drives, their relationships with reward systems and addiction, and the brain mechanisms which ultimately bring these functions under control. (Groningen and Ameland, The Netherlands: University of Groningen, May 19–25, 2005).

[6]   *NeuroQuantology*, Interdisciplinary Journal of Neuroscience and Quantum Physics, published online [ISSN 1303–5150]. *NeuroQuantology* was founded by Sultan Tarlaci, MD, its present editor-in-chief, and is dedicated to supporting the interdisciplinary exploration of the nature of quantum physics and its relation to the nervous system.

[7]   *Permanent Access to the Records of Science*, European Conference on digital preservation, discussing the issues of permanent access to science records (including the social sciences and the humanities) and the creation of electronic archiving systems for scientific publications. Conference held under the Netherlands' Presidency of the EU in 2004. (The Hague: Royal Library and the Netherlands Organisation for Scientific Research NWO, November 1, 2004).

[8]   King's College London, *HFEA Grants Cloning License to King's and Roslin Institute*, press release PR09/05, (February 8, 2005). Also: Michael Hopkin, "Clones May Aid Work on Motor Neuron Disease", *News@nature.com*, published online. (Doi:10.1038/news040927-7, September 28, 2004).

[9]   M. Stojkovic *et al.*, "Derivation of a Human Blastocyst after Heterologous Nuclear Transfer to Donated Oocytes. (Reproductive BioMedicine Online, Volume 11 No. 2, August 2005), pp. 226–231 and http://www.rbmonline.com/Article/1872 [e-pub ahead of print on June, 15 2005].

[10]   European Science Foundation, *Consciousness in a Natural and Cultural Context (CNCC)*. Call for outline proposals for collaborative, multidisciplinary consciousness research projects to be undertaken within the Eurocores programme CNCC, launched June 2005.

[11]   Edmund Husserl, *The Crisis of European Sciences and Transcendental Philosophy*, Husserliana, Volume 6, *Vienna Lectures*, from documents written in 1923–1924, David Carr (trans.), Walter Biemel (ed.), (The Hague: Martinus Nijhoff, 1954; 2nd rev.ed. 1976), p. 295.

[12]   Loren Eiseley, "The Cosmic Orphan," Encyclopaedia Britannica, 15th Edition, published online at http://www.britannica.com/heritage/article?content_id=1325.

[13]   Pierre Teilhard de Chardin, *The Phenomenon of Man*, with a foreword by Sir Julian Huxley (New York and Evanston: Harper & Row, Publishers, 1959), pp. 300–302.

[14]   Jean Paul [Johann Paul Friedrich Richter (1763–1825)], "Rede des toten Christus vom Weltgebäude herab, dass kein Gott sei," *Blumen-, Frucht- und Dornenstücke, oder Ehestand, Tod und Hochzeit des Armenadvokaten F. St. Siebenkäs im Reichsmarktflecken Kuhschnäppel*, 3 Bde., 1796/97, [Traumvision im 2.Bd.]. Also electronically available at Ordenonline.de, Christliche Klöster und Orden im Cyberspace, http://www.orden-online.de/archive/00000112.php

[15]   James Agee and Walker Evans, *Let Us Now Praise Famous Men; Three Tenant Families* (1941). (Boston: Houghton Mifflin, 1968).

IGNACY S. FIUT

CONSCIOUSNESS IN THE PERSPECTIVE OF EVOLUTION

The following investigations attempt to present some philosophical views on the origins of human mind and consciousness. They are inspired by recent findings in biology, cognitivistic and social studies, in the light of which thinkers strongly oppose those contemporary conceptions of mind and consciousness that are inspired by the philosophical ideas of Descartes. They suggest to view the ontological status of consciousness from a naturalised perspective without, however, reducing either mind or consciousness to the processes which are of neurophysiological, informational, behavioural or typically interactional nature.

THE NATURALISED CONCEPTIONS OF MIND

The post-Cartesian discussion about mind and consciousness involved the following approaches concerning the psychophysical question: autonomism, parallelism, animism, interactionism and epiphenomenalism, all of which, in some degree, assumed the independence of psychic forms of the body. These views were radically opposed by the monistic approaches, some of which, described as materialistic, viewed spirit merely as a function of body, while others, known as spiritualistic, reduced body to a form of spirituality. These arguments have by now become historical, except for those few thinkers who, mostly because of their ideological background, defend the dualistic standpoint unmindful of the academic research into the phenomenon of mind and consciousness.[1]

Modern views on the status of psyche and its relation to body can be basically classified into the following categories: "eliminating materialism", inferring from folk psychology", "functionalism" (strong version of artificial intelligence), "intentional approach" and "eliminationism". All of them strive to do away with the question of "the being of mind" and virtually reduce mind to a phenomenon: either a neurophysiological process, a version of computer artificial intelligence or a mode of using language. The common characteristic

of all these approaches is undoubtedly *naturalism*. "This conviction," as
Bogdan Chwedeńczuk rightly observes,

is followed by an expectation that the academic cognitive perspective will witness some discov-
eries and theories which would allow to integrate consciousness, so far quite resistant to
nature, into a uniform vision of the world. Naturalism results in the rejection of a centuries-old
"mythology" with its "substantial soul" and privileged access given only to 'me'.[2]

Hence, the naturalised conceptions of mind view mind and its consciousness
as phenomena which are explained in terms of Darwin's theory of evolution;
they are seen as evolutionary products that came into being as a result of
countless processes of mutation and innovation as well as selection in living
organisms leading to the rise of the brain with all its complex functions. These
conceptions are based on the data supplied by such disciplines as: ethology,
neurophysiology, the theory of games and systems as well as language,
communication and cultural studies. The most important representatives of
the approach are considered to be the three following authors: John A. Searle,
Antonio R. Damasio and Daniel C. Dennet. As far as the classical questions of
the nature of mind and the relation between soul and body are concerned, all
the three authors look for arguments rejecting the problem of "the Cartesian
bridge," which implies the existence of an impassable gap between the body
and its mind.

Although evaluations of scientific data done by the scholars differ from
one another, which results in slight differences between their conceptions,
they are essentially convergent in their views on what mind is, how it
works and how it should be explored. Thus, it can be assumed that they
adopt a moderately *functionalist* standpoint, which says that mind is a
function of neurophysiological processes which go on in the brain and
which are reactions to stimuli from the natural and social environment
in which a given human subject of psychic activities lives and functions.
Mind, being a function within which consciousness originates, becomes an
independent being, not reducible to the natural and social processes that
underlie it.

DANIEL C. DENNETT'S MODEL OF MIND

We shall now focus our attention on one of these conceptions, namely
D. C. Dennett's *phasal* conception of the evolutionary development of human
mind. According to Dennett, human mind is an effect of successive stages
of development of mental structures in living organisms. The sources of
these mental structures are located at the base of mental processes in man,

that is in neurophysiological processes that go on in human brain. However, a vital difference between human mind and other mind forms found in living organisms is the fact that man has consciousness. "Human mind," says Dennett,

is a complex fabric made of many threads, composed of many different patterns. Some of them are as old as life itself, others as new as modern technology. Human mind is in some respects the same as minds of other animals, but totally different from them in other respects. The evolutionary perspective will help us see why the components of mind have been shaped in this particular way.[3]

According to Dennett, we know much about mind, but this knowledge is essentially different from our knowledge of other objects. It is because the object is given to everyone directly in experience, as if the cognitive subject remained in the mind itself and therefore knew it "from the inside." What provides evidence that a given being has a mind are words and the understanding of them, which appear during acts of communication (even non-verbal one) with the being. Here, mind appears as his/her mind and is affected by his/her emotions and sensations[4]. However, many living creatures have inner lives of their own, even though it is impossible to communicate with them. This suggests that there are many kinds of mind, though they cannot be reached in a typically human manner[5].

The mind understood in this way is undoubtedly "someone's mind", it remains inside his/her body and can exist in many forms at various stages of development; these forms came into being at the successive stages of the evolution process and are indicative of specific adaptation strategies of living organisms to both their natural and social environments. Dennett supposes that the phenomenon of mind in its basic form could have appeared as a pre-structure already in material molecules when they had developed mechanisms of "self-multiplication". Under these circumstances living pre-beings resembling "self-multiplying" robots could originate. But only when they started to act "intentionally" they could provide foundations for the development of centres of personality; once they became "intentional robots", that is beings with specific aims, they could potentially lay foundations for the development of more advanced mind forms.[6] "The basic strategy of the intentional attitude," Dennett argues, "is approaching being as a subject in order to envisage and thus, in a sense, explain, its actions and moves"[7]. According to Dennett, intentionality involves a possibility of envisaging and simultaneous relating of one object to another.

Once organisms ceased to be driven by intentions and acquired an ability to control them, a mind that in many respects resembled typically human mental structures could come into being. What began to originate was a

system of *multiple* intentionalities generated in the course of evolution that made it possible to manage the world with its inner representations inside the organism in the form of speech, writing, visual image and the ability of contemplating them.[8] "A mind is," Dennett says, "fundamentally an anticipator, an expectation generator. It mines the present for clues and purifies them by means of what it had saved from the past, turning them into anticipators of the future. And then it acts – rationally, on the basis of those hard-won anticipations"[9]. These actions are based on systems of intentionality, which go side by side with gathering and processing information as well as communicating with other minds. As such, mind is immersed in its body, which is tied with it by means of nervous system and so the actions of the former are closely connected with the sensations and emotions of the latter. Mind has at least two sides: an old one, with a close-range intentionality and a new (communicative) one, with a long- and fast-range, which produces "higher-quality future"[10]. The key to the expansion of mind towards its typically human development came to be words, which helped to "think better", formulate one's own hypotheses, manage one's own intentions and test their identity.

Intentionality developing in this manner has led mind to the very level of metaphysical reflection, while beings which possessed mind began to realise that "they do it when they do it." The process went side by side with a shift from community language towards one's private thoughts, towards the ability to talk with oneself, which reinforced reflection processes and led to becoming "aware of oneself".

In his detailed analysis of mind layers, which correspond to the successive stages of mind's evolutionary development, Dennett suggests the so-called "Tower model" and uses the metaphor of "the Tower of Generate-and-Test." The successive floors of the Tower represent noticeable progress in the development of cognitive powers, which means that each floor is inhabited by beings able to find better and smarter solutions more and more quickly and effectively.[11] To construct the Tower, Dennett makes use of the so-called "Baldwin's effect", which shows how intelligent behaviours like imitation and learning can cause selective pressure on genes and so modify the effects of natural selection, bringing it close to J. B. Lamarck's model of evolution. The result of the Baldwin's effect is the reinforcement of those innate, phylogenetic changes which cause intelligent modifications in individuals, thus enhancing their imitative abilities and subsequently leading to a more effective adaptation to the environment.

And so, according to Dennett's conception based on the notions of phase and stratum, the ground floor of the Tower is inhabited by "the

Darwinian creatures", which evolve thanks to the natural selection and whose behaviours are conditioned entirely by genes. The mistakes they make in individual lives virtually eliminate them and their development is slow. The first floor is inhabited by "Skinnerian creatures", which show signs of operant conditioning. It consists in acting based on "trial and error", which allows various forms of the Darwinian selection to take place. Skinnerian creatures can change in such a way that they do not perish themselves, but instead their ineffective (unrewarded) behaviours get eliminated. This means that their repertoire of adaptive behaviours changes under the influence of natural selection. The second floor is inhabited by "Popperian creatures", whose adaptive behaviours evolve even faster, because they are able to imagine the outcomes of their actions and solve problems by means of mental analysis. This ability, as Popper puts it, "lets our hypotheses die for us". This level has been reached by numerous birds and mammals. In the third floor there are "Gregorian creatures", named after the British psychologist Richard Gregory, who was the first to observe that cultural artefacts not only require intelligence to come into being, but they also enhance the intelligence of their bearers and users.[12] Thus, beings who have tools and ideas and who are able to use them effectively can show signs of higher intelligence. They are the successors of "Popperian creatures",

(…) whose inner environments are formed by a *constructed* part of external environments. According to Dennett, one of Darwin's most fundamental ideas was an observation that constructing is expensive, but copying – cheap. It means that creating a completely new construction is very difficult, but reconstructing an already existing one is relatively easy.[13]

Dennett labels the "sub-sub-set" of "Darwinian creatures" as "Gregorian creatures". This group includes human beings, who, on the one hand, are rooted in their biological existence and some forms of less advanced mental structures of social animals, and on the other in their own transcendence, which, in communicative acts, becomes a source of ideas to be followed, learnt and enriched with new discoveries.

All these "information structures" that function in the transcendental spirituality in relation to an individual mind in its body were called "memes" by Richard Dawkins and his supporters. Their emergence in minds, their further intentional transcendence into the spiritual sphere of human community and then imitating them by the successive generations of human beings in communication bred the new form of "self-sustaining" mind, now characteristic of man and described by Dennett as "Gregorian creature" after Richard Gregory.[14]

JOHN R. SEARLE'S MODELS OF MIND

Another naturalised conception of mind is a model formulated by John R. Searle. It aims at transcending the limitations and contradictions stemming from the dualistic and monistic approaches to the question of the mind-body relation.[15] Not unlike Dennett's one, Searle's conception strives to overcome the post-Cartesian tradition and it is at some vital points convergent with the way of understanding psyche and its relation to the body, which flourished at the turn of the twentieth century in the Viennese academic circles dominated by the philosophical implications of evolutionism. Among the representatives of the tradition were Karl R. Popper, Konrad Z. Lorenz and Tadeusz Garbowski of the Jagiellonian University in Cracow, who, in the inter-war period, was a senior in the research into the evolution of the psyche. It was he who, as early as 1907, proposed to reject the Cartesian principle *cogito ergo sum* and replace it with a new one: "I think because I live." He regarded psychic phenomena in animals and human beings as manifestations, forms and signs of life, which – just like the body – originated naturally in the course of evolution.[16]

Another factor, which greatly influenced Searle's conception of mind was a complex analysis of man's *intentional* sphere both in its individual and collective perspective. The research into it was initiated in the Viennese circles at the turn of the twentieth century by Edmund Husserl and phenomenologically-oriented psychologists, and later extensively developed by Roman Ingarden.

Thus, the evolutionary approach to the phenomenon of mind and consciousness and the discovery of intentionality as mind's unique modality had been parts of science and philosophy for almost a century before Searle. Although it is unknown whether the American philosopher was fully aware of these facts, his conclusions are similar to the ones drawn by the thinkers belonging to the Viennese circles of philosophy and evolutionary epistemology; concerned with the relations between psyche and nature; they regarded the phenomenon of mind and consciousness as the effect of adjusting living organisms to their natural environments.

While developing his conception of mind and consciousness, Searle remains critical of the alternative ones which attempt to reduce the essence of mind and consciousness to artificial intelligence (cognitive science) or to the neurophysiological functions as well as to those which claim that all *mentalia* (beliefs, wants, experiences, fears etc.) are only available to the person who currently experiences them or that only an independent observer can perceive them as an objective expression of specific behaviours. According to Searle, all these conceptions aim at the virtual reduction or elimination of mind,

because they strive to deprive it of its ontological status.[17] He is also sceptical of the outcomes of Freud's psychoanalysis, which assumed the existence of subconsciousness. Similarly, he does not agree with those conceptions which postulate the existence of quasi-mental phenomena of extra-conscious nature; he claims that such ideas contaminate the knowledge of mind and consciousness with imaginary terms and categories, which make the matter obscure. He is also critical of the linguistic structuralism propagated by Noam Chomsky and his followers, who, according to Searle, reduce mind and its mental states to patterns of verbal behaviour and deep generative structures.[18]

Searle describes and analyses mind and its consciousness as a truly existing "subjective being" – an intentional, cause-determined, evolutionary product of nature, whose existence is quite autonomous. Its vital moment is intentionality, which activates brain's potential structures and systems in relation to the Background – a current specific state of environment. Thus, the circumstances in which mental states come into being are always original, unique and characteristic of a given person. According to Searle, "organisms, those products of evolution, are made of subsystems known as cells, while some of the organisms have developed sub-systems of nervous cells, regarded by us as 'nervous systems.' Moreover, some highly complex nervous systems can generate and sustain conscious states and processes, which is a fact of crucial importance. (…) What underlies our outlook is the idea that human beings and other higher animals, like all other organisms, are a part of nature's biological order. There is a sort of continuity between human beings and other constituents of nature. And if so, the unique biological characteristics of these animals, such as a complex system of consciousness, higher intelligence, the ability of language use, of making highly subtle perceptual differentiation, of reasoning etc. are biological phenomena to the same extent as all other phenotypic characteristics. In short, consciousness is a biological property of human brain and the brains of some other animal species. Consciousness comes into being thanks to neurobiological processes and it is a part of natural biological order just like all other biological characteristics such as photosynthesis, digestion or mitosis. This principle is a starting point for understanding the place of consciousness in our view of the world[19]. Thus, Searle places the original, unique and highly subjective existence of mind in the natural order, which provides its indispensable ontological basis. In order to understand mind and consciousness properly, one needs "double ontology", which describes the ideas of spiritual being and its non-spiritual (extra-conscious, social and natural) *background*. Under these circumstances, the subjective being is not reducible to the background, but influenced by it as far as its peculiar mental contents are concerned.

Searle, who regards man's subjective intentionality as a desirable quality of a living mind and consciousness – its basic *mentalium*, sufficiently motivates the ontological nature of mind. He claims that *Network* and *Background* are indispensable components of the cognitive and linguistic games with the world and that they are a requisite of perpetual *emergent processes*, which sustain the existence of mind. Searle clearly explains the way consciousness exists and works in the actual biological order and the social context of human life. Roughly speaking, the existence of consciousness is based on the fact that *the subjective intentionality* brings about certain situations on the level of organism's neurophysiological structure, which makes mental phenomena suddenly appear within "the space of mind"; these phenomena constitute the current content of mind[20], which comes into being as a reaction to the perception of the world that a given subject inhabits, experiences and emotionally relates to. Although its existence hinges on the so-called extra-conscious or preconscious states, whose nature is extra-mental, the content of mind is absent from them. Conceived in this way, mind, consciousness and other *mentalia* constitute a continuous form of natural existence within its biological framework; they provide space for the cognition and self-cognition of the vital processes, which go side by side with the freedom of choice. This, in turn, makes it possible to create new, original solutions on the basis of the existing state of the world and the contents of mind reflected in it. A logical conclusion to be drawn from these assumptions is that beings endowed with mind, consciousness and the freedom of choice are *obliged to assume responsibility* for what mind and consciousness have grown out of in the course of evolution: for what they continuously arise from and what determines the contents of their *mentalia*[21].

ANTONIO R. DAMASIO'S MODEL OF MIND AND CONSCIOUSNESS

Antonio R. Damasio is yet another philosopher supporting the naturalised and cognitivist conception of mind and consciousness.[22] The conception opposes the functionalist approach and has some traits of the substantialist model; it assumes the material basis of mind, which is biologically structured and which generates states of consciousness. Damasio views the organism's material structure as the source of conscious and value-judging processes as well as a requisite for the formation of the subjective "I". The basic condition for the occurrence of consciousness (here always understood as self-consciousness) is the existence of life, that is organisms, whose "internal space" is separate

from the "external space". The distinction between what is *inside* and *outside* is, according to Damasio, one of the keys to the understanding of life, and, subsequently, consciousness. The internal space of an organism maintains relatively high stability in comparison to the great, as he claims, variability of the external world. Internal stability is necessary not only for the organism's survival, but it is also a prerequisite for the occurrence of consciousness, since consciousness comes into being when the representation of the variable external space is related to the stable representation of a subject. A subject has to represent something stable, namely the structure of an organism, which is the basis of the organism's individual identity.

The stability of the organic structure is ensured by homeostasis – a system of regulatory processes (feedbacks, hormones and catalysts) which regularly restore the balance upset by the external variables. Homeostatic mechanisms perform the role of the individual's organic "know-how". Owing to them, the individual can, depending on the circumstances, react in the most beneficial way. The organic "know-how" is a kind of a set of dispositions embodied in the organism's internal structures. Under the influence of external stimuli the dispositions get activated to produce appropriate reactions.

The "incarnated" knowledge of living organisms, however, is not merely the technical "know-how"; it is also incarnated aesthetic knowledge – the organic "how" of existence. In a sense, the organism is "attuned", harmonised with itself and the surrounding space. The actions of an organism tend to reproduce, recreate this harmony: the organism's shape, the rhythm of its life, patterns of behaviour. They are not given once and for all, but have to be continuously recreated so that the organism's generic and individual identities are realised. Man's self-consciousness plays an active role in the process. Damasio claims that this consciousness comes into being by relating the representations of external changes to the subject's stable "I"[23].

According to Damasio, there are no "pure perceptions" and perceptions, only take place by means of external senses. An important characteristic of living organisms is the fact that they react to changes, with the reaction affecting not only external motorics, but also internal "somatics", as evidenced by the changes in muscles and organs, bodily fluids, types of chemical reactions (in the so-called chemical *milieu* or chemical profile of an organism) and impulses in the peripheral and central nervous system. These changes seem to follow certain characteristic or fixed patterns activated always in the same circumstances and the same types of situations. These patterns are nowadays described by cognitivistics as emotions. They are viewed as organism's complex reactions and seen as a part of its regulatory processes, which is evidenced by the organism's internal homeostasis.

Through memory, emotions get permanently bound with all experienced objects and situations, as memory retains information about the properties of objects connected with information about the subject's reaction to them. These connections make up the emotional value-judgement of the world and determine the emotional value-judgement of the subject's experience. The course of judgement-related processes is not entirely predictable, in spite of the fact that the cultural environment standardises situations and patterns of emotional behaviour, while the remembrance of the subject's individual history allows to envisage future reactions. What takes place thanks to these processes is a specific act of "extending of emotional judgement" to encompass all objects and situations that a subject can become aware of. As a result, though the degree of emotional involvement may vary, there is no possibility of "pure" cognition. Emotions link mental states with bodily states and there is no problem of the "Cartesian bridge" accurately separating mind from the body[24].

Emotions arise in the old, subcortical areas of the brain. Various emotions are evoked in various areas – each emotion has its own fixed evocation centre, which ensures its uniqueness and the consistency of its pattern. Brain-generated impulses initiate *chain* relations, which, aided by the network of feedback, connect mental states of consciousness with emotions, endowing them with intentionality, which reflects the current states of the subject's body. Mind, consciousness, emotions and body are all parts of a unique and individual cognitive subject – always a specific human being.

CLOSING REMARKS

The conceptions presented in this paper view mind as its basic character-istic – consciousness as the results of a long-lasting evolutionary process connected with the adaptation of human beings to their natural and social environments. Mind and consciousness are structures of spiritual being, which originated *emergently* and therefore are relatively autonomous in their existence; incessantly, they open up human subjects for the changing natural and social environments, which are to be learnt. A vital role in opening, internal constituting and the evolution of mind and consciousness is played by language – itself an evolutionarily generated means of communication[25]. Beside the informative function, which is the youngest function of mind and consciousness, language performs some other, evolutionarily older functions – the phatic (social) and persuasive ones. These serve the purposes of direct adaptation to social life and more indirect adaptation to the changing natural environment, which underlies the existence of society.

The conceptions remain sceptical of the idea of "transcendental I" formulated by Edmund Husserl; they claim that consciousness is always individualised and is influenced by the biological and social informational metabolism, which is specific to the circumstances in which conscious individuals find themselves. It is hardly possible to accept the view claiming that there is perfect essence of ideas which is the unquestionable contents of the "transcendental I", ultimately endowing human knowledge with veracity. In the acts of transcendence, which determine its specific ontological nature, human consciousness is made to incessantly examine the changing external world in its axiological, social and natural dimensions; it is also made to endow the world with sense. These processes, characterised by transcending and simultaneous immanent insight into the residue of consciousness, imply two lines of development of the phenomenon known as individual consciousness. The first one consists in the fact that individual consciousness of human beings is in a state of flux, which incessantly generates new forms of consciousness. These allow consciousness to open up for the external world in order to adapt itself to it in a better and more sensible manner, which, in turn, leads to the fragmentation and de-transcendentalisation of people's collective rationality; as a result, various forms of collective reason come into being. The opposite tendency characterises the other phenomenon: by nature, people tend to form a community, where they can make the most of the contents of their consciousness, so that their knowledge of the world and themselves acquires an intersubjectively true dimension; in other words, they aim at the agreement with similar but different models of rationality, which enables them to communicate within larger communities of various axiological-rational and social origins. A space transcendental in relation to consciousness of individual human beings which witnessed these opposite processes in their historical and evolutionary dimension could be the construct of the so-called "third world" formulated by Karl R. Popper in his evolutionary epistemology.[26] As far as man's direct cognitive abilities are concerned, the evolutionary-adaptive ideas pertaining to the functioning of consciousness in everyday life are dealt with in Jürgen Habermas's conception of the so-called "communicative actions" (*Kommunikatives Handeln*), which explains the development and evolution of individual consciousnesses of people who aim at change and adaptation in a common lifeworld (*Lebenswelt*). Habermas labels this developing form of human rationality as "communicative reason" (*Kommunikatives Vernunft*), which enables human beings to successfully pursue their communicative actions that lead to mutual understanding (*Verständigung*). This understanding is based on the fact that people aim at establishing a "consensual horizon" among communicating individual consciousnesses

in their evolutionarily changing living environment, which conditions the effective functioning and mutual co-operation of human beings.[27] Operations like these lead to the collapse of the prevailing and totalising structure of human thinking ("transcendental I") or the transcendental rationality. Instead, various collective rationalities emerge that aim at devising a framework for rational communication with one another and accept previous differentiation of their own origins.

An essential prerequisite for such a view of consciousness and the functioning of human mind is the phenomenological analysis of man's direct experiences, which require adequate forms of rationality that would enable people to understand, communicate and co-operate with one another. This analysis opens up their subjective structures for the world and offers possibilities of creative activities and constructing their own human subjectivity, so that these activities may be carried out successfully. Thanks to the incessant noetic and noematic insights into the contents of their cognitive activities, conscious human beings can sensibly understand the mental representations of the external world within their own consciousnesses and those of other people, with whom they communicate and co-operate in order to promote their own vital interests in the evolutionarily changing world.

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NOTES

[1]   J. Wisdom, "Czy zdarzenia cielesne wywołują zdarzenia mentalne?" in B. Chwedeńczuk (ed.), *Filozofia umysłu (Philosophy of Mind)* (Warszawa, 1995), pp. 40–45.

[2]   B. Chwedeńczuk, "Wstep", in B. Chwedeńczuk (ed.), *Filozofia umysłu, …* op. cit., p. 10.

[3]   D. C. Dennett, *Natura umysłów (Kinds of Minds. Toward an Understanding of Consciousness)*. (Warszawa: Wydawnictwo CiS, 1997), p. 8.

[4]   Com.: D. C. Dennett, "Osobowy i subosobowy sposób wyjaśniania: ból", in B. Chwedeńczuk (ed.), *Filozofia umysłu, …* op. cit., pp. 103–110.

[5]   D. C. Dennett, *Natura umsyłów, …* op. cit., pp. 13–25.

[6]   Ibid., pp. 32–39.

[7]   Ibid., p. 40.

[8]   Ibid., pp. 69–70.

[9]   Ibid., p. 71.

[10]   Ibid., pp. 84–89.

[11]   Ibid., pp. 101–102 and K. R. Popper, *Wiedza obiektywna. Ewolucyjna teoria poznania (Objective Knowledge. Evolutionary Epistemology)* (Warszawa: PWN, 1992), pp. 341–344.

[12]   Com. R. Gregory, *The Future of Mind-Maker* (London: Orion Publishing Group Ltd. 1998).

[13]   D. C. Dennett, *Natura umysłów, …* op. cit., p. 118.

[14]   Com. S. Blackmore, *The Mem Machine* (London: Oxford University Press, 1999) and R. Dawkins, *The Selfish Gen* (London: Oxford University Press, 1989, Second edition).

[15]   J. R. Searle, *Umysł na nowo odkryty (The Rediscovery of the Mind)* (Warszawa: PIW, 1999), pp. 15–16.

[16]   T. Garbowski, *Die Organismen und das anorganische Weltbild. Erkenntniskritische Materialen zur wissenschaftlichen Philosophie* (Leipzig, 1910), pp. 78–79.

[17]   J.R. Searle, *Umysł na nowo odkryty*, op. cit., pp. 30–35 and J. R. Searle, "Umysły, mózgi i programy," in B. Chwedeńczuk, *Filozofia umysłu*, op. cit., pp. 301–424.

[18]   Com.: J. R. Searle, *Intentionality: An Essay in the Philosophy of Mind* (Cambridge, 1983) and J. R. Searle, "Collective Intentionality and Action", in P. Cohen, J. Morgan and M. E. Pollack (eds.), *Intentions in Communications*, Cambridge, MA, 1990.

[19]   J. R. Searle, "Niezdeterminowanie, empiryzm i pierwsza osoba," in B. Stanosz (ed.), *Filozofia języka*, (Warszawa, 1993), pp. 128–129.

[20]   J. R. Searle, *Umysł na nowo odkryty*, op. cit., pp. 261–262.

[21]   Ibid., pp. 263–264.

[22]   A. R. Damasio, *Descartes's Error: Emotion, Reason and Human Brain*. (London: Picard, 1995), pp. 12–14.

[23]   Ibid., pp. 71–85.

[24]   Ibid., pp. 83–85.

[25]   Com. J. Aitchison, *The Seeds of Speech. Language Origin and Evolution*, Warsaw: PIW, 2002.

[26]   K. R. Popper, *Wiedza obiektywna*, op. cit., pp. 148–170.

[27]   Com. J. Habermas, *Kommunikatives Handeln und detranszendentalisierte Vernunft*. Stuttgart: Reclam, 2001.

DIMITRI GINEV

THE CONSTITUTION OF BIOLOGICAL OBJECTS OF INQUIRY FROM THE VIEWPOINT OF HERMENEUTIC PHENOMENOLOGY

1. BEING IN A WORLD OF OBJECTS OF INQUIRY

The idea that the constitution of the objects of inquiry in biology is lying between the poles of naturalist objectivism and hermeneutic phenomenology (as the most radical kind of antinaturalism) was suggested by Gunther Stent, a prominent figure in molecular biology.[1] He raises the claim that the more complex a research object, the more "hermeneutic preunderstanding" is required and the less likely that the research process will have the aura of objectifying thematization. Stent holds that the research work in biological disciplines often (e.g., in reading experimental results) faces the need of transforming a vicious circle into a hermeneutic circle. The transformation requires – so Stent's argument goes – the use of hermeneutic preunderstanding. His line of reasoning is ambiguous. On the one hand, the talk of hermeneutic preunderstanding is *à la* Michael Polanyi's tacit knowledge. Stent is insisting on the involvement of intuitive knowledge in the constitution of complex research objects. On the other hand, however, his considerations display a tendency of moving from cognitive hermeneutics to hermeneutic phenomenology. He is inclined to admit that the research process requires from an interpretative scientific community an "activation" of a preunderstanding that resides in the community's practical experience.

Despite this ambiguity, Stent's conception is highly inventive in suggesting a hermeneutic approach to the non-reductionist unity of biology. On this conception, one can identify a peaceful coexistence of types of biological objects of inquiry (and types of research processes) even in one and the same research domain. Stent cites the example of neurobiology, which at the objective pole is represented by cellular electrophysiology, and at its opposite pole by a kind of "cerebral hermeneutics". Hermeneutic preunderstanding and objective validation are correlative parameters that define the "balance" between involving past experience and actual thematization (subjected to

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epistemological criteria of objectivity) in the constitution of research objects. In fact, this balance is resulting from the ongoing juxtaposition of two kinds of reflection in each type of scientific research: A self-reflection upon the entanglement of research practices in the production of cognitive content, and an objectifying reflection aiming at a radical decontextualization in the construction of theoretical models representing empirical research objects.

   More recently, the idea that the constitution of biological objects of inquiry takes place between naturalist objectivism and the hermeneutic reading of one's being-in-the-complexity-of-doing-research was further developed by Hans-Jörg Rheinberger's approach to the diversity of experimental systems. Rheinberger is preoccupied in the first place with the constitution of biological objects of inquiry and (in his words) biological "epistemic things" within the laboratory work's practices. By taking a microscopic look at Paul Charles Zamechnik's laboratory at Massachusetts General Hospital, Rheinberger outlines a nice picture of scientific research in genetics and molecular biology. He describes important experimental events that set the stage for deciphering the genetic code and for protein synthesis research in the first half of the 1960s. Rheinberger manages to demonstrate that *sine qua non* for a successful work of an experimental system is its ability to produce differences. The generation of differences becomes the reproductive driving force of the whole system. At the same time, the differences being produced provide a fore-structure of the epistemic constructions. Scientists think within the spaces in which the differences display their meaning.[2]

   Rheinberger's elaborations invite a phenomenological approach to the constitution of biological objects of inquiry. In what follows, I will argue that such an approach can be built upon an extended version of Heidegger's "existential conception of science". On this conception, scientific research is a being-in-the-world that is predicated on an interrelatedness of routine practices. This interrelatedness projects possibilities of doing research, which become (to use Heidegger's term) "appropriated" through carrying out the practices. The very appropriation of possibilities is guided by a "mathematical projection" that determines a domain of objects under inquiry. The possibilities projected by the interrelatedness of routine research practices takes place "always already" within a mathematical projection. Here is the principal difference between pre-scientific everydayness' concernful deliberation and science's objectifying thematization, a difference of prime importance for Heidegger's existential analytic. In the former case, the horizon

of the constitution of meaning is always situative and limited by particular configurations of everyday practices. The world as an open horizon of meaningful everydayness always already transcends each particular configuration of practices. Because of this status, the world is a horizon of temporalizing (of the constitution of meaning) within the pre-scientific everydayness as a primordial mode of existence. In the second case, the constitution of objects of inquiry takes also place in particular situations defined by interrelated practices of doing research. The "research everydayness" takes also on the form of a "world" as a horizon of temporalizing. But objectifying thematization becomes independent of this horizon. It is guided solely by the mathematical projection that replaces the world of meaningful everydayness with regard to the existence of the objects of inquiry being constituted. In other words, the objects of scientific inquiry do not exist within horizons of temporalizing. What Heidegger calls in *Being and Time* "deworlding" refers in the first place to the existence beyond horizons of temporalizing. It is the mathematical projection that makes possible this kind of existence. By implication, the possibilities of doing research are possibilities of specifying the objects being already mathematically constituted. Let me now spell out this statement from a slightly different perspective.

The notion of the "mathematical projection of Nature" plays not only a central role in the existential conception of science but it is also of essential significance for the development of Heidegger's ideas about science after *Being and Time*. It refers to the mathematical idealizations (and the corresponding to them idealized theoretical objects) by means of which a research domain is "disclosed *a priori*" and "made present" for empirical investigation.[3] In fact, it is the projection of a mathematical structure (e.g., a system of differential equations) that makes present actual and possible empirical objects of inquiry in a given domain. The mathematical projection is mediated by the constitution of theoretical models that translate the language of a mathematical structure and a set of idealized objects into the language of empirical objects. Put another way, the mathematical projection discloses a domain of empirical objects of inquiry through the constitution of theoretical models. Thus, for instance, the models of classical genetics make present the transmission of genes as an empirical object of inquiry. By the same token, the models of special relativity make present the possible objects of the space-time of a non-Euclidean 4-dimensional world that can be empirically investigated. The models of synthetic theory of evolution (especially, Dobzhansky's version of it) make present the maintenance of evolutionary

mechanisms of phylogenetical alterations by the advantage of heterozygotes and by coadaptation of chromosomes.

The notion of the mathematical projection of Nature is closely related to several other important notions of the existential conception of science. First and foremost, it has a tied connection with the notion of "objectifying thematization" which refers to the transformation of readiness-to-hand within-the-world into presence-at-hand, on the one hand, and the formation of epistemic subject out of *Dasein*'s "concernful everydayness". The mathematical projection of Nature has also much to do with the notions of "deworlding" (*Entweltlichung*) and "delimination of a domain of the present-at-hand". The former refers to the disappearance of any situatedness (or, "place") in what becomes mathematically projected and disclosed for an empirical investigation. Situatedness has only a sense within the interrelatedness of contexts of equipment (*Zeugzusammenhänge*). In a mathematically projected domain of scientific research, the situatedness of something that is ready-to-hand becomes a "spatio-temporal position, a world-point, which is no way distinguished from any other."[4] The delimination of a domain is due to the formulation of symmetry groups that remain invariant with respect to all possible transformations of spatio-temporal positions. The deliminated domain is constituted by all possible theoretical models that translate a basic mathematical structure into empirical objects of inquiry.

The degree of deworlding depends on the complexity of what will be deliminated as a domain of scientific research. (Notoriously, in his later work Heidegger introduces the opposition between "world" and "earth". Against the background of this opposition, what will be deliminated as a domain is a pre-thematic and non-objectified "earth", while "world" is to be reserved for the horizon of projected possibilities for doing research.) The mathematical projection mediates between "earth" and "world". The more complex is "earth", the more elaborated is a domain's basic mathematical structure. Accordingly, there is a wider horizon of theoretical and empirical possibilities for doing research. Thus considered, the correlation defines a type of constituted objects of inquiry. Through the expression of a *thematizing project*, I will connote the mathematical projection that specifies a type of constituted objects of inquiry. In what follows, I am going to distinguish five main thematizing projects in biology. These are the taxonomic project, the dynamico-determinist project, the functional-teleonomic project, the project related to the evolutionary objects of inquiry, and the morphogenetic project. Actually, these are ideal types in a spectrum between the pole of formal-classificatory objects and the pole of objects with a highest

degree of complexity that demands a maximal integration of "hermeneutic preunderstanding" in the research process.

2. THEMATIZING PROJECTS OF BIOLOGICAL RESEARCH

Closest to the pole of formal-classificatory objects is a thematizing project that takes place in *taxonomic* domains. Notoriously, the debate between the adherents of the "natural taxonomy" (the view that classificatory systems reflect in such a manner real affinities and differences in the natural world that they can reveal something like Platonic "archetypes") and the advocates of the "natural order" view, which places more emphasis on convention and convenience in the classificatory work has been won by the latter. This event has opened the door to grounding (after Carl Linnaeus) the taxonomic systems upon models of genealogical descent-relations. As a consequence, the taxonomic scientific domains were no longer limited to the production of catalogues and to "natural history". Nowadays, there is a tendency towards redefining these domains as evolutionary scientific disciplines.[5] This is also a tendency towards a decline of the purely taxonomic type of biological science.

When the constitution of biological objects of inquiry takes into account dynamic aspects (and there is a constitution of objects as dynamic systems), then the "appropriation" of possibilities within the research practices is guided by a more complex thematizing project. The first genuine theory in biochemistry, the theory of enzyme kinetics developed by Michaelis and Menten, provides a good illustration of how this project works. The search for a constitution of research objects as dynamic systems characterized by a causal determinism sets the scene in most physical and chemical disciplines, where a system's dynamics is treated as a trajectory within a multidimensional state-space (the set of all possible states of the system). Each state is defined by the values of a system's parameters (e.g., the instantaneous positions, masses, and velocities of the bodies for a system studied in classical mechanics), and each parameter is a separate dimension of the state-space. The act of measuring the value of a given parameter is independent of measuring the other parameters with arbitrary accuracy. The transition from one state to another does not violate the principle of determinism. By implication, if one knows the exact values of a system's parameters at the initial moment of its temporary evolution, one can calculate the state at any later moment. The initial state determines all the others.

Now, such a determinist (reductionist or holistic) approach to the biological dynamic systems as research objects is objectionable. Thus, for instance, there

is a growing skepticism in theoretical population ecology that by studying a group of individuals of the same species which interbreeds frequently, one is able to suggest fundamental differential equations of the kinetics of populations. In fact, the most important critical arguments against the search for "fundamental theorems of the populational kinetics" are raised by followers of reductionist research programs. They stress, in particular, that the use of simplistic mathematical models in population ecology shape an "ecosystems ontology" that has little to do with the real dynamics of responses of individual species to gradients in the physical environment. Yet, in my view, the failure of the dynamico-determinist approach consists in the underestimation of the complexity of biological dynamic systems as research objects. More specifically, what fails in the thematizing project aiming at a constitution of biological reseach objects on the principle of causal determinism is the neglect of the teleological character of biological systems' temporal trajectories.

Nowadays nobody would subscribe to J. H. Woodger's claim that "the notion of teleology is regarded as a thoroughly unscientific one."[6] The issue of whether teleological accounts in several biological domains are explanatory or are only serving "pedagogical" functions was for a long time at stake in the emancipation of the teleonomic thematizing project. (Ernst Mayr not only coined the term "teleonomy", but he seems to be the pioneer in defending the autonomy of this thematizing project.) A case in point for objects of inquiry constituted within the teleonomic project are the selective systems distinguished by a molecular recognition in immunology. Strangely enough, even champions of reductionism adhere to some sort of teleology when they are preoccupied with the constitution of complex research objects. Thus, Michael Ruse points out that "molecular genetics emphasizes the distinctive, end-fixed nature of the organic world. It does not deny it."[7]

In recent years, the view has gained currency that in many biological domains "teleological explanations" are circular and/or non-necessary in character. Nevertheless, even the severe critics of teleology are inclined to admit that there are "holist domains" in which teleological explanations are of significant importance. Michael Boylan makes the case that in various biological domains one should rule out teleological explanations only when they do not capture the dynamics of a given situation.[8] By differentiating between micro- and macro-levels of explanation and designing the explanatory process as a teleological functional analysis that specifies the relationship between the levels, the teleological accounts show greater explanatory power than the non-teleological ones.

To be sure, there are neo-Darwinians who adopt the teleological stance that natural selection operates to produce heritable traits because their

presence gives rise to certain effects. Generally speaking, however, the thematizing project that leads to the constitution of biological objects of inquiry distinguished by evolutionary time differs essentially from the teleonomic thematizing project. As a rule, the former relates goal-directedness to adaptability which makes possible to thematize biological systems in terms of ends. (Nowadays, only few evolutionists follow this scheme.) By contrast, the "evolutionary" thematizing project operates in a manner that avoid any kind of *causa finalis*. The research objects of the synthetic theory of evolution are constituted with respect to the gene pools in experimental and natural populations. The objects become explicit when modifications of these pools are studied. The underlying mechanisms of modifications are by no means of teleological nature. Even when (micro)evolutionists speak about an "*a priori* advantage", they are referring to "better adaptability" and to goal-directedness. A case in point is Haldane's idea that heterozygosity in individuals and heterogeneity in population have an a priori advantage since they increase the adaptability of populations.

Generally speaking, the disentanglement of theoretical scenarios of adaptability and evolutionary potentiality of populations from motiffs of goal-directedness is what makes the "evolutionary" thematizing project independent of any teleological thinking. Natural selection without teleology is another formula expessing the principal feature of the objects of inquiry constituted within this project. Examples of such objects are biochemical polymorphisms that promote natural selection organizing groups of genes with coordinated functions. The pluralism of ways in which natural selection acts – a fact revealed most successfully by the models of Dobzhansky's theory of evolution – provides additional arguments for the autonomy of the "evolutionary" project from the theleonomic one. It was the synthesis of populational genetics and Darwinian theory of natural selection that demonstrated the "creativity of evolution" beyond determinism and teleology.[9] Through conception like genetic homeostasis and microevolution by coadaptation of chromosomes, it becomes clear that evolutionary objects of inquiry are characterized by highly complex intrinsic temporality. It is the latter that requires the involvement of sophisticated "hermeneutic preunderstanding" in the process of their constitution. The models by means of the evolutionary object of inquiry become revealed empirically cannot operate with the interval-picture of time. More specifically, the notion of time within this thematizing project is related to irreversible processes and cannot be defined in terms of invariants and groups of transformations. The irreversible processes of evolution imply an asymmetric picture of time.

A step further in increasing the temporal complexity of biological objects of inquiry leads to a new thematizing project. When in 1941 Bernhard Bavnik urged biologists to place the concept of measurable and countable quantity in second place, the concept of *Gestalt* in the first place, he actually pronounced the "ideological credo" of a new morphological (neo-Goethean) type of scientific research. In fact, the *morphogenetic thematizing project* for the constitution of biological objects of inquiry took shape for the first time in C.H. Waddington's studies in experimental embriology that focus on the processes of morphogenesis that transform an apparently uniform ball of cells into a layered structure of differentiated tissues. These studies constitute objects of inquiry that are irreducible to teleonomic or evolutionary objects. In characterizing their distinctive nature, Waddington forges the notion of "homeorhesis" that refers to stable pathways of change resisting disturbing influences. Notoriously, Waddington's idea suggested by the early 1940s that kinds of biological morphogenesis (as specific objects of inquiry) can be mathematically described in terms of "topological operators" contributed in bridging his embriological models with Rene Thom's "mathematics of biological form" as a particular development within catastrophe theory. The entanglement of morphogenetic analyses in embriology, evolution, paleontology and genetics to catastrophe theory and theories of differential topology was a crucial step in the emancipation of the thematizing project under discussion. Woodcock and Davis are completely right when stressing that "catastrophe theory, as it emerged in Thom's mind, was above all intended as a mathematical language for biology."[10]

Yet there is another line of formation and realization of the morphogenetic thematizing project in biology which is independent of the mathematics of stable pathways of change. What I have in mind is the development of a highly complex problematics related to the regulation of gene expression in the context of the development of organisms from embryo to adult. The operon theory and the theory of allosteric regulation are dealing with the issues of how different genes are expressed at different times, and how changes in protein structure are to be related to changes in protein activity. Their objects of inquiry (regulatory genes, operon, repressor, inducer, allosteric site of the regulatory protein, etc.) are typical morphogenetic objects which make possible the interdisciplinary synthesis of genetics, biochemistry, and physical chemistry. At the same time, the Waddington-Thom line of the constitution of morphogenetic objects of inquiry is most effective in the studies of complex biochemical reactions, where at stake is the discovery of patterns of non-linear behavior as kernels of morphogenetic processes.[11]

3. NON-REDUCTIVIST UNITY AND NON-RELATIVIST DISUNITY OF BIOLOGY

Following the preceding considerations, I will raise the claim that there is a (syntactic and semantic) disunity of biology on the level of the main thematizing projects. As I mentioned, however, the projects are rather ideal types located in a spectrum between the "pole of pure objectivism" (the formal-taxonomic objects of inquiry) and the "hermeneutic pole" (the complex objects of inquiry whose constitution requires a maximal degree of incorporation of "hermeneutic preunderstanding" in the research process). The very idea of a spectrum implies that there is a continuity of hybrid objects of inquiry that deviate from the ideal types. In other words, the spectrum should present a picture of the unity of biology "behind" the disunity of the thematizing projects.

In order to shed some light on this dialectic between unity and disunity, let me take into account the multidimensional meaning of the expression "disunity of science". As a reaction to the united science's linguistic universalism of logical positivism, the initial attempts to advocate a disunity within the scope of philosophy of science were tied to the thesis of the irreducible pluralism of languages of science. What the analytical philosophy suggested as a further development of these attempts did not cross the threshold of frameworks-thinking: Science is split into disunified frameworks, each of them distinguished by specific basic language, methodology, cognitive axiology, variety of procedures, and historical dynamics of knowledge-production. No doubt, the disunity of science, viewed in the perspective of frameworks-thinking, is a generalization of the incommensurability thesis. Peter Galison is right when stressing that in all analytical conceptions of the disunity of science, "the more-than-metaphor of nontranslatability has been the touchstone of argumentation: mere translation would never reconcile the conflict across the paradigm gap of separate ontologies, epistemologies, and nomologies."[12]

To be sure, the nontranslatability is an important feature of contemporary science. Think, for instance, of the predicament the followers of a certain teleological-functional research program in immunology, endocrinology, or enzymology are facing when trying to translate their results into a mechanistic-reductionist theoretical language. In fact, in the three mentioned disciplines both kinds of doing biological research – teleological functionalism and mechanistic reductionism – are represented by interesting and promising research programs. But due to the growing divergence with regard to theoretical models, modes of explanation, and aims of the research process, the nontranslatabilty proves to be an irreversible state of affair.

It seems as if both groups of biologists – the believers in the inten-
tional structure of the immune, endocrine, or enzyme system's action and
those who only admit a mechanistic account – are closed in their frame-
works. In addition, the frameworks-thinking of "disunified science" is
supported by the failure of the most ambitious unifying research programs
in science itself. (The fact, say, that none of the Grand Unified Theories
in high-energy physics had found broad acceptance provides a crucial
intra-scientific argument against any version of the unification of science
program.)

By suggesting a special "context of disunity" for spelling out arguments
against reductionism, Peter Galison undertakes a decisive step towards a
coherent picture of science's plurality. Disunity is to be established not
only with regard to objects of inquiry, normative methodologies, languages,
styles of reasoning, repertoires of research practices, epistemic purposes,
types of explanation, theoretical structures, logical forms of laws and forms
of argumentation. Galison's work on disunity concerns the heterogeneity of
the subcultures of science. In so doing, he does not succumb to the incom-
mensurability dogmatics. At stage in his conception are the local cognitive
territories that lay between the basic disciplines' categories. The "exchange"
of discursive practices and the ongoing confluence of research contexts create
a dynamic and mosaic unity of science despite its disciplinary-categorial
disunity. This unity does not need a linguistic universalism. It is the local
coordination of practices that "works out" intermediate languages serving
mediating capacity. There are in the mosaic unity of science clusters of
research practices that are immune to revision, and radical reconfiguration.
Galison champions the "strange idea" that "heterogeneous assemblage of the
subcultures of science" is precisely what structures science's strength and
coherence. In opposing the frameworks-thinking of the disunity of science,
he makes it clear that the different subcultures of science do work out "local
trading zones" in which they (if not cooperate at least) coordinate their
research practices. Galison approaches a new continent of investigation, when
instead of basing a picture of scientific knowledge on disjoint but internally
coherent frameworks suggests that "we see science as a stone wall or rope,
composed of disparate and heterogeneous bits, where strength follows just
from the circumstance that component parts are not precisely matched, but
are intercalated."[13]

Yet in one respect I essentially disagree with Galison's views. What
I cannot accept is his picture of a radical particularization of science.
Indeed, there is a growing tendency of fragmentation of science which

nowadays looks like a heterogeneous assemblage. The possibility of larger and more significant scientific (non-local and non-contingent) cultures rests, however, not only upon the coordination and convergence of research practices belonging to the different subcultures of science. In order to clarify this claim, one has to differentiate between the particularization of practices, language and methodological games, contexts of doing research, forms of a decontextualization of the research results, etc., and the level of the thematizing projects. In my view, Galison fails to work out such a differentiation. As a result, the disunity (and the dynamic unity) of science collapses (solely) to an assemblage of contingent subcultures. (By no means, this "contingent (dis)unity", nicely depicted by Galison, contradicts a "deeper disunity", which he ignores.) Paradoxically enough, it is the plurality of thematizing projects for constituting objects of inquiry that makes the "contingent (dis)unity" of the growing particularization of science into a "dynamic unity" of interrelated practices of scientific research.

To reiterate a thesis I raised at the beginning of this paper, the thematizing projects make possible the existence of the objects of inquiry beyond the horizons of temporalizing. By means of these projects the objects look like eternal Platonic entities. Yet the constitution of the objects of inquiry takes place within what Kuhn calls a "normal science" – the everydayness of routine practices of scientific research. The diversity of these practices resembles essentially what Heidegger calls the "worldness of the world". There are no isolated practices within a "world" of normal scientific research. Each particular practice has only a meaning in the context of other practices. Put differently, the interrelatedness of practices of scientific research has an "ontological priority" over the particular practices. This interrelatedness that forms the everydayness of scientific research is also a horizon of temporalizing. By implication, the constitution of objects of inquiry is always temporalized within the everydayness of normal science. Since this everydayness constantly produces differences (Rheinberger), there are constant deviations from the thematizing projects as well. Moreover, the thematizing projects get their meaning only within the production of differences that "revise" them within the normal scientific research. The thematizing projects are not "essences" behind the modes of being-in-the-world of normal scientific research. They can "exist" only through the interrelatedness of practices. Following this line of reasoning, the objects of inquiry are rather quasi-Platonic than Platonic entities. Since there is a tendency of intensifying the traffic of practices between the domains of scientific research, a globalization of the interrelatedness of these practices comes

into being. As a result, the constitution of objects of inquiry occurs more
and more often in Galison's "local trading zones". Yet the play of differ-
ences that promulgates the growing number of such zones, advancing thereby
the dynamic unity of science on the level of normal research practices, is
meaningful only against the background of (the disunity of) the thematizing
projects.

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NOTES

[1] See Gunther Stent, "Programmatic Phenomena, Hermeneutics, and Neurobiology", in
F. Eugene Yates (ed.), *Self-Organizing Systems* (New York: Random House, 1987),
pp. 226–234.

[2] Hans-Jörg Rheinberger, *Towards a History of Epistemic Things* (Stanford: Standford
University Press, 1997), pp. 29–30.

[3] Martin Heidegger, *Being and Time*. Trans. From the German by J. Macquarrie and E. Robinson
(San Francisco: Harper, 1962), p. 414.

[4] Ibid., p. 413.

[5] See in this regard, Michael Ruse, *The Philosophy of Biology* (London: Hutchinson University
Library, 1973), Ch. 7.

[6] J.H. Woodger, *Biological Principles* (London: Routledge, 1929), p. 429.

[7] Michael Ruse, "Teleology and the Biological Sciences", in Nicholas Rescher (ed.),
Current Issues in Teleology (New York, Lanham, London: University Press of America,
1986), p. 61.

[8] Micheal Boylan, "Monadic and Systematic Teleology", in Nicholas Rescher (ed.), *Current
Issues in Teleology*, (New York, Lanham, London: University Press of America, 1986),
pp. 15–25.

[9] See on this point, Ernest Boesiger, "Evolutionary Theories After Lamarck and Darwin", in
F. Ayala and T. Dobzhansky (eds.), *Studies in Philosophy of Biology* (London: Macmillan, 1974),
pp. 21–43.

[10] Alexander Woodcock and M. Davis, *Catastrophe Theory* (Middlesex: Penguin Books, 1980),
p. 33.

[11] See A.T. Winfree, *The Geometry of Biological Time* (New York: Springer, 1980). The
emergence of a genuine *morphogenetic type of science* is to be traced back to the first
studies into nonlinear dynamic systems. Generally speaking, certain classes of nonlinear effects
are often conceived as triggering off morphogenetic processes (i.e., processes in a "real",
irreversible time). In focusing not on quantitative complexity but on "qualitative stability"
(Rene Thom), one thematizes the morphogenesis of a system by studying various kinds of
nonlinearities within this peculiar "non-Newtonian" thematizing project. Accordingly, strange
attractors (including chaotic attractors), which lead neither to a stable state nor to a stable
pathway to change, inform the path of morphogenesis. As a rule, the evolution of a nonlinear
system involves several temporal regimes. The mathematical description (for instance, by means
of catastrophe theory) focuses on finding functions for the evolution of the system that take
into account the irreversible factors. The search for such functions is indispensable when one

focuses on phenomena like altering (during the investigation) complex periodic states, direct transitions from one pattern of nonlinearity to another, branching structures between periodic states, etc.

[12]   Peter Galison, "Computer Simulations and the Trading Zones", in P. Galison and D.J. Stump, *The Disunity of Science* (Standford: Standford University Press, 1996), p. 136.

[13]   Ibid., p. 137.

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A Y H A N   S O L

BIOLOGICAL FUNCTION WITHOUT NATURAL DESIGN

Darwinians tend to believe that the theory of evolution by natural selection with its simple mechanism has expelled from evolutionary biology the views that require an intelligent designer or undetectable progressive forces. Nevertheless the notion of teleology seems to creep into some of the interpretations of the Darwinian theory by the ideas of adaptation, design (without designer), goals, and purposes. It is surprising that the ideas implying or related with such psychological notions as goals and purposes can have any place in evolutionary biology that is supposed to be materialist and mechanistic. Most Darwinians, however, do not see any problem with employing such notions in their explanations because they believe these are perfectly compatible with the theory of evolution by natural selection. They resist the elimination of the notions of design, purposes and goals from biology because they think that these notions are explicable by natural selection, without recourse to any intentions or intentional agents.

I agree that the explanation of purposeful behavior requires intentions. This is an undeniable fact about, at least, some higher mammals. However, describing non-intentional activities of organisms and of their parts in teleological terms seems controversial. I think this issue stems from our tendency to think that organisms are some kind of artifacts. This artifact model, in turn, leads to views that biological teleology understood as explanation of functions in terms of goals and purposes can be justified by the notion of design. In other words, it is expected that as the notion of artifact design explains artifact function the notion of natural design can account for biological function. But whereas the concept of artifact design is relatively intuitively clear the idea of natural design, or design without designer, is a counterintuitive notion. Furthermore, although the apparent similarities between organisms and artifacts are undeniable, and organisms do look design-like it is not so clear that organisms and their parts are in fact naturally designed.

In this essay, I argue that in some special cases, artifacts and natural entities may have mere functions, that is, functions without design. In such cases,

such artifacts (and natural entities) are intentionally *used* for a purpose that determines their function. For instance, I use my TV remote control as a paperweight, which becomes its function, though it is not designed for this function. Then I argue that the idea of function without design (or use function) has also significant implications regarding biological function, for it becomes possible to establish biological function without appeal to natural design. I also maintain that the attempts to account for natural design on the basis of biological function, or arguing that they are coextensive is fruitless, since the sole contribution of natural design can be its role in determining biological function, as it is the only relation between artifact design and function.

<div align="center">ARTIFACT DESIGN</div>

The notion of natural or biological design seems to be an extension of ordinary uses of design. Hence it is useful to clarify this notion in its ordinary usage and then to utilize this insight in examining the idea of natural design. Allen and Bekoff argue that the term "design" is not clear even in psychological contexts and "has at least two different but related senses".[1] The first sense, goal-driven design, "coincides with detailed planning before or during a sequence of behaviors geared to a specific goal. … Products of goal-driven design are properly called artifacts".[2] The second, intent design, refers to those actions that "may be intentional even when little thought has been given to the action's consequences".[3] They suggest that "natural objects [used] for decorating rooms and buildings … are clearly not designed for that purpose (although they are presumably placed in strategic locations by design, in the sense of intent design)".[4] I agree that arrangements of natural objects are not cases of goal-driven design, for an arrangement may come into existence even if an agent has no intention to bring about a design by intentionally placing each piece where it is. Such an arrangement only *appears* designed. But an arrangement is not a design unless it is a goal-driven design because decorating rooms requires elaborate planning. Thus the difference between the so-called goal-driven and intent designs should be something else. In the case of Allen and Bekoff's goal-driven design, an agent designs both the parts (that are modified or constructed) and the whole, whereas in the case of intent design an agent *uses* objects (natural entities as well as parts of other artifacts) to design a whole. I think both are goal-driven designs with respect to the whole arrangement. As regards the parts, however, if the parts are modified they are designed, if not, they are not designed, even if they are parts of a design.

ARTIFACT FUNCTION

It is useful to examine Larry Wright's theory of functions with regard to the connection between design and function. Wright ends up with a definition of function as a result of his etiological analysis — that is, the causal history of function bearers. According to Wright,

> The function of X is Z *means*
> (a) X is there because it does Z,
> (b) Z is a consequence (or result) of X's being there.[5]

He argues that this definition can account for biological and artifact function equally well and can avoid accidental cases, such as that "[t]he sweep hand of a watch might brush the dust off the numbers".[6] Unfortunately, his definition falls prey to more ingeniously formulated accidental cases.[7] Furthermore the condition (a) requires that in order for something to have a function it necessarily do something. However, as Beth Preston notes, "since at any given moment the thing may not be executing the relevant performance, this criterion turns out to require a specification of current capacities or dispositions to perform under appropriate circumstances".[8] But even this restoration cannot explain malfunctioning entities that do not have the required present disposition or capacity. That is why the later theories of etiological function require "the *history* of the thing in question so as to determine which of its capacities/dispositions account for its being there".[9]

On the basis of Wright's theory together with the noted modifications, I can start to examine artifact function as a preliminary for biological design and function. I should note that the following relationship between design and function is a reasonable assumption that we should not give up if we think that the notion of design has any use at all for explaining function: If X is designed for Z then Z is the function of X. Nevertheless I do not subscribe to a stronger view that Z is the function of X if and only if X is designed for Z.

The cases that an artifact and its constituent parts are designed are uncontroversial since both the whole and parts are attributed functions on the basis of the fact that they are designed for these functions.[10] As for those cases that the parts that are not designed (in the sense of "not modified") but are parts of a designed whole, two considerations as regards attributing function to parts may be important. One may argue either that they have a function as a result of being parts of a designed whole or that they have a function in virtue of being intentionally used (by an agent) to do something. I examine these considerations in order.

Following Robert Cummins' theory of functional analysis, one may contend that parts have function because of their capacity to do something within a

system.[11] Cummins' theory does not require that the system be designed in order for its parts to have functions. David Buller, who defends a systemic, though etiological, conception of function, argues even for a stronger position that parts are in fact designed (even if they are not modified) as a result of being elements of a design. These parts will also have functions, not because they are designed but because any trait that is designed also has function, since, according to Buller, function and design are "coinstantiated phenomena."[12]

I think one may argue without appeal to a systemic conception that parts have function. Let us consider the following example. A piece of rock is intentionally used by an agent as a paperweight. I think it is plausible to say that the function of this rock is holding down papers, not merely that it *functions as* a paperweight but also it has this function even if it does not function as a paperweight at all. Just to emphasize, both artifacts and objects that are not designed but used intentionally need not function as they are designed or intentionally used in order to have a function. For the designed artifacts this is more obvious, since an artifact, say a can opener, may not function *as* a can opener (that is, it does not open cans) because of a bad design. But it is still appropriate to attribute this function to the can opener. In the second case, a rock may not function *as* a paperweight because, for instance, it is not heavy enough. I think we should still say that its function or purpose is holding down papers because it was intended for this function or purpose. So this formulation captures the normativity — that explains what artifacts and biological traits are *supposed to* do even if they do not function or malfunction — that is required by most etiological theories of function and thus can handle the problem of malfunction quite well.

Another example offered by Philip Kitcher is also worth mentioning. He invites us to suppose that someone is designing a machine in order to do something. Evidently, the machine can perform its intended job only if each part of the machine, even the smallest one, must function in a certain way. In other words, both the machine and its parts have a specific task to do. The designer may not be able to be fully aware of "the conditions of the operation" of the machine.[13] So it is possible that the designer does not know that a small piece must be installed between two parts in order for the machine to function. Unintentionally, he drops a screw into the machine that makes the required connection for the machine to work. Kitcher contends that since this screw contributes to the working of the machine it has a function.[14] This is different from the cases where a whole is designed either by individually designed parts or by unmodified objects, since no intentions regarding parts are involved in this case. Unless we defend a Cummins' type function that can be attributed to items on the basis of what they do within a

containing system and which does not require normativity, we should refrain from attributing function to accidental cases. For otherwise, we would have to attribute function to accidental cases that do not satisfy requirements of etiological theories of function. What is more important for the purpose of this paper is the connection of Kitcher's example to the notion of design. In the final section, I use this example to argue against Buller that he would have to attribute both function and design to such accidental items by his definition of function and design.

<div style="text-align:center">FUNCTION AND PURPOSE</div>

Biological organisms and their parts are not a case of intentional design, since no intentions are involved in natural processes. Before going into a detailed analysis of biological design in the next section, I need to examine the connection between function and purpose which is significant for most of the etiological accounts of biological function.[15] Ruth Garrett Millikan argues that function and purpose should not be separated. "The definition of 'proper function' is intended as a theoretical definition of function or purpose."[16] She seems to assimilate purpose into function because otherwise there would not be a difference between etiological and Cummins functions. She contends that we cannot explain why a certain malfunctioning entity has a particular function without the idea of function as purpose. The relationship between function/purpose and design for artifacts and biological traits can be expressed as follows. An artifact has a function/purpose because it was designed for that function/purpose, whereas a trait has a function/purpose not because that particular trait was designed/selected for that function, but rather because some of the earlier tokens of the trait in question were designed/selected for that function/purpose.

   According to Millikan, proper function "may be read as a theoretical definition of function in the context 'The/a function of … is …' (the function of the heart is to pump blood), though *not* in the context '… functions *as* a …' (the rock functions as a paperweight). The definition of proper function may also be read as a theoretical definition of 'purpose'. "[17]By the above condi-tions, it is not clear why Millikan does not attribute function to the rock. For the rock example can be formulated as "the function of the rock is to hold down papers", and does not violate the required connection between function and purpose (the intentional use of the rock as a paperweight determines its purpose). Furthermore the attributed function explains why the rock is where it is: "The rock is there because it holds down papers" and "Holding down papers is a consequence of the rock's being there." That is why she gives

a more detailed definition of proper function as follows. "[F]or an item *A* to have a function *F* as a 'proper function', it is necessary (and close to sufficient) that … [the following condition] should hold. … *A* originated as a 'reproduction' (to give one example, as a copy, or a copy of a copy) of some prior item or items that, *due* in part to possession of the properties reproduced, have actually performed *F* in the past, and *A* exists because (causally historically because) of this or these performances."[18] Millikan also states that "[h]aving a proper function is a matter of having been 'designed to' or of being 'supposed to' (impersonal) perform a certain function."[19]

There are two reasons as to why Millikan thinks the rock does not have function: (i) the rock's function cannot explain why rock *exists*, but only explain why it is *there*; (ii) since the rock as a paperweight is a single instance it does not satisfy the condition of being "a copy, or a copy of a copy" it cannot have proper function. As for (i), Millikan seems to think that the process of natural selection is a design process that explains why traits exist. However, I argue in the next section that natural selection is responsible only for maintaining and spreading heritable traits in a population. Thus attributing function to traits which is the result of selection cannot explain why traits exist. As for (ii), I think the problem arises as a result of a disanalogy between artifact and biological functions. The function of an artifact is determined by the intention of an agent (designer or user) that does not require a history to determine the function of an object. Since biological processes do not involve intentions Millikan and other proponents of the etiological theory had to develop a notion of biological function on the basis of evolutionary history. However, the condition of reproduction excludes also some evident cases of artifact design and function. It means that no unique artifact can be attributed proper function. In fact, Millikan (1999) explicitly says that a can opener designed by someone and never used would have purpose and proper function.[20] Once being a copy of a copy is denied as a condition of proper function, there is no reason to deny proper function to the paperweighting rock that in its turn gives support to the claim that there can be function without design. This conclusion shows that there are at least two sources of artifact function: one deriving from the design of artifacts (design function) and other from their use (use function).[21]

NATURAL DESIGN

Allen and Bekoff quite accurately state that "[c]onscious design determines function so strongly that an entire class of thing may have a given function even if none of them is capable of performing that function."[22] That is why

the advocates of etiological theory want to keep the notion of natural design that, they expect, would enable them to ascribe function to malfunctioning biological traits. But there is an obvious disanalogy that is indicated but, I think, not fully appreciated by Allen and Bekoff.

Prior to the 1903 Wright Flyer, many contraptions were designed for heavier-than-air powered flight, yet none of them flew. Modern aviation did not have to get off the ground for it to be the case that the function of those remarkable contraptions was to fly. It *was* their function to fly because that is what they were designed (albeit poorly) to do. Biological functions are importantly disanalogous. Millikan is fond of pointing out that individual hearts (e.g., malformed or diseased ones) may fail to pump blood, but these hearts would not have this function unless some of their predecessors had actually succeeded in pumping blood. For a thing to possess a biological function, at least some (earlier) members of the class must have successfully performed the function.[23]

This disanalogy arises from the fact that we may attribute function even to the first and only sample of an artifact that does not function as it is designed. However, it is not possible to attribute function to a unique biological trait. That is why, I think, biological function is so different from artifact function. Nevertheless, I argue below that recognizing use function for artifacts may help account for biological function without appeal to the notion of natural design. For the plausibility of use function implies that the idea of design is not a necessary condition for a thing to have a function even for intentional cases.

   Natural selection must always work on something that is already there. For instance, a new trait may form as a result of a random mutation, depending upon the particular circumstances, it functions as something, and, if naturally selected for what it does, it thereby acquires a function. In other words, in order to attribute function to a biological trait, at least some of the earliest tokens of the trait must function that are later selected for what they do. This process, I argue below, is not a design process. Furthermore, both use function of artifacts and biological function are normative without the requirement of design. In the case of use function, normativity is attained by the intention of the agent who uses an artifact. As for biological function, the normativity condition is satisfied by the selective history of the trait by determining the evolutionary purpose of the trait as a type.

   I now examine two recent accounts of natural design as related to function and argue that neither can show conclusively that the notion of natural design is tenable and has significance in attributing function to traits. According to Allen and Bekoff, Millikan's theory of function is too liberal to account for natural design since her theory seems to attribute design even to those cases

where there are no changes in traits in question. That is why they attempt to account for this problem by a definition of natural design:

> *Trait T is naturally designed to do X* if and only if
> (i) X is a biological function of T, and
> (ii) T is the result of a process of change of (anatomical or behavioral) structure due to natural selection that has resulted in T being more optimal (or better adapted) for X than ancestral versions of T.[24]

The reason that they require function to argue for design is that "[h]ypotheses about natural design are … more difficult to establish than hypotheses about biological function."[25] First, I think their definition of natural design that requires function as a condition diminishes the significance of design. For, in the case of artifacts, the notion of design explains why an artifact has function, although there may be artifact function without design. If we can explain biological function without appeal to natural design why should we need a notion that has no explanatory power? We should have very good reasons for employing this notion in biology that involves conceptual problems, like design without designer. McLaughlin makes a similar point regarding Allen and Bekoff's notion of natural design: "because they [Allen and Bekoff] consider the designed to be a subset of the functional, their approach to design does not tell us much about functions."[26]

Secondly, although they require "change of (anatomical or behavioral) structure" as a condition for natural design this modification is not adequate to establish an uncontroversial notion of natural design. Even though a trait may be modified through selection processes, this modification does not change its function (only improves what a trait does). At this point, I need to clarify why I tend to disregard modifications that are only improvements over an already existing trait. Millikan argues that in a language, categories, such as thermometer, can opener, kidney, and so on, that are referred to by common nouns admit of entities "by reference to function," for these categories are more or less also function categories.[27] I think these function categories for artifacts also coincide with design categories in the sense that the category thermometer, for instance, refer to all thermometers, from the first prototype to the most recent highly sophisticated ones.

So once a category is formed on the basis of the first designed thermometer(s), all the other modifications that follow are only improvements that are not, properly speaking, new designs but only designs in a loose sense since they do not form a new category. Accordingly, if there is natural design of traits this notion should also be understood in this sense. Any improvement

of an already existing trait that was earlier selected for what it does without any modification and acquired function should therefore not be called design in the proper sense. Thus if selection processes do not change the function of a trait but only make a trait function better by improving it this cannot be a case of design proper. Furthermore, since a trait initially forms, for instance, as a result of random mutations, and we would not want these random mutations to be sources of design the process of selection cannot be said to create design.

There are certain cases that seem to be against what I said so far. Suppose that a trait during selection processes is modified so drastically that it either functions in a completely new way or functions in addition to its current function. For instance, the wings of ancient birds are said to have had the function of thermoregulation, and only after they were so improved they could function as flight organs. In this case, one may argue that this is a genuine case of natural design since the trait now functions in a new way. But I think this cannot be called a new design for a new function (flying) because the trait was not modified (i.e. "designed") for this function by natural selection. Only after it was so modified and then was used by birds did it acquire its new function. The process that is responsible for this function is later utilization of the wings by these early birds (and perhaps later selection) not the modification process. Therefore Allen and Bekoff's definition of natural design that restricts design only to modified cases does not succeed. Even if it did work this new notion of natural design would be so different from artifact design that we would have a disjunctive notion of design for artifact and biological cases.[28]

Buller also objects to Allen and Bekoff's definition of natural design on other grounds. He argues that they, who introduce the rock-paperweight example to establish the plausibility of function without design, disregard an important disanalogy between intentional cases in which mere functions are possible, and biological cases in which traits must always be considered as parts of whole organisms. According to Buller, a trait has a function not because it is necessarily designed for that function but rather because it is part of a whole that is designed. He suggests that there are two ways of looking at the phenomenon of natural design: organism and trait centered. In the case of the former, "design will appear … as a property of *organisms as wholes*"[29], whereas in the latter design is a property of traits. Furthermore "In the trait-centered approach, selection must have operated directly on the trait. In the organism-centered approach, the link between the design of a trait and the operation of selection can be very indirect: selection must only create overall organismic design and a trait must contribute to that design,

independently of whether there was direct selection for the trait's role in that design."[30] Since the rock functioning as a paperweight "does not posses an internal articulation into parts" and "is not itself a component part of a larger paperweight system," such objects can have mere functions.[31] But this fact, he maintains, cannot be used for organisms that are articulated and integrated. In other words, "since there are no systemic constraints on the function of the rock-paperweight, it can perform its function of paperweighting just by being placed on top of papers. Design for paperweighting is in no way necessary for the rock to perform this function."[32] On the other hand, "An item that … effectively interacts with other system components so as to satisfy the design constraints on the locus it occupies, is in a strong sense *designed for* its role within the system."[33] In other words, "a component can be designed for the locus it occupies without ever having been modified to better perform the function required of it."[34]

According to Buller, a better analogy to organisms is "the prototype of the gasoline-powered internal combustion engine [which] as a whole had to be designed to convert chemical energy into mechanical energy with a certain minimum degree of efficiency. … The overall design requirements on the internal combustion engine in turn required a component that would perform the function of vaporizing gasoline and delivering the resulting gas-air mixture to the combustion chamber. This design requirement was satisfied by the carburetor."[35] So the question, Buller contends, is "whether the carburetor of the prototype — the first version of the carburetor, prior to any subsequent modification — [was] designed to vaporize gasoline or not? Clearly it was. So it is not true that only modified versions of the first carburetor were designed to vaporize gasoline, while it was merely the function of the first carburetor to do so. The modified versions of the carburetor were merely *better designed*."[36]

I think Buller's account of natural design has serious problems that I now start to dissect in order. First, elevating the level of design from traits up to organism only postpones the explanation of design, because he does not give a clear notion of design either for traits or organisms. The only evidence he provides is the argument from complexity that complex entities are designed. Since our notion of natural design is somewhat an extension of artifact design we have to take into account that not all artifacts are really complex. Furthermore, following a Humean type of argument, we can maintain that, in the case of artifacts, the inductive generalization that all complex artifacts are designed is supported by overwhelming evidence from observation of complex objects being designed by human designers. However, for the biological case we do not have any support at all, except

perhaps the analogy between artifacts and organisms. If we want to take this analogy seriously then we should take all of its implications seriously as well. And whole artifacts are designed but they also have function or purpose, but organisms as a whole have no purpose or function at all. Such a notion of design without purpose or function is ad hoc. McLaughlin's argument against the notion of design without designer also applies to Buller's design without purpose or function. McLaughlin says, "[w]e may, of course, use the term *design* metaphorically, or we may simply stipulate a new technical definition of the term with reference to nonaccidental, nonlawlike, if we have some reason to expect this new concept to do some explanatory work for us."[37] I think Buller's notion of design has no explanatory power regarding biological function, since biological design and function are only "coextensive". So his notion of organism design does not explain the function of traits but it is offered to justify the design of traits. Kitcher also uses a similar argument from organism design to explain trait function without appealing to trait design. I think Buller's version only complicates Kitcher's model and is also vulnerable to Godfrey-Smith's criticism of Kitcher.

Secondly, the internal combustion engine is not a better example simply because each part of the engine, including the first carburetor, were *designed* for a purpose, though the overall design requirements were taken into consideration. So the design of the carburetor does not come from the design of the engine.

Thirdly, the cases similar to Kitcher's lucky screw example cannot be accounted for by Buller's theory because an unintentionally (i.e. accidentally) placed piece that may contribute to the working of a complex artifact by solving a problem (connecting two parts together) may be reproduced intentionally in the later versions of this complex artifact. But then Buller has to say that the first accidental piece was designed because it contributed to the working of the whole. The ineffectiveness in excluding accidental cases is a serious defect from which Buller's model also suffers.

Finally, we can always imagine complex artifacts that are made only of natural entities without any modification. For such cases, Buller would have to admit that the parts are designed because they contribute to the working of the artifact. However, claiming that unmodified natural entities are designed just because of being parts of a design is preposterous.

CONCLUSION

If the analogy between artifacts and organisms is to be taken seriously, and if the most important role of the notion of artifact design is explanation of artifact function, then natural design should be expected to have the same

capacity. If the arguments I provide above regarding explanation of biological function without appeal to natural design are sound, and if grounding natural design on biological function means depriving it from its most important role, without which it is just an antiquated concept. The idea of natural design should have no place in contemporary biology.

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NOTES

[1] Collin Allen and Marc Bekoff, "Biological Function, Adaptation, and Natural Design", *Philosophy of Science* **62** (1995a), p. 613.

[2] Ibid., p. 614.

[3] Ibid.

[4] Ibid.

[5] Larry Wright, "Functions", *The Philosophical Review* **82** (1973), p. 161.

[6] Ibid., p. 147.

[7] Such examples are abundant in the literature. I personally favor Mark Bedau's example of "a stick floating down a stream that brushes against a rock and comes to be pinned there by the backwash it creates" — "Where's the Good in Teleology?", in Collin Allen, Marc Bekoff, and George V. Lauder (eds.), *Nature's Purposes: Analyses of Function and Design in Biology* (Cambridge, Mass.: MIT Press, 1998), pp. 265–6. See also Christopher Boorse for earlier versions of such examples — "Wright on Functions", *The Philosophical Review* **85**: 1 (1976), 70–86.

[8] Beth Preston, "Why is a Wing Like a Spoon? A Pluralist Theory of Function", *The Journal of Philosophy* **95** (1998), p. 217.

[9] Ibid., p. 219.

[10] I should emphasize a disanalogy between artifact and biological function: although we attribute function to whole artifacts composed of parts we do not do so in the case of organisms, unless we accept a divine agency.

[11] Robert Cummins, "Functional Analysis", *Journal of Philosophy* **72** (1975), 741–765.

[12] David J. Buller, "Function and Design Revisited", in Andre Ariew, Robert Cummins, and Mark Perlman (eds.), *Functions: New Essays in the Philosophy of Psychology and Biology* (Oxford: Oxford University Press, 2002), p. 222. Buller also says, "Any trait that satisfies the systemic conception [of design] will have contributed to an ancestral solution to an adaptive problem and thereby will have contributed to ancestral reproductive success; such a trait will thus also satisfy the etiological conception of function and be ascribed the function of making that particular contribution to reproductive success" (p. 240).

[13] Philip Kitcher, "Function and Design", in David. L. Hull and Michael Ruse (eds.), *The Philosophy of Biology* (Oxford: Oxford University Press, 1998), p. 260.

[14] Kitcher uses this example to show that etiological and causal role functions can be unified by the concept of design. Peter Godfrey-Smith argues that both types of function are distinct and cannot be unified. The cases to which these distinct functions can be attributed should not mislead us to conclude that they are reducible into one or the other or be unified under another concept. He also objects Kitcher's "lucky screw" example and other similar biological examples on the basis of some biological cases that some traits may function even without contributing the

survival of the organisms of which they are part — "Functions: Consensus without Unity," in David L. Hull and Michael Ruse (eds.), *The Philosophy of Biology* (Oxford: Oxford University Press, 1998), pp. 280–92. Paul Sheldon Davies (2001) alleges that although such examples may suggest the possibility of artifact function without intentions it does not follow that "there is a single concept of 'design' that applies both artifacts and natural objects alike" — *Norms of Nature: Naturalism and the Nature of Functions* (Cambridge, Mass.: MIT Press, 2001), p. 60. He also maintains that "we should not agree that the accidental screw has any such function, no matter how tempting. … [T]his sort of example generates intuitions far too weak to do any substantive theoretical work" (Ibid.).

[15]   According to Peter McLaughlin (2001), "[a]rtifacts have purposes; it is natural entities that have functions" — *What Functions Explain: Functional Explanation and Self-Reproducing Systems* (Cambridge, UK: Cambridge University Press, 2001), p. 142. He argues that "when we ascribe a function to them [artifacts], we might in fact be engaging in mere metaphor. The function of a hammer, fishing rod, or knife is surely derivative of the purpose we have in making or appropriating them" (Ibid.). However, functions can be attributed to the parts of complex artifacts "because we may want to emphasize what they do in and for the system as opposed to what someone merely thinks they do or intended for them to do" (Ibid.). Furthermore he maintains that although functions of artifacts are reducible to human purposes or intentions (at least without further metaphysical commitments other than those that involve human intentions) biological function is "not immediately reducible to purposes" without further metaphysical assumptions (Ibid., p. 143).

[16]   Ruth Garret Millikan, "In Defense of Proper Functions", *Philosophy of Science* **56** (1989), p. 293.

[17]   Ibid., p. 291.

[18]   Ibid., p. 288.

[19]   Ruth Garret Millikan, *Language, Truth, and Other Biological Categories* (Cambridge, Mass: MIT Press, 1984), p. 17.

[20]   Ruth Garret Millikan, "Wings, Spoons, Pills, and Quills: A Pluralist Theory of Function", *The Journal of Philosophy* **96** (1999), p. 205.

[21]   Preston (1998) also emphasizes the significance of use function.

[22]   Collin Allen and Marc Bekoff, "Function, Natural Design, and Animal Behavior: Philosophical and Ethological Considerations", in Nicholas S. Thompson (ed.), *Perspectives in Ethology 11: Behavioral Design* (New York: Plenum, 1995b), p. 33.

[23]   Allen and Bekoff, 1995a, op. cit., pp. 614–5.

[24]   Ibid., p. 615.

[25]   Ibid., p. 617.

[26]   McLaughlin, 2001, op. cit., p. 150.

[27]   Millikan, 1989, op. cit., p. 295.

[28]   Buller (2002) reconstructs the condition (ii) in Allen and Bekoff's definition of natural design and then argues that "Allen and Bekoff's distinction between natural design and mere function (that is, function without design) is not principled" (p. 225), for they take the traditional conception of adaptation according to which organisms have to provide progressively better "solutions" to fixed environmental "problems." So "A trait is an adaptation if it is a product of … [such a] process" (Ibid.). However, Buller maintains that the relationship between an organism and its environmental problems is much more complex because as the organisms evolve so may the environmental conditions in such a way that it may become impossible to compare the performance of the earlier and later forms of a trait against continuously changing environmental conditions that Allen and Bekoff's formulation requires (pp. 226–9).

29   Buller, 2002, op. cit., p. 235.
30   Ibid.
31   Ibid.
32   Ibid., pp. 236–7
33   Ibid., p. 237.
34   Ibid.
35   Ibid.
36   Ibid., pp. 237–8.
37   McLaughlin, 2001, op. cit., pp. 152–3.

ANATOLY ZOTOV

ARTIFICIAL INTELLIGENCE: THE ROLE OF PHENOMENOLOGY IN THE ORGANIZATION OF INTERDISCIPLINARY RESEARCHES*

Contemporary interdisciplinary researches are now based upon modern information technologies. The core of the studies at the Russian Academy of Sciences is the program of artificial intelligence. The research program of artificial intelligence represents an attempt to unite a conglomerate of different disciplines connected by a common task – to create a theoretical model of "natural" intelligence and to develop, if possible, the way (or "technology") to manufacture it in order to apply it in different areas of human activity where "natural" intelligence is now used. However, such a program, in a strict sense of the term, still hardly exists – rather it is a "vague" ideology of complex research, which would be able to solve the set of various tasks by means of modern engineering and various "cognitive sciences". Nevertheless, the Learned Council on the problem of artificial intelligence, which is focused on elaborating the program of interdisciplinary research of human reason with a special reference to artificial intelligence, was established at the beginning of 2006 under the guidance of the Presidium of the Russian Academy of Sciences. Let me remark, by the way, that not only leading Russian scientists but also the students of the corresponding institutes have been involved in the research work. The Council organized the conference entitled "Artificial Intelligence As the Subject of Interdisciplinary Research" (January, 2005) to which not only philosophers but also computer scientists, mathematicians, logicians etc. greatly contributed. The conference gave rise to a permanent seminar. It works with enormous success under the guidance of the vice-president of the Russian Academy of Sciences.

Nevertheless, very few people pose the question whether such a subject exists at all – even in the sense in which mathematicians speak about the "existence" of the solution of this or that problem (even though it still has not been found). In general, the progress of scientific knowledge, not only in mathematics but also in "empirical" sciences, often originates from the effort to solve such a problem, which has no scientific solutions or does not

make sense at all (attempts to create the so-called eternal engine both of "the first order" and then of "the second" may serve as the best example). So being able to answer the question whether it is possible at all to create "artificial intelligence" (as a "double" of human reason or as its analogue), on the basis of another substance or with the use of other principles, should not be regarded as the necessary precondition of scientific research. Let me give just two instructive examples: the community of the most outstanding scientists incorporated in the French Academy of Sciences, at the time of Napoleon, refused to examine Fulton's project of a steamship as "impossible in principle". And for the same reason, French academicians have adopted a special decision according to which any messages about meteorites should not be considered by the Academy because of the conviction that "celestial stones do not exist". And even M. Planck, an outstanding physicist and the founder of quantum mechanics, hesitates to recognize the real existence (in the ontological sense) of quanta for a long time!

What attitude it has to phenomenology? On the one hand, everyone knows that scientists can make a mistake. But on the other hand, such a mistake in science, rather than fear of being mistaken in putting forward a striking hypothesis, promotes scientific discovery, and paves the way to the truth. However, phenomenology as the philosophical program makes similar facts important and arrives at the conclusion (F. Brentano) which is formulated as intentionality of consciousness. If intentionality of consciousness is treated as a constructive, universal principle, as a way of constituting any *Gegenstand*, the way which is inherent to the consciousness itself (rather than the way of coping with something which exists before any cognitive activity), – then the question about the modes of existence of an intentional object, irrespective of whether it is real or ideal, whether it is a thing or event, imaginative or even impossible in general, does not concern a theme of the basic characteristics of pure thinking as such. It is the latter which phenomenology states as one of its basic principles.

As the discussion at the conferences and seminars dealing with this theme reveals, at first their participants could hardly find commonly shared language available for interdisciplinary research of artificial intelligence, just because it is extremely specific to each science involved in interdisciplinary research. The language relevant to interdisciplinary research originates and improves in the process of constitution of the interdisciplinary subject; it is at first a vague subject of discourse, and then becomes the subject of research. To this particular case, the phrase, "the language is a home in which [human] being dwells", attributed to M. Heidegger, is certainly applicable. But it seems obvious to the phenomenologist that it is not the matter of shared language, rather it is the question of shared meaningful structure, as the framework

for mutual discussion. A. Schutz, a phenomenologist and the follower of E. Husserl, working in the scope of the social sciences, greatly contributed to this problem. He developed the sophisticated concept of *meaning sedimentation process*, which states that the objective meaningful structure is formed on the basis of the group-related meanings pertinent to different social groups; in the example being considered in different sciences, involved in interdisciplinary relations. Certainly, this language, at the end, grows from a matter of the vernacular. The latter is highly metaphorical, has huge information redundancy and above all, the words of the vernacular are basically multiple-valued; however, it is beneficial ground for special, "artificial", professional language formation. This process has also been studied by A. Schutz and subsequently by ethnomethodologists (H. Harfinkel, etc). The former insists that the thought objects constructed by the social sciences refer to and are founded upon the thought objects constructed by the common-sense thought. The thought objects are so to speak constructs of the second degree, namely "the constructs of constructs" originated from primordial meanings.

But the important difference between group-related dialects of vernacular and different sciences consists in the fact that in the case of interdisciplinary research the language of each science is already "of the second degree" in a sense which A. Schutz has in his mind. This feature adds certain difficulties when dealing not with a new problem in the framework of a definite science but with a problem which transcends the framework of a particular science. Interdisciplinary researches are a comparatively recent product of scientific development. They arose when science as a whole reached the condition of maturity and became autonomous and reached special status in the world of culture, and above all constituted itself into a set of independent disciplines. In turn, these scientific disciplines, having reached the stage of their own maturity, form their special subjects and create scientific methods relevant to these subjects of research. All these aspects of scientific development are also reflected in organizations of specialized research and learned institutions (in the structure of academies and universities, which at first formed hierarchy, but later arrived at mobile structures with wide autonomy and mutual communications which correspond to the general organization of scientific knowledge and scientific activity, as well as to a pre-established system of social values). And, what is important in respect of the theme of my article is that at first science as a whole, having reached the condition of maturity and having received the autonomous status in the body of culture, requires special language appropriate to this status, subject and form of activity. At the early stage of scientific development, this special language was Latin. In the process of further development of science and the deepening

of its specialization, it was mathematics which began to serve as the general language of the global scientific community. But at the same time, a set of more specialized languages is being formed, whose conceptual structure (the words can be derived from different, both "alive" and "dead", national languages – it depends on the concrete situation) corresponds to the subject of each particular branch of science.

Manifold professional dictionaries manifest this fact. That is why it turns out that at the beginning of the work in a conference or permanent seminar dealing with interdisciplinary research, the language situation is similar to that which has been described in the bible legend of the Babylon tower, namely the story of the "great mixture of languages". But in our story, there are two differences from the bible's: first, in the case of interdisciplinary research we have at least two commonly shared languages – the languages of everyday life and mathematics. Secondly, the participants of interdisciplinary conferences appear to be "burdened" by their own language habits and fint it difficult to get rid of them. Therefore, at the beginning of the discussion each of them prefers to use his or her own professional language, which is far from clear to the others. Furthermore, the use of a certain professional language usually manifests the privileged point of issue of the user, and an *a priori* preference for certain professional methods. It is possible to say that this fact reveals the hidden ambitions of various professionals, which, for the sake of the success of general discussion, should be put aside.

Now let me turn to the problem of constitution of a subject in interdisciplinary research. In general it is clear that any research program, including what unites the efforts of scientists of different sciences, which has taken place (and is still taking place) in different areas of science and has engaged different subjects, requires of those who are involved in interdisciplinary research to recognize that his or her new field of research could not be represented as the sum of the previous fields. It is necessary to understand that the new subject should be formed by mutual efforts, and it requires new methods. Even if it is a certain "subject synthesis", the result of this synthesis creates a new area which is *terra incognita* for each of them. Exactly the same holds true for the program of artificial intelligence.

When I, professionally engaged in the history of philosophy, had been invited to take part in a conference on the problems of artificial intelligence and to enter the program committee, in which the leading experts of our philosophical and scientific community had been present, the first idea which came into my mind is to borrow the name of M. Heidegger's book entitled *Was heist Denken*, which had well-deserved success. The high interest which the above-mentioned book evoked remains till the present time. More generally,

interest in the subjects of thinking does not die away, and the conferences on artificial intelligence confirm the fact.

I have been awarded a research grant on the subject "Introduction to phenomenological theory of reason" and have already realized that the problem of reason in general and rationality in particular is so far from being easy that if I succeeded it will result in the introduction of new researches and the review of researches which have already been completed or should be completed in the nearest future (I also mean here the results of the present conference). It would seem at a first sight that this subject does exist in the field of research, and moreover is easily accessible: you see each of us, normal human beings, as essentially reasonable "by definition". Moreover, this subject has been successfully investigated by logicians, psychiatrists, psychologists etc. and, of course, by philosophers – Descartes, Kant and Husserl in particular. By and large, not only the presence but also the level of development of human intelligence, as well as pathological deviations from the generally accepted "norm", may be measured with the help of the tests both in educational institutions and in clinics. Now it is generally accepted that even an animal is able to act rationally. But in spite of mass awareness on this subject, there is the broadest diversity of professional information on it. Those, who have decided to engage in artificial intelligence as a technical problem had no reason to complain of the lack of information about natural prototypes projected and created by them in laboratories and design bureaus; [then intellectual devices are started in mass manufacture]. The only question, probably, is to what extent "natural" is being reproduced in "artificial" (thus interpreted); whether *Homo sapiens* succeeded in imitation of "natural" intelligence, or even to surpasses it, if possible. Then the psychologist, physiologist or philosopher would be able to play the role of am expert (critical instance) in regard to the people of technology.

It is generally known that the history of science does not enable people to learn. Even some famous physicians complain that the history of physics is hardly useful for contemporary research. Nevertheless, the history of research of intelligence, to my knowledge, may give something useful, so I shall turn to the historical source. By necessity, the list of samples will be incomplete and presentation of the evidences rather superficial, but for my purpose, I believe, it will be enough.

In the late Middle Ages in Europe, when industrial (mechanical) manufacture was born, watch-makers created amazing things – not only devices for measuring time. Many of them were gripped by passion to create mechanical copies of human beings ("pianist", "dancer", "chess player" etc.). Such enthusiasm in those times in Europe was dangerous business – creators of mechanical

dolls, together with their creations, could be brought before the court of inquisition and even sentenced to burn in a fire. And the judges, as well as the creators of artificial humanoids, were probably sure of the creators' possible success in sinful competition with God. Such an outlook was reflected in art and literature, as well as, certainly, in philosophy: The books named *The Man as a Machine* and *Statement of System of the World* are the most significant displays by this widespread ideology, Faustus' *homunculus* being the echo of it.

There are some instructive examples which are, probably, closer to scientific research. In the book *Great Art*, dating back to the beginning of the thirteenth century, Spanish Catholic theologian, linguist and logician Raymond Lully has set forth the principles of how to construct an intellectual machine which would be able to reproduce logical reasoning. The machine consisted of a special alphabet, in which the letters represented concepts, and a combination of figures of a syllogism with seven concentric rings, whose rotation created combinations of terms which, he believed, exhausted all the predicates of the universe. This idea had great success among scientists till the eighteenth century, though Leibnitz subjected it to severe criticism as early as in 1666, having named it "a weak shadow of original art of combinations". Later, in nineteenth century, the English mathematician Charles Babage invented an analytical machine which performed mathematical operations of a different sort. In it there was a programmed "memory" and a calculating device made of levers and pinions, and the program was entered with the help of punched cards. Indeed, Babage clearly understood that he will penetrate thus neither into the secrets of thinking, nor into the depths of the universe. He even understood that he had not created an analogue of intelligent substance. He thought that he had invented an advanced calculator to operate in any area in which it can be useful. For this reason, he did not see the difference between this invention and many others, such as insurance tables, tachometers or devices which dumped casual obstacles from rails before a steam locomotive.

But at the beginning of modern cybernetics, the works of N. Wiener reproduced this archaic world-outlook scheme, although corrected and complemented by later amendments. It would seem that the European outlook and methodology of science got rid of the mechanical form of reductionism long ago, even of that kind which was inherent to the "standard" classification of the forms of movement of matter in the nineteenth and at the beginning of the twentieth century, in which mechanical movement was thought to be not only elementary, but also the most fundamental form of movement ("physics is nothing but mechanics of atoms"). This "natural philosophy of substance" was replaced at first by the so-called "philosophy of energy" and later on

by functionalism, whose principles became almost conventional in a scientific picture of the world after the publication of E. Cassirer's book *Concept of Substance and Concept of Function*. Nevertheless, an aspiration to see the "complex" as something combined of "simple" ("more simple") elements, and to treat its specificity as a result of structural connections (relations) between simple basic elements was still being preserved. Such terms as "organization" with its "various levels", "system" with its "degrees of complexity", "management" with its "direct" and "inverse" connections and, at last, "information" (treated as a new "substance") symbolize the new exaggerated reductionism. However, the image of "machine" has not disappeared completely: both the universe and the human brain were interpreted as "an information machine" not only in common-sense knowledge, but also by the majority of scientists. It is worth to be kept in mind that N. Wiener, who was engaged in problems in the technical maintenance of British Aircraft, noted as an important fact that the structure of a site of the human brain's nervous system responsible for the work of receptors is similar to the structure of the electronic device of anti-aircraft battery. And due to this fact, researches on the creation of electronic models of nervous crates and nervous networks were developed, as well as a set of discussions about whether a machine, namely computer, is able to think. So not only was the computer viewed as "an electronic brain", but also a live brain was treated as a "biological computer". And it was something more important than simply a metaphor, rather it was the condensed research program of the creation of artificial intelligence.

In the course of this research, new science, the cybernetics, has acquired some features of philosophy – not, certainly, in its medieval interpretation as "metaphysics" but close to the "positive" spirit of late Enlightenment – as "sciences about the most general laws of the development of a nature, society and thinking". They appear in N. Wiener's definition of cybernetics as "science about management and connection in living body, machine and community". Later on, the variety of technical applications, applied technical tasks, which resulted in deep specialization of the developers of "intellectual engineering" had resulted in the elimination of the "biological" preconditions of the approach from the general problems of cybernetics. Today they retain their significance for the historians of cybernetics, rather than for those who are actually involved in its both practical and theoretical development. Accordingly, the latter do not like to look back at the works and on the achievements of physiologists. Moreover, the same is true also for philosophical preconditions. The present developers "of clever machines" do not see any special advantage in philosophical innovations in the contemporary theory of knowledge, in spite of the fact that it got rid both of any attempt to reduce the content of knowledge to sensations and of treatment

of sensations as "transformation of energy of an external irritation to the fact of consciousness". By the way, the very definition of logic as a science about correct (in a sense of "good-quality") "thinking" could hardly suit the developments in the field of artificial (formal) languages and different logic calculations (that is just connected directly with both theory of programming and practice of development of other "intellectual" machines). In this spiritual (more precisely, cultural) atmosphere, the contents of the modern concept of "artificial intelligence" was born. Together with it, there was born what I would name as "a semantic trap" (or epistemological obstacle). Those scientists who were at the very beginning engaged in designing of computing devices were then involved in the works on creation of complex and universal automatic transfer lines, means of automatic supervision and recognition of objects. The theoretical component of this work became the theory of models, and its applied aspect became model engineering. And everything which refers to "intellectual engineering" in the narrow sense of the word – i.e. to the "inhuman" component, which provided the interaction of these systems with the object (recognition, modeling, adaptation, expedient activity, and also maintenance of the system and even of its perfection) – has been bestowed the name of "artificial intelligence". "The trap" originates from the fact that the content of this concept has to a large extent been preconditioned by its past; it includes its historical assumptions, i.e. caused by the previous history of this term, which have not been subjected to phenomenological reduction. But past experience of using the term, which tacitly contains each concept, should by all means be analyzed and clarified. Otherwise it may be an obstacle which is not obvious for the scientists themselves presently using the term. A follower of E. Husserl, A. Shutz has developed this idea in his conception of the meaning sedimentation process. Phenomenologists should clarify it both structurally and genetically. Only in doing this work, rather than taking uncritically what seems to be evident, are we able to achieve the desired degree of purification of scientific method which is required for interdisciplinary research. Phenomenology is the most sophisticated philosophy not only to analyze the problems of how human consciousness works but also to study how scientific knowledge works in the social world.

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NOTE

SECTION III
MIND/BODY REVISITED

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SOUL AND BODY IN THE PHENOMENOLOGICAL CONTEXT

The problem of determination of the limit of conscious and unconscious, in some meaning is adequate to the problem of segregation of rational soul in the *structure of internal life*. From what does consciousness begin? The core condition of consciousness is the obviousness of object. This is achieved by the segregation of some certain idea contained in body. (For every object – reality – is some synthesis of infinitely many ideas.) Intentionality, phenomenological reduction – is segregation of one idea in a pure form. Alongside with the notably efficient idea of Brentano and Husserl about intentionality of consciousness, some ideas and constructions of Husserl directed to the creation of all-embracing theory seem to be argumentative, and sometimes also artificially constructed. For instance, problem of corporeal activity of a man, idea about kinetic consciousness etc. where functions of body as if are detached from functions of sensual organs.

Analyzing the idea of Husserl, P. Prekhtel writes like this: "Considering intentional structure of consciousness, it seemed that these sensual impressions are reposed at receptiveness, hence at sensual affects 'incurred' by body. Now sensual impressions emanate from movement of body, hands, head, and eyes". Ostensibly, thereby body becomes the organ of perception. But actually all sense organs construct one whole and pertain to body. So-called 'kinetic motion' is easily ascribed to context of subject-object relationships. Under traditional considerations, cognition as some reflection of 'reality', sensual cognition is a result of, as if physical interrelation of body with circumambient world and material environment. Herewith, human body even in a passive condition reflects external effects and even counteracts them. Defending this position materialists consider that physical signals (light, sound etc.) turn into fact of sensation, perception and ultimately fact of consciousness. However, realizing that by considering human body as an object of physical reaction, as passive side, it is impossible to uncover the core of cognitive process, proponents of reflection theory ascribe some activity to the human body. Human body as if becomes not an object but subject of physical interrelation of

deliberate cognitive process. In our view, one of the drawbacks of suchlike conceptions is identification (non-demarcation) of human with human body, whereas the hard core task lies in ascertainment of conditions (criteria) of demarcation between reason (conscious act) and unconscious change of state of soul. Complexity of the structure of soul, diversity of its states long ago attracted attention of researchers. Separation of reason (mind) from remaining part and levels of soul is main element of also epistemological doctrines of Ibn Sina and Suhrawardi.

<p style="text-align:center">***</p>

The idea of acquiring the genuine truth by way of intentional thought, intuition and revelation has been expressed in Indian-Chinese and antique philosophies with different shades. This idea was a leading one in the medieval ages Islamic philosophical thought as well. S. Suhrawardi notes that knowledge obtained by means of external senses distances a man from the genuine truth. In the New Period philosophy René Descartes also defends this position and claims that truth is obtained not by sensual experience, but by intentional thought. However, notions about existence of ideas in the human brain without a connection with material reality met resistance. This problem is mostly elucidated in John Locke's doctrine. But Kant accepting results of both sensual experience and pure reason claims that the real view of the world is formed from the synthesis of these two origins. So, during philosophical history the search for truth was conducted referring either to sensual experience or to rational, intentional thought. There were also cases of taking idea as an autonomous being, confronting it with material world as a free substance and even considering it to be the only being and having a bad attitude to material world and human body. Plato considered the material world to be a shade of ideas and for him only ideas were the truth. However, Plato's ideas are above not only things and events, but also human consciousness. Nevertheless, that directly known and only factual reality for a human is his inner world. But this world, as well, is not always illuminated and revealed for him. Either while human's contact with external things and events, or while focusing his mind on his inner world, only some moments of this world is revealed and illuminated. Past events are not alive today and are transferred to archive, passive area and have lost their *reality*. For a human the real is only his feelings, ideas, and phenomena at that moment. So his reality is consisting of these phenomena.

The role of idea and sense in the structure of feeling is also a very important question. Opposing psychologism and holding the position of expressing scientific doctrines by mathematical precision in his philosophical activity,

E. Husserl gives importance to clear ideas in the structure of a human brain and puts forward the feeling in the level of idea, that is free from senses, as a reality. Things and events known from the sensual world are fixed with corresponding ideal images, phenomena, while the consciousness is directed to thing. The question is about acceptance of an image appeared in our consciousness as a reality. That is, not a thing, matter behind this image, but the image itself is regarded as reality. The question is what the difference is between the image formed by sensual experience and mental image. The difference is that mental image in fact is not the image of the *individual*, the concrete thing, but of the *universal*.

Generally it is thought that Husserl's doctrine is built on Descartes' doctrine. But there is an important point, John Locke's doctrine in the way going from Descartes to Husserl. Locke writes that our cognition concerns our ideas. And as mind has no direct object other than its own ideas, that it studies or will study, in all its thoughts and discourses, so our cognition concerns only them. Here the question is not about the origin of ideas. Nor is it whether they were obtained by previous experience or by way of intuition. The question is about the role of ideas of ego in the process of cognition. Once formed image, idea is kept in the memory and can come into agenda any time in future life. There are also ideas acquired by intuitive way. The following process of knowledge consists of man's observation of his own ideas[1] There is no need for prove if the comparison of ideas is made without referring to sensual experience. John Locke even uses a notion of "self-evidence" and considers it an important condition for cognition[2] (J. Locke, p. 19). John Locke considers the directing of thought to one definite theme as main means of cognition. So he not only refers to Descartes' doctrine, but also considerably improves it. He uses the notion of "actual cognition" and explains it as direct observation of mind. (In fact the idea of 'actual cognition' was put forward by Ibn Sina.) Here Locke also directs attention to a moment that our limited reason is able to think correctly and clearly only about one thing at the same time[3] (J. Locke, p. 6). And a man is an active bearer of the idea to which his thought is directed at that moment. Other ideas, knowledge are not illuminated and are away from focus and attention.

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In an inanimate world every event, every thing is a passive carrier of a certain idea. However, though passive and inanimate, this idea has a complex, hierarchic structure. That is, the organization of a thing has lower layers that exist regardless macro idea. But how is understood the movement in an inanimate world. The removal of a thing in relation to other things, mechanical

movement doesn't require change in the idea it carries. That is, if a thing moves preserving its persona, this is only displacement. But a change of thing's idea is possible due to change of relation between its inner parts. Every structural change can bring to the change of idea in a higher level. The change of an object, according to time, without any foreign influence is in fact envisaged in its idea.

However, the difference of the world of plants is that here the change by foreign influence is also planned beforehand. (That is, some changes by external influence can also be potentially envisaged.) For instance, for rise of embryo (seed) additional energy from the sun and soil is required. Which states this embryo will grow to be, is planned in the embryo itself. This is revival of a passive idea by external influence (additional energy). That is, here the movement is in a form of revival of idea. Although foreign influence, additional energy were not in the structure of the seed before, there was a place for it. When the first idea is not completed, a thing (seed) is acting like an inanimate thing. That is, there is no movement inside it. The movement at the lower levels does not serve to the change in the macrostructure. At most it provides its preservation. Tymieniecka also shares the view that the life of animate beings is the realization of a certain project.[4]

Unlike naturalists who characterize the life as metabolism with environment, philosophers are right directing the attention to internal development potential. Sun, soil and water are only as source of energy. However, the progress and future states of a plant are planned earlier in its seed. The specific status of plants in the animated world was defined more accurately by Plato. (That is, according to the conception suggested in this article.) For Plato the plant is moving only internally, in itself and resists to foreign influences. It doesn't know its nature and condition. So though existing as an animated being, a plant is fastened to its place; inasmuch as, it is not given the possibility of moving by itself, change its place.[5]

In animals too, for revival and movement of the idea in form of embryo, additional energy, beneficial environment and influence of the environment is required. Otherwise the potential idea cannot be completed.

(Energy is required for revival of the idea)

What differentiates an animal from the plant is its possession of a will. That is, animal's actions are not planned beforehand in form of passive idea. What is planned is only its existence functioning as an animated being.

Animal's movement as a whole thing is different from its inner movement. Inner movement, regardless of its will, is realized as a material embodiment of the idea in the embryo.

Like an animal human also has an inner movement, and the process of material embodiment of the body idea occurs, regardless of his own will.

The difference of human is that he himself has the capability to put forward ideas distinct from his body idea and realize them.

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Analyses and generalizations of conceptions of Al-Farabi, Ibn Sina and Suhrawardi bring us to the following conclusions.

The world is what a man is in every moment. A human's cognizing the world is possible only in the limits of how he was programmed in advance and which potential he has. The reality is neither external nor internal world but rather appears from their contact. Exactly at this time transcendental 'ego' coincides with empiric 'ego' and a human as if finds wholeness and duplicity disappears. In every moment of contact of human and the world there appears a local reality. This reality is the real feelings of human. The life five minutes before is no longer the reality. Although there can be a causal relation between the life lived before and given to the archive by the name past (the life that is kept in memory) and the life being lives now, in fact the life consists only from actualized, activated part of idea world of a human at present time.

There exists infinite potential world that is not lived by human 'ego', but to whose existence in the form of potential possibilities there is no doubt. This world was present in past and will be present in future; it has its own regularities and structure. It exists as an embodiment of a great idea. Yes, the world is programmed, it is also controlled. A big, complex idea is realized in the form of actualization of ingoing in it, under system of small ideas. But separate events, separate systems in the world enter into relationship with each other only on the basis of primordial programme. One event cannot interfere into another's business. Each lives only its own life. Each exists only with the realization of its destiny. All objects and events in the world are under the competence of the primordial programme, fate, and destiny. Only human being is exception. Only to him will and the possibility of choice are given. Only human can actively intervene in processes going on in the world, can change the flow of events, can violate the fate on the local scales.

Here many-staired, hierarchic structure of the world has to be taken into consideration. There is a local idea standing on the basis of every object and this is its destiny. It is as a result of the structure and internal logic of an object. It is the determination of local system. But the bigger system that surrounds it has its own structure, logic and destiny. Changes taking place in the big system are reflected in the fate of sub-systems and elements. So the fate in its big meaning depends generally on ongoing processes in the whole

system alongside with the internal being of every element. In other words programming itself, has an hierarchic structure. Little ideas obey to big ideas. Events happening on one stair also depend on events on higher stair.

Hierarchy is understood not only as of matter but also and more importantly of ideas. Thus events taking place in one world are under sphere of influence of the superior world. Here the degree of superiority, the direction of rising line is on the one hand in the direction of arrow towards outside, on the other hand in the direction of arrow towards inside. Suhrawardi writes that the one standing on the lower level cannot order the one standing higher. As an example he points out that not body controls soul, but rather soul controls body. The lowest level is the level of materiality. The way to up passes from the stage of morality. Different stages of the way from darkness to light … Direction is from dark to light, from exterior to interior, from local idea to universal idea.

Among all beings only human being is the bearer of active idea, alongside with passive one and only he possesses the ability to program events himself. Despite of his being created, he has the ability to create, construct and influence the flow of events. A human being differs from other creatures by the ability to give idea, have a free choice – talent that even angels don't possess.

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A human soul is a carrier of two different ideas, and there is no relation between them in primordially.

One of these ideas refers to body. That is to say, body itself is in advance coded and programmed system. On the other hand, one part of body – brain – appears to be a carrier of another idea. That is the idea about the whole Universe. That is to say, the universe is the main carrier of its own idea. This idea is actualized by flow of time, and by it the universe as if evolves. The idea on universe is also coded, programmed, and evolving system. Everything begins from conception of embryo. There happens the unification of Inn and Yan, form and matter, idea and chaos. It is actualized in material world, but copies of this idea are as if multiplied and in potential, passive form is present in every human being in their brains. By that human is primordially aware (informed) of everything going on in universe, including his/her body.

According to the terminology of Ishragism (Sh. Suhrawardi) stronger sources of light contemplate dark matters by illuminating them. Lower-standers in the hierarchy of luminosity are not able to contemplate and cognize higher-standers. Ideas in brain (idea of cosmos) are higher than ideas of other organs of body. But a man not focusing (meditation) on some organ cannot

contemplate it. Organ can be cured due to entrance of signal about his perfect form (idea). On the other hand, body also can contribute to perfect soul. Al-Farabi writes: "When soul is imperfect, then it gains perfection due to [body], for body appears to be a condition of its perfection as well as soul appears to be a condition of body's existence"[6] (p. 292).

Thus aiming at cognizing the world, a man can appeal on the one hand to external world, partly revealing for himself idea established in the universe. These are all those codes, regularities of external world that are discovered by means of experience, experimental-scientific investigations. On the other hand he can achieve all these in his internal world. "Internal world" – that is exactly a copy of the idea of universe; that is present in the brain of a man. But not every human is aware of it – about his internal treasure. He generally seeks for it aside.

According to Ibn Sina and Suhrawardi, all bodies move by the will of their souls. In the hierarchy, soul lies higher than body (soulless bodies cannot move without intervention from aside).

By scientific investigations a man cannot exactly demarcate which knowledge he acquires from external world, and which from internal one. In the process of scientific creation they blend. Kant made an effort to differentiate (demarcate) knowledge to *a priori* and *a posteriori*. So transcendental world appears to be inside human. However, to *a priori* (internal) knowledge Kant referred only some system-forming knowledge as space, time, causality etc. Whereas without interference of feeling of harmony inwardly inherent to human, knowledge from experience could never grow up to theory. And all mathematic knowledge are acquired only due to internal world of a man.

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According to Eastern philosophy, human himself, is a perfect world. However, there are conscious worlds outside human as well. The main thing is human's ability to create contact between his own and outside worlds.

According to Taoism the Earth, the Sun the system of stars are all the sources of energy. A man can consciously benefit from these energies. Although nothing is said directly about the consciousness of celestial objets, material world in the classic works of Taoism and Buddhism, contemporary representatives of Taoism claim it to be so.

Mantek Chia: "The Earth is very big and exceptionally alive being"… And it affects human life.

This idea was widely spread in Islamic East in X–XIIth centuries.

Ali Ibn Abu Talib writes with the appeal to a man "a very big world resides in you".

Ibn Rushd Fusus Al-Hikam says in his work: "World itself is a big human. All truth in the world is resided in the truth of a man".

"Body is of course the form of the existence of soul. As for the further existence of soul it needs body as well." "When soul is imperfect, then it gains perfection due to [body], for body appears to be a condition of its perfection as well as soul appears to be a condition of body's existence"[7] (Al-Farabi, p. 292).

Human soul mentally apprehends himself only because he is prescinded, whereas animal souls are not prescinded, that is why they don't apprehend themselves. For, mental apprehension of any object is its prescindment from matter. "The soul apprehends by means of organs only imaginable and perceivable objects. As for universals and mentally conceivable objects, then it conceives them per se"[8] (Al-Farabi, p. 292).

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In which relations are the object 'itself' and its copy, model, its separate feature; sound, colour etc.? Aristotle uses the term 'Socrates himself'[9] (p. 694) in *Metaphysics* and tries to explain him as a substratum. This comes from Aristotle's materialist view, for, 'himself' may be not substratum but form, idea, eidos.

The explanation of passive idea is less complicated. Inasmuch as it is supposed that it is adequate to notions of structure and form. This is directed towards already constructed, existent world. When it is said that any object is a bearer of a certain idea and has a definite form, it is not its creation, activity, the motion towards self-exhaustion, end. Its activity, function are considered only in the form of potential possibility in passive idea and form.

When thinking that the world is created in a definite form and system of forms, and the Creator does not interfere in processes going on afterwards then we have to search for motion and source of activity in this world. Aristotle rightly points out that Plato's doctrine of ideas gives only static model of the world, and cannot show the source of motion.

In his search for 'first cause', Aristotle considers not only the cause of being but also of motion. "Causes are spoken of in four senses. In one of these we mean the substance, i.e. the essence (for the 'why' is reducible finally to the definition, and the ultimate 'why' is a cause and principle); in another the matter or substratum, in a third the source of the change, and in a fourth the cause opposed to this, the purpose and the good (for this is the end of all generation and change)"[10] (Aristotle, *Metaphysics*, p. 693). As it is seen the two of the causes that Aristotle points are related to being, the other two are connected to the motion and its purpose. By analyzing the views

of philosophers till him, Aristotle points out that most of them take as the beginning only the material beginning, i.e. from what the things are constituted and to what they will turn into at the end. This natural beginning does not appear from anything, it is always being kept. However, Aristotle shows that the idea of united material beginning that is not sufficient. Because alongside with the answer from what these changes, appearances and disappearances are emanated it should also be explained *why* they are appeared. "For at least the substratum itself does not make itself change; e.g. neither the wood, nor the bronze causes the change of either of them, nor does the wood manufacture a bed and a bronze a statue, but something else is the cause of the change. And to seek this is to seek the second cause, as *we* should say – that from which comes the beginning of the movement"[11] (Aristotle, *Metaphysics*, p. 695).

When searching for the cause of movement Aristotle doesn't differentiate alive and non-alive, and doesn't relate the source of movement namely with soul. But then this problem is put forward as related to namely soul by Middle Aged Islamic philosophers (Farabi, Ibn Sina). Soul was taken as a cause of all movements.

Firstly, we have again to look at the difference between spiritual and material, alive and non-alive.

René Descartes considers 'thought' as the main attribute of non-bodily substance, and extension of bodily substance[12] (Descartes, p. 465). But ability to think is revealed only in higher level of soul and is inherent only to human. Non-bodily substance has various forms distinct from thought. It is true that Descartes takes the notion of 'thought' in a broad meaning, even so this notion is not enough for characterizing the world of soul, spirit. It is not enough just to differentiate the corporeal world, things and objects only for their space expansion.

For imagining reality more rightly and comprehensively, it is not sufficient to divide it to such conditional and indefinite notions as thought and essence. In such case we cannot clearly imagine the place and role of man.

In our view, the most optimum model is again to define on the one hand the notion of absolute idea, on the other hand the notion of absolute matter. And only after this it is possible to clarify the characteristics and relations of human and sensual world that are between these two polarities.

Some researchers identify the absolute idea with God. Then the matter is left aside, and two explanations of matter become possible: Either matter is a progeny of idea, or it existed primordially independently of God. Neither of these explanations can bring to effective results in the way of understanding the world.

The first view reminds the doctrine of Plato. In other words the only true being is the world of ideas. The material world, things and events – they

are as if the copies of ideas and are deprived of real being. The condition of temporariness of things and events in material world brings to complete rejection of their real existence. Though for human the way to the world of ideas and God passes through material world. Rejection of body and absolutizing spirit cannot play the role of optimum methodological core for learning the mechanism and core of events happening in real life.

The second view, by being a dualist one, in fact accepts the matter and God with the same status. This view arises as the conceptualization of the duality of light and dark, good and evil, idea and body, fire and soil in the form of idea and matter.

By having a body, man is a part of interim world. As other things are constituted from the unity of idea and matter, more correctly as they are formed, made of matter on the basis of a certain idea, so a man is a carrier of the idea of body. Unlike all other things, human being is also a carrier of other idea – the idea of universe, he is microcosm. Besides, this idea is the idea that can in some moments be activated, animated and turn into consciousness. In other words, by possessing soul and spirit a man though has the capability to approach the absolute idea, to set out from interim world to world of ideas (be directed to inner, spiritual world) while being in this world, he can be a side of the same level with things and events (by being an owner of body and empiric 'I'). He has to obey the rules of this world, and adapt to its harmony.

Keeping the world in himself as a passive idea, man 'learns' it part by part while being in concrete contact with it. So the inner world of a man is mainly illuminated and uncovered dependently of moments of contact with this world. However, a man can travel to his inner world (in fact microcosm, the idea model of universe) independently of this, external world and would like to find or create things that he has seen there, in this world. And namely this moment stands on the basis of creative process.

If a man wants to reveal the idea carried by other things, events, or his own body, it will be seen that these things bear not one but numerous ideas. Which idea is revealed in the first approach and what are the others for us? The problem is that a man accepts the attribute, form, structure, regularity, with one word idea that he can find in thing and event as idea and considers all the rest, that is dark, unknown as matter, material. As a thing has a complex structure the upper levels that are revealed in the hierarchy of ideas embodied in it are accepted as ideas; the unclear lower parts are accepted as matter.

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For instance, when saying an idea of a table, what is considered is only macrostructure providing its main function, its form. What it is made from,

the structure of "matter", lower structure layers of it (molecular, atomic, and other levels) beyond a doubt is related to substance matter. When looking at a thing with a microscope what is observed is molecule, cell, so macrostructure cannot be observed.

Illuminated, clarified side is accepted as an idea, while dark side is accepted as matter, as it is in Ishragism.

Analogically in brain, microcosm, illuminated side corresponds to consciousness, while passive side corresponds to unconsciousness, to unrevealed consciousness. So the main issue is to what structural level is focused man's attention. Thing, event are perhaps carrier of many things. But what is known to us is the part met with mind's view. Different philosophers name the dark side differently. Suhrawardi calls it "barzakh". In fact this also corresponds to Kant's "thing in itself" notion.

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NOTES

[1]   John Locke. An Essay Concerning Humane Understanding. Book IV. Of knowledge and probability. Chapter II.1 (http://www.gutenberg.net/1/0/6/1/10616/)

[2]   Ibid., Chapter III.6.

[3]   Ibid., Chapter I.8.

[4]   Anna-Teresa Tymieniecka. The Unveiling and the Unveiled. Uncovering the Cornerstones for Metaphysical Dialogue between Occidental Phenomenology and Islamic Philosophy. // The Passion of the Soul in the Metamorphosis of Becoming. Netherlands, Kluwer Academic Publishers, 2003.

[5]   Plato. Timaeus. 77 b.

[6]   Аль-Фараби. Естественно-научные трактаты. / Пер. с арабского. Алма-Ата: Наука, 1987, с. 292.

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[9]   *Aristotle*. Metaphysics. The basic works of Aristotle. Edited by Richard McKeon. The modern library. New York. 2001, p. 693.

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HELENA DE PREESTER

EPISTEMOLOGICAL QUESTIONS CONCERNING THE IN-DEPTH BODY AND THE COMING ABOUT OF THE EGO

1. INTRODUCTION: IN-DEPTH DIMENSIONS OF CONSCIOUSNESS AND BODY

In section 81 of *Ideas I*, Husserl points to a dimension of transcendental life hitherto not discussed.

> The transcendentally 'absolute' which we have brought about by the reductions is, in truth, not what is ultimate; it is something which constitutes itself in a certain profound and completely peculiar sense of its own and which has its primal source in what is ultimately and truly absolute. (Husserl, 1998, p. 193)

Pure or transcendental consciousness, the foundation hitherto discovered by means of the reductions, is not the *ultimate* ground of consciousness. Underneath, there is a *delimited sphere of problems* (Husserl, 1998, p. 193), which is, according to Husserl, one of exceptional difficulty. It is the sphere of internal time-consciousness and the constitution of time, which makes up the truly basic level of conscious life. The reader of the texts on the consciousness of internal time is indeed immersed in a well-defined domain of consciousness in which the constitution of immanent time and immanent time-objects is thoroughly investigated in several diverging models.

If phenomenological reflection peers deep enough into the structures of consciousness, the *wonder of time-consciousness* discloses itself (Husserl, 1991, p. 290). The phenomenologist is confronted with what underlies the intentional activity of the transcendental ego. It is neither the structure of intentionality itself nor the constitution of transcendent objectivity that is at issue here. Rather, it is that which both structurally and logically precedes the egoic activity of consciousness and that which withdraws itself from the 'ordinary' domain of transcendental reflection. In other words, it is the in-depth dimension of consciousness and the conditions of possibility of consciousness itself that are at stake. In this in-depth dimension of consciousness, the contingent, subjective material is prepared such as to

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enable the intentional activity that constitutes the objective world. We are on the fringe of phenomenology's solid ground upon which the numerous analyses of intentional consciousness are erected.

It is in the domain of the intentional activity of the transcendental ego that Husserlian phenomenology has played a pioneering role. This is not only due to its detailed study of the intentional activity of consciousness, but also to its resistance against approaching the body as a merely objective body, studied in anatomy and physiology. Phenomenology has argued in favour of the body as a living or ensouled body, and it is precisely from this perspective that the importance of the body for intentionality could and can be studied. In doing so, the body – supporting and co-enabling the intentional activity of consciousness – is primarily studied from a *sensorimotor* perspective. The sensorimotor aspects of the living and lived body nicely tie in with the analyses of the intentional activity of the ego. The bodily level of sensorimotor activity and the level of consciousness or egoic intentionality are on a par, and form together a description of the intentionality of the embodied, mundane ego.

However, in a way similar to the one in which egoic intentionality is founded upon the deeper dimensions of inner time-consciousness, the bodily sensorimotor activity may be founded on a deeper bodily dimension, hitherto often ignored.

The aim of this article is to give a minimal account of what such a deeper bodily dimension consists of, and what the consequences of taking this dimension into consideration are. In this, both Husserlian phenomenology of inner time-consciousness and recent neuroscientific research into the in-depth body are involved.

2. A PHENOMENOLOGICAL STRATIFICATION OF THE BODY: UNDERNEATH BODY IMAGE AND BODY SCHEMA

In this section, a stratification of the living and lived body is sketched from a phenomenological point of view. Well in line with Husserl's (and Merleau-Ponty's) phenomenological approach of the body, recent (neuro-)phenomenological research has mainly focused on the sensorimotor dimension of the body. This means that the body is studied principally to the extent that it is a motor and a perceiving organ. As such, this line of research has lead to exciting and productive phenomenological (and other) research concerning *body image* and *body schema*. Body image and body schema are concepts with a long and intricate history in neuroscience, phenomenology and psychoanalysis (H. De Preester and V. Knockaert, 2005). More recently, neurophenomenological research into body image and body schema has lead

to clear conceptual and clinical distinctions between body image and body schema. The body image is "(…) most often defined as a conscious idea or mental representation that one has of one's own body." (Gallagher and Cole, 1995, p. 370.) This mostly conscious and personal image one has of one's own body generally concerns the surface body, i.e. the way the body appears in the visual modality[1]. In the body image, the own body appears as the intentional object of a set of intentional states directed toward the own body. The subject takes her own body in an act of reflective intentionality as the intentional object of her act. "The body image consists of a complex set of intentional states – perceptions, mental representations, beliefs, and attitudes – in which the intentional object of such states is one's own body. Thus the body image involves a reflective intentionality." (Gallagher and Cole, 1995, p. 371.)

The body schema, in contrast, is found at the side of the intentional subject, and not at the side of the intentional object.

In contrast to the reflective intentionality of the body image, a body schema involves a system of motor capacities, abilities, and habits that enable movement and the maintenance of posture. The body schema is not a perception, a belief or an attitude. Rather, it is a system of motor and postural functions that operate below the level of self-referential intentionality, although such functions can enter into and support intentional activity." (Gallagher and Cole, 1995, p. 371.)

The body schema does not have the status of a conscious representation or a belief. It is a preconscious, sub-personal system that enables and supports intentional motor activity. The function of the body schema thus is to maintain posture and to move without consciously monitoring motor activity. This and the subpersonal aspect differ from the characterization of the body image. The conceptual distinction, however, does not hinder the fact that body image and body schema are functionally interrelated at the level of behavior.

Proprioception is one of the information sources about posture and movement, necessary for the operation of the body schema. Proprioceptive information arrives from kinetic, muscular, articular, and cutaneous sources. The body schema also receives information from other systems than proprioceptive ones, such as vestibular and equilibrial functions[2]. Proprioception, not only giving rise to (unconscious) proprioceptive information but to proprioceptive awareness as well, already points to a deepening of (the experience of) the body. Proprioception can be considered as having an intermediate position between exteroception and interoception (see further below).

Although the body receives a lot of attention from phenomenological and neurophenomenological studies, the focus is mainly directed upon the *surface* structure of the body. The topics of body image and body schema present the body in its perceptual and sensorimotor dimensions.

It seems to be a lot less usual, in contrast, to direct phenomenological attention to the *in-depth* structures of the body. There is at least one obvious reason for that: the in-depth structures of the body recede more or less from conscious awareness. However, the view that phenomenology is about *conscious experience* implies a strong limitation of what phenomenology is. Next to the numerous descriptions of conscious experience Husserlian phenomenology provides, phenomenology is just as much about the conditions that *enable* and *underlie* intentional activity. In other words, phenomenological descriptions of experience are to be situated in a broader epistemological framework that questions the *conditions of possibility* for intentionality and experience (cf. De Preester, 2005b; De Preester, 2006).

A second reason for neglecting the in-depth structures of the body is the following. In the twentieth century, philosophy and studies in cognitive science have coated consciousness with a body, and the topic of embodiment has boomed. Vice versa, however, the body has been invaded by consciousness, such that the focus is mostly on those bodily dimensions of which consciousness or awareness is possible. Yet, the closely related issues of body schema and proprioception include aspects that refer us to dimensions of the body that evade the sphere of the conscious, intentional ego. Here, a slow but important shift is noticeable from the surface body to deeper bodily layers. The transition may be formulated as a transition from the body as constituted (cf. body image) to the body as constitutive (cf. body schema). In its latter guise, the body is no longer originating from the intentional activity of the subject, but rather underlies it. It is this shift from surface body as constituted to the constitutive body underlying the subject that will be explored and refined in the further sections. More in particular, it will be asked what happens if the deepening of the body is continued.

3. THE IN-DEPTH BODY FROM A PHENOMENOLOGICAL-DESCRIPTIVE AND A PHENOMENOLOGICAL-EPISTEMOLOGICAL PERSPECTIVE

Phenomenological studies that explicitly and elaborately analyze the structure of the in-depth body are rather scarce. A remarkable exception can be found in the work by D. Leder (1990a, 1990b). Leder's phenomenological perspective is profoundly influenced by Merleau-Ponty and is presented as a supplement to Merleau-Ponty's phenomenology of the body. Merleau-Ponty focuses on bodily sensorimotor intentionality, a focus considered too limited by Leder.

Instead, Leder addresses the 'anonymous visceral dimension' beneath the perceiving and perceived surface body.

My sensorimotor being-in-the-world rests upon a set of vegetative functions hidden from myself no less than others. Within me proceed circulatory, digestive, and respiratory pathways which resist the apprehension and control of the conscious 'I' and yet, like Descartes' God, sustain the 'I' at every moment." (Leder, 1990b, p. 200.)

With this, Leder rightly states that the sensible and sentient surface body cannot be equated with the body as a whole, but rests upon a deeper and visceral foundation. It is in this visceral dimension that the phenomenological analyses based on conscious intentionality and subjective awareness reach their limits. In Leder's phrasing:

My inner organs are, for the most part, neither the agent nor object of sensibility. I do not perceive through my liver or kidneys; their intricate processes of filtration and excretion proceed mainly beneath the reach of conscious apprehension. They are not the conduit by which I immediately know the world, or by which the world knows me. (Leder, 1990b, p. 203.)

Leder's account distinguishes the corporeal level of the surface body from the corporeal depths that are perceptually elusive and give rise to a pattern of vague and shifting calls. Moreover, 'viscerality' not only eludes our *perceptual*, but also our *motor* reach.

Visceral interoceptions tend to be qualitatively restricted, temporally intermittent, spatially indefinite and causally ambiguous compared to the world exteroception reveals. In terms of motility, the 'I can' of the surface body gives way, on the visceral level, to something like an 'it can'. For I cannot simply choose to contract my stomach as I could my hand. (Leder, 1990b, p. 203.)

The distinction between sensorimotor and visceral bodily layers does not lead to a denial of the intertwining of both levels, but points to the sustaining function of personal life by anonymous life.

Leder's account offers the reader an important and innovative addendum to the phenomenological description of the experience of the body. More in particular, he focuses on a *description* of the ways in which the body is both present and absent in human *experience* (cf. Leder, 1990a). The account that will be offered here differs in that the focus is of an *epistemological* kind (cf. supra Section 2 for the distinction between phenomenological description and epistemological analysis in phenomenology). This is mainly due to the Husserlian perspective applied here, in contrast to a Merleau-Pontian one as applied by Leder. More concretely, the epistemological role and structure of the in-depth body will be addressed in terms of the positions it holds in the schema constitutive-constituted. The models Husserl has developed for taking

into account the role and structure of inner time-consciousness will be helpful for this epistemological approach of the in-depth body.

4. INNER TIME-CONSCIOUSNESS: SEVERAL MODELS

Husserl's analysis of time-consciousness displays a remarkable and continuous development, which can be divided into a number of models (cf. Kortooms, 1999). This section will briefly indicate some main character- istics of the several models. The purpose of presenting some aspects of the structure and function of inner time-consciousness, is to gain more insight into the way the constitution of objectivity originates from the deeper levels of time-consciousness.

In his phenomenological research into time-consciousness, Husserl traces the origin of the temporal way in which objects appear to us. The phenomeno- logical analysis, however, is not just based on the analysis of our subjective *experience* of time, but more essentially on the *a priori* laws governing the constitution of an immanent time object, i.e. the object under abstraction of transcendent objectivity. In order to understand the meaning of intention- ality, its origins must be elucidated by means of answering the question what conditions should be fulfilled in order for the constitution of objective time (and objects in objective time) to occur. In his lecture from the winter semester of 1904–05, Husserl is convinced of the temporal nature of time- consciousness itself, i.e. that consciousness of temporal objects requires a consciousness itself extended in time. For Husserl, time-consciousness is a continuum of continua. The operative principle that gives rise to the smooth transition of continua into continua is one of *Verschmelzung* (fusion). Each momentary phase of perceptual consciousness is a continuum made up of a now-consciousness (present) and a number of points representing what has just passed. The succession of these phases is in turn a continuum. This means that primary memory (or retention of what has just past) belongs to the perception of something present. Retention, then, is not re-presenting, but presenting.

The 'stuff' time-consciousness operates with, are sensational data, which are *real*, *immanent* constituents of consciousness. Husserl, however, does not always consider sensational data as mere contents of sensation. Once Husserl has developed the method of the transcendental reduction, he sees that not only really immanent contents of consciousness are available to phenomenological analysis, but that the perceived as such (the intentionally immanent) also belongs to the domain of phenomenological analysis. In other words, from then on, he considers sensational data as something that already presupposes an intentional constitution.

In the years 1917–1918, the period of the *Bernauer Manuskripte*, Husserl elaborates a number of other, different models for time-consciousness. In a *first* model, he considers the apprehension content of the primal presentation as a real, immanent content of consciousness. In contrast to the model from the years 1904–05, retention would *re*-present this content in a way analogous to the re-presenting function of an image consciousness. Husserl, however, is confronted with the problem that a smooth transition between a presenting apprehension and a re-presenting apprehension is difficult to conceive of. A second problem is the infinite regress of levels of consciousness that is unavoidably produced by this model. The fundamental consciousness, that constitutes temporal units, is itself of a temporal nature, such that another, even more fundamental consciousness, is necessary in order to produce a temporal unification of the first mentioned absolute consciousness[3]. Husserl is thus confronted with the problem of how to account for the necessary unity of the successive phases of perception. This problem repeats itself infinitely, and in order to remedy the above problems, Husserl develops two other models.

In a *second* model, Husserl claims that in the primal flux, nothing in particular has to happen in order for the active constitution of objective time to be enabled. Husserl puts forward the possibility that as long as attention is not directed to the experiences of inner time-consciousness, there is no constitution of temporal units. Without a grasping (*Erfassung*), there is no more than a flux of data, in which no intentional constitution takes place. The problem of this second model is that there is insufficient grip available for an attentional act (and thus for a constitution of temporal units) in such a flow of data. Therefore, prior to the active constitution, a non-active, intentional process of constitution has to be presupposed.

In order to account for this prior constitution, Husserl explores a *third* model, in which the problem of the infinite regress can be solved and the idea of a constitution prior to the active constitution by the *ego* is elaborated. In this model, auto-constitution comes to play a crucial role in avoiding the infinite regress. First, (auto-)constitution means that the absolute time-consciousness effectuates the intentional constitution of the unity of a perception. Second, it means that in absolute time-consciousness the constitution of the temporarily extended unity of this consciousness *itself* also happens (*auto*-constitution). There is, in other words, a double intentionality and a double fulfillment: not only an intentionality constituting immanent time objects (*Querintentionalität* or vertical intentionality), but also an intentionality by means of which the stream of consciousness itself is constituted as an immanent time object (*Längsintentionalität* or horizontal intentionality).

In this model, protention becomes a worthy component of the process. A protention is fulfilled by a primal presenting consciousness. Husserl distinguishes a particular fulfillment and a general fulfillment in the stream of consciousness. The particular fulfillment of a protention refers to an 'ordinary' protention, which is directed to future aspects of the *object* of consciousness. The general fulfillment, in contrast, refers to the *mode of givenness* of an object, not to the object itself, and enables the auto-constitution of time-consciousness. A most concise explanation is the following:

> Every phase of consciousness as a whole is characterized by a protentional and a retentional direction towards future and past phases of consciousness. Because of this, every phase of consciousness functions as the fulfillment of the protentional direction of a former phase of consciousness. And what is more, every present phase of consciousness is conscious of itself as being now present. This consciousness is based on the fact that every phase of consciousness as a whole is conscious of its functioning as the fulfillment of the protentional direction of a former phase of consciousness. This intentional interweaving of successive phases of absolute consciousness makes it possible to speak of a self-constitution of the temporal unity of absolute consciousness. (Kortooms, 1999, p. 274.)

In this model, the infinite regress of piling up levels of consciousness is avoided, because – thanks to the process of auto-constitution – the absolute consciousness is also directed to itself.

Also in this model, fulfillment presupposes a *Streben* (aiming), which is a matter of intentionality, albeit a *passive form of intentionality*, i.e. preceding the active intentionality of the ego. Such a passive form of intentionality, which figures in absolute time-consciousness, accomplishes a *non-objectifying* constitution of an immanent time object. On higher levels of consciousness, such a pre-objective, immanent time object is taken up by the egoic intentionality and constituted into a full-fledged objective object.

In a third and final stage of his development (in the C-manuscripts, for the bigger part unpublished, from the late 1920s tot the early 1930s), Husserl manoeuvres between the second and the third model of the Bernauer manuscripts. On the one hand, the presupposition that something happens in the stream of consciousness in order for an objectifying constitution of time to happen remains necessary. On the other hand, Husserl no longer wants to consider this as an *intentional*, though *passive*, process of constitution. He therefore designs what Kortooms (1999) calls an affection-and-action model of consciousness. In this, Husserl proceeds in uncovering the role of the *ego* in time-consciousness. So far, the presented models left out the domain of the ego. Now, Husserl takes into account the appeal to the ego to focus on something (*affection*) and the *reply* of the ego to this in *action*. The temporal processes which apply to affection and action are to be distinguished from

the processes in which a sensational content becomes an object of immanent time-consciousness. Husserl develops in this model the idea of a preliminary consciousness of a preliminary being in a preliminary time (cf. supra the pre-object of passive intentionality). This consciousness can waken the ego to focus on such a pre-object of preliminary consciousness, and to act accordingly.

Moreover, Husserl elaborates the issue of *association* here. The fusion of the successive phases of perception brings about the unitary formation of these phases. Based on this associative fusion, a continuous, temporarily extended unity emerges, which forms the perception of time and is accessible as such. The ego, however, is *not* involved in this aiming. That is the reason why Husserl speaks of a *passive* process. The question now is, whether this preliminary consciousness can be considered as an *intentional* consciousness. In other words, the question is whether there is a passive intentionality conceivable, operating prior to the active intentionality that emanates from the ego.

Husserl answers that the hyletic units are constituted in immanent time when the ego is directed to a thing on which it is called upon to direct itself by an affection. In fact, Husserl leaves out the notion of passive intentionality. At the same time, he drops the vertical, foundational model of the structure of consciousness, and turns to a *horizontal model* more akin to the affection-and-action model. Kortooms summarizes first the vertical and then the horizontal model.

The distinguished levels of consciousness are piled up, so to speak. The upper level is founded on the lower level because the lower level constitutes the temporal unity of the upper level. (…) In this model [the horizontal one], a preliminary consciousness of a preliminary being in a preliminary time occurs at first. Because of this consciousness, the ego can be affected, and finally the ego, called upon by this affection, can focus on the thing that affects. This active consciousness constitutes a being that was already the 'object' of the preliminary consciousness, although it then had the shape of a preliminary being. (Kortooms, 1999, p. 277.)

Of course, that something precedes the active temporal constitution by the ego remains valid. That 'something' is brought about by means of the *urassoziative Verschmelzung* (primal associative fusion). It is a *non-intentional* unification of the preliminary being in a preliminary time in preliminary consciousness. When reflection is directed to this primal stream of preliminary objects, this consciousness becomes an intentional consciousness, such that the preliminary consciousness can never become thematized in its originary guise. Therefore, preliminary objects cannot be spoken about and cannot be experienced. Passivity is radical here, and excludes intentionality.

Husserl thus rejects the notion of auto-constitution that was used in order to solve the problem of the infinite regress.

5. IN-DEPTH BODY AND INNER TIME-CONSCIOUSNESS: GUIDING QUESTIONS

In the following sections, a problematic domain parallel to the domain of the in-depth, absolute dimension of time-consciousness is explored: the in-depth dimension of the body. Although Husserl occasionally refers to such dimensions in mostly unpublished work, the aim is to give at least the outlines of a more comprehensive and systematic account. Husserl's account of inner time-consciousness will be helpful here, because it provides us with a number of structural models, which can, abstractly considered, be used to model bodily in-depth dimensions. Of course, this will be no matter of straight-forward transposition. In the first place, the models offer us a frame of reference in which a number of *epistemological* questions concerning the in-depth dimensions of the body can be meaningfully formulated. The models of inner time-consciousness provide an epistemological clarification of the basis on which objectivity is eventually constituted. The level of inner time-consciousness is characterized as a pre-egoic dimension that prepares the basis upon which egoic, truly intentional acts of consciousness occur. In general, the inner time-consciousness analyses concern the constitution of objectivity. The core material with which inner time-consciousness operates generally originates from external sources and the eventual result is an external perception. Internal perception of perceptual acts will not be discussed here, because this would takes us too far afield. Very often, Husserl roughly elaborates the same pattern of constitution for object and acts (as objects), although there are differences in adequacy and other epistemological issues that ask for further discussion[4].

At a certain stage, the ego with its intentional activity enters the fore and engages the material of inner time-consciousness in a further, explicitly intentional process. Yet, one may wonder where this ego suddenly comes from, i.e. what the origin of the ego is and what the origin of the intentional acts is. Intimately connected to this question, is the question from what level on it is adequate to talk of 'intentional' acts. Of course, this reminds us of the very same question in the analysis of time-consciousness: is it appropriate to talk of *intentional* acts at the deepest levels of consciousness?

In the same vein, a second question is what the processes look like that precede the ego. In the inner time-consciousness analyses, this question was posed on the side of the (pre-)*objective* material, i.e. the pre-objects and the

object-acts (the acts as constituted). Now, such a question has to be posed on the side of the *ego* and the constitution of the ego itself. Questions parallel to those encountered in the domain of inner time-consciousness will rise. Is the constitution of the ego a matter of auto-constitution? What is the material the syntheses that constitute the ego work with? And again, are these syntheses of an intentional kind or not? Is it a matter of passive intentionality or association?

The material from which the ego emerges is not the same material from which eventually objectivity emerges. Its sources lie elsewhere: not in the outside world of the external senses (exteroception), but in the internal world of the body (interoception). That is the reason why, in order to trace the origin of the ego, we need a reduction to the in-depth body. It is no longer exteroception, but interoception that comes to the fore as the origin of the material that is to be processed[5]. To make a start, we first examine what the interoceptive material involves and how it is processed. This may give us the basis upon which we can start answering the above questions. Recent neuroscience is the domain par excellence where interoception, the in-depth body and related topics are investigated.

6. INTEROCEPTION AND ITS BROADER CONTEXT

We are all familiar with the classification of the senses into five categories: vision, hearing, touch, smell and taste. Sometimes, a sixth sense is added: proprioception. The view, however, that those five or six senses enable us to interact with the outside world is incomplete. Not only are those senses not solely about the external world, but also about the body. This is most clear in proprioception, which monitors the movement and positions of the body in relation to external space. However, there also exist so-called 'visceral senses', which provide visceral sensory information about the in-depth body. C. Sherrington (1857–1952) has given an interesting classification of the senses into teloreceptive (vision and hearing), exteroceptive (touch), chemoreceptive (smell and taste), proprioceptive (limb position) and interoceptive (visceral) modalities. He considered pain and sense of temperature as aspects of touch.

Although the term 'visceral sensation' will be often used here, interoception has turned out not to be just about the viscera, but about the physiological condition of the *entire* body, i.e. the physiological condition of *all* tissues of the body. It is for this reason that A.D. Craig (2002) terms interoception as the sense of the physiological condition of the body.

Recent neuroscientific research points to the fact that it is impossible to leave out the in-depth structures of the body and the way in which this in-depth body is mapped in the central nervous system from an investigation into the way in which a conscious and embodied subject is situated in a world. More in particular, the coming about of an object-like external world on the basis of the sensorimotor and proprioceptive system is embedded into a larger *somato*sensory system.

Generally, proprioception is considered as a function of the nervous system related to the *somatic* aspect of the body rather than to the in-depth, visceral, aspect of the body. Yet, there are good reasons to consider both the somatic and the visceral as aspects of *one* body.

To the extent, however, that both visceral and somatic aspects make up one body connected to one nervous system, and to the extent that concepts such as Damasio's 'somatic marker' hypothesis of emotion may eventually be confirmed, an approach to sensory-perceptual and motivational-emotive functions that encompasses the whole body seems worth consideration and exploration. (O. G. Cameron, 2002, p. 212.)

In other words, if there exists a map of the *whole* body, which includes visceral, somatic sensory and motor aspects, it may be adequate to consider those processes as intimately linked.

Would it not be more appropriate to define (as has been done by others) a bodily sense, including interoception, proprioception, labyrinthine function (i.e., the experience of the body in space), and other afferent information from the body? In other words, might it not make more sense to think of all the body outside the nervous system but under the skin as a source of sensory input, just as the external world provides input through the so-called five senses? (Cameron, 2002, pp. 274–275.)

Moreover, and particularly interesting for the issue at hand, it was found *that the genesis of the subjective perspective or the core of the subject consists in the intrinsic connection between object and changes in the in-depth body* (cf. A. Damasio, 1999). Because of this, the constitution of an object-like external world, the coming about of the subject and the in-depth structures of the body are together involved in one single study.

In the *broader* definition of interoception[6], proprioception is included. Later on, investigators became aware that there is a distinction between a *somatic sense*, referable to muscles and the body generally, in contrast to a specific sense of the visceral organs and their functions. Left out of the *narrower* definition, therefore, is the somatic sense, more specifically, sensory information from muscles, joints, and connective tissue and skin, including proprioception.

In the early history of studies in interoception, i.e. in the early 20th century, J.N. Langley identified and studied the autonomic nervous system. He described it as a *motor* system, a system purely of information *outflow* from the brain to the visceral organs. This characterization of the autonomic nervous system has helped concealing the *sensory* aspect of the autonomic nervous system. Although Langley apparently was well aware of the fact that the autonomic nervous system could not be an efferent system without information about the periphery coming *back* to the central nervous system, the sensory aspect was left out of the picture until recently. Langley introduced the term 'autonomic' for the nervous system functions he was studying. He recognized that there were two separate branches of the motor aspect of the autonomic nervous system, with different and often opposite effects: the sympathetic and the parasympathetic autonomic nervous system[7]. Although he also recognized the existence of sensory, afferent nerves, he was unable to study them, and it was not before the 1920s and 1930s that the existence of afferent fibres in the autonomic nerves was verified.

Of course, the fact that interoception, in contrast to exteroception, often does not produce obvious subjective experience, has been a problem in understanding interoception. However,

(…) the apparent (at least relative) silence of visceral sensations in one's consciousness does not imply silence in affecting thought processes and behavior. The conclusion that visceral sensory receptors participate not only in physiological reflexes involving the central nervous system, but also in higher nervous functions, including conditioning and behavioral control, is strongly supported." (Cameron, 2002, p. 82.)

Historically, (Skinnerian and operant) conditioning has played an important role in establishing the recognition of this latter aspect, because those studies show a number of important insights concerning interoception.

First, if visceral processes can be conditioned, that would imply that visceral sensory information reaches high enough in the brain to participate in processes involved in learning. (…) For orderly, predictable functional changes in visceral-autonomic systems to be learnable, the centers in which learning occurs must be able to monitor what events are actually occurring in these organs and systems. In other words, visceral sensory information must be reaching these centers, that is, must be feeding back the changes in these visceral organs and systems to the anatomical areas in the brain in which learning is occurring. (…) This need not reach consciousness, but by the broader definition, it clearly qualifies as interoception. (Cameron, 2002, p. 29.)[8]

The ability to demonstrate Pavlovian conditioning in which the conditioned stimulus involves stimulation of a visceral sensory receptor is not necessary but is sufficient to demonstrate the existence of interoception, in the sense of the ability of visceral afferent information to either reach awareness or affect behavior.

7. INTEROCEPTION AND THE REPRESENTATION
OF THE IN-DEPTH BODY IN THE BRAIN

Let us recapitulate. The central nervous system is constantly and precisely monitoring body function, and interoception refers to the processes by which the brain knows about the status of the body. Neuroanatomically, a distinction is made between the skeletal nervous system, controlling the skeletal muscles and mediating voluntary actions, and the autonomic nervous system, mediating involuntary functions. The sensory aspect of this contains visceral sensory receptors, that are divided into two groups: pain receptors (nociceptors) and physiological receptors, which monitor the function of visceral organs and also mediate visceral reflexes. In addition, there are other specialized visceral receptors such as chemoreceptors, osmoreceptors, and thermoreceptors. These three receptor types are situated in the hypothalamus and elsewhere in the body.

The afferent fibres relate homeostatic information from all tissues. Not only pain and temperature, but changes in a wide variety of physiological conditions such as mechanical stress, local metabolism, cell rupture, cutaneous parasite penetration, mast cell activation, and immune and hormonal activity (cf. Craig, 2002, p. 657). Therefore, the often used and covering term 'nociceptor' is a simplification, although it has had an enormous heuristic value.

Visceral sympathetic receptors provide input into the *sensory* cortex, and there also is *visceral-somatic* sensory convergence at the cortical level. Several regions of the cerebral cortex are involved in interoception. This involvement of regions such as the orbitofrontal cortex, the anterior cingulated gyrus (which is often considered as cortical), probably the somatosensory SII region and parts of the temporal pole, is at least *indirect*, due to their involvement in *emotions*. Yet, most *directly* involved in visceral sensation is the Island of Reil or the insular cortex. Moreover, the insula would be activated by visceral sensation in a *somatopically* organized way. More in particular, the insula is organized in the anterior-posterior direction, with gastrointestinal and gustatory function in the anterior region, and cardiovascular and respiratory function in the posterior region. Some indicate an intermediate chemoreceptive region, and there is also evidence for a nociceptive function.

In fact, it is more precise to say that the anterior insular cortex contains a re-representation of the interoceptive cortical representation of the state of the body.

In particular, these data are consistent with the neurological hypothesis (…) that the right (non-dominant) anterior insula is integral for the generation of the mental image of one's physical

state, which underlies basic emotional states and is required for the motivation to make rational decisions that affect survival and quality of life – the essence of the 'somatic marker' hypothesis of consciousness. (…) The interoceptive re-representation that is lateralized in the right anterior insula of humans corresponds with the ability to perceive the self as a physical and separate entity – that is, self-awareness. The functional imaging data strongly support the integral role of the right anterior insula in the feelings we perceive that are the basis of our perceptions of our selves, and therefore of consciousness. (Craig, 2002, p. 663.)

The sensory system for the physiological condition of the body is of course embedded in the larger neural system, and is itself a vertically integrated system, a hierarchical association with homeostatic mechanisms. As already mentioned, the lack of conscious awareness we have of visceral sensory processes is partly responsible for the poor interest in studying those processes. Lack of conscious awareness was considered as a sign for lack of importance. It is not until recently that the fundamental role of a 'background bodily awareness' (cf. Damasio, 1994) for topics such as the self and consciousness is recognized.

Some forms of conditioning and learning and some other cognitive functions, especially those related to emotion, connect consciousness as well as unconscious (and subconscious) higher mental functions to interoception. The most direct connections are between interoception and conciousness of self, that is, the body as a main component of the self and interoceptive processes as essential to awareness of the body. (Cameron, 2002, p. 226.)

Therefore, visceral sensation has become a fundamental issue in studying consciousness.

The idea that the feelings we perceive from our bodies are all related and form a foundation for the sense of one's physical self is not new, and its recent formulation is not solely attributable to Damasio. Sherrington (cf. *supra*) already considered a sense of self, the 'material me' based on bodily feelings. Yet, it is recent functional anatomical work that has laid bare the details of the afferent neural system (in primates and humans) that represents all aspects of the 'physiological condition' of the body (cf. *supra* Craig), and provides the basis for thinking about it as the foundation for subjective feelings, emotions, and self-awareness.

As such, the body can be considered as the intermediary between the nervous system and the external world. More precisely, it is the body image, largely based on incoming sensory information (next to a genetic, inborn basis) which functions as intermediary. This body image is no longer restricted to the image of the surface body and its basis in sensory information coming from the surface of the body. Rather, the body image turns out to be consisting of various sensory input layers, ranging from surface to in-depth body and from explicitly conscious information to information closed off from conscious

awareness. However, even in its latter guise, the body remains the ground reference for higher mental functions and behaviour.

8. THE BIGGER PICTURE: ON THE WAY TO THE SELF

The somatosensory systems in the brain are responsible for the *external* sense of touch, temperature and pain, and the *internal* senses of joint position, visceral state, pain etc. In the right hemisphere of the brain, two kinds of representation come together in an integrated way, such that a coordinated, dynamic map of the body emerges. First, there is the representation of the musculoskeletal apparatus, second, a representation of so-called visceral states. In fact, three subsystems can be distinguished. *First*, the section of the internal milieu and the viscera; *second*, the section of the vestibular system (which maps the coordinates of the body in space) and the musculoskeletal system (proprioception); and *third*, the section of the fine touch (which receives signals from the changes in specialized sensors of the skin). The latter section describes *external* objects, based on signals generated on the surface of the body. The second section is situated somewhere in between, and can reflect both internal states and help to describe the outside world.

The idea that the representation of the body is the ground reference for the coming about of a self is extensively elaborated by Damasio (1999; 2003). Damasio focuses on emotions, feelings and subjectivity, and he strictly distinguishes emotions from feelings. He reserves 'emotion' to designate a certain collection of responses in the brain and in the body. The term 'feeling' is reserved for the private, mental experience of an emotion. An emotion is a set of changes in the bodily state, which is related to certain mental representations that have activated a specific brain system. The *feeling* of an emotion is essentially the *representation* of such changes, which is *juxtaposed* to the representation that has set the cycle into motion. "In other words, a feeling depends on the *juxtaposition* of an *image of the body proper* to an *image of something else*, such as the visual image of a face or the auditory image of a melody." (Damasio, 1994, p. 145, italics supplied.) Feelings arise from emotions, and are based on the representation of the body while the latter reacts emotionally to certain contents.

However, for a *conscious* feeling, we need something more. In order to say something about this 'something more', we need to know what *background-feelings* are. As we already know, the brain receives continually information about all changes in the body: interoceptively and proprioceptively. Proprioceptive information arrives in topographically organized maps. What happens with the interoceptive information is explained higher in the text. These maps

are not static, but continuously changing. Moreover, they are never localized in a single map or in a single centre. In short, these maps are *on-line representations* of what happens in the body, and they constitute background-feelings.

Damasio uses the concept of background-feelings in order to explain the emergence of *subjectivity*, for the conscious awareness of a feeling requires a connection of the feeling with a 'self'. Background-feelings arise from background body states (cf. Craig's sense of the physiological condition of the body) and can be considered as the feeling of life itself, the awareness of being. According to Damasio, without background-feelings, the core of the representation of the self would be broken (Damasio, 1994, p. 151).

Let us therefore have a closer look at background-feelings. The representations of the current bodily state arise in multiple somatosensory cortical regions in the parietal regions and the area of the insula, and also in the limbic system, the hypothalamus and the brain stem. Thus, spread over a large number of structures in cortical and subcortical areas, a composed and continually changing representation of the bodily state arises. Next to these on-line representations, proprioception and interoception (viscera) may provide also somewhat more *stable* representations of the overall structure of the body. For background-feelings, the component of the viscera is probably more important than that of the musculoskeletal system. The core of the neural representation of the self is made up from representations of background state and emotional state. It is the whole of bodily representations that is the basis for our idea of a continually reconstructed self.

In order to arrive at a subjective *perspective*, a third-party neuron ensemble is needed that receives signals from both the representation of the *object* and the representation of the *self*. This ensemble makes a representation of the self that changes while the organism reacts to (the representation of) an object. Therefore, the basic self is a second-order representation, based on two first-order representations: the representation of the object we perceive and the representation of the body changed by the perception of the object.

Let us recapitulate. According to Damasio, the deep roots for the self are found in the whole of brain devices which keep in a continuous and non-conscious way the body state within the small range and the relative stability required for survival. Those devices constantly represent in a non-conscious way the state of the living body, along all its dimensions. This is what Damasio (1999) calls the *proto-self*, or the non-conscious forerunner of all levels of self which are conscious: core-self and autobiographical self (cf. Damasio, 1999, for an extended treatment of those selves). For the proto-self, the representations of the viscera and the internal milieu are most important. In order to feel a *feeling*, the pattern of neural activity in the areas that induce

emotions has to become an *object* that is represented and put in relation to the self in a second-order representation.

9. THE ROOTS OF THE SELF: EPISTEMOLOGICAL CONCERNS

In this section, we turn back to our initial questions. These questions are rather of an epistemological kind and are inspired by the Husserlian account of inner time-consciousness. It will become apparent, in the next section, that the account of the constitution of the subjective perspective as given by Damasio exhibits a particular lacuna. Let us first turn back to our initial questions. At what point does an intentional subject arise and how must the pre-egoic processes that eventually give rise to the self be assessed? These are questions similar to those Husserl tried to solve concerning the constitution of the *object* and the constitution of the stream of consciousness itself.

It seems that the background-feelings that are massively rooted in interoception provide us with the necessary condition of possibility for a conscious, intentional subject, and probably also for the origin of the (human) subject in the most basic way. The body schema, based on proprioceptive information and information from other sources, is the condition of possibility for intentional motor behaviour. The representation of the body in regard to its deeper dimensions turns out to be essential for the constitution of a subjective perspective.

Let us question this from a Husserlian perspective. From such a perspective, it is clear that something can only be experienced if it is *constituted into an object* up to a certain degree. This is certainly valid for the objects of perception, but also for the acts themselves. Here, and from an epistemological point of view on the emergence of the subject from the in-depth body, it is important to trace the epistemological status of the bodily material from which the *ego* arises. In other words, it must be asked what role the in-depth body fulfills: a constitutive or a constituted one. On the one hand, the surface body generally is considered as a body *constitutive* for external objects (cf. touch), but exhibits a kind of *reversibility* concerning the roles of constituted/constitutive (cf. the famous example of one hand touching the other). On the other hand, the body appears as *constituted* in the body image (cf. *supra* the distinction between body image and body schema). Another example is the eye as seeing: eyes are a null-point of visual perception and cannot be perceived *immediately*; they resist perceptual objectification at the time of seeing. This means that the eye *as constitutive* cannot be constituted. It can be constituted, however, indirectly, in the mirror or in intersubjectivity, i.e. when it is no longer constitutive.

What does this relation between constitutive and constituted, and the reversibility between both, look like in the case of the in-depth body? In relation to the in-depth body, and according to Leder,

There are nullpoints of the *visceral* field as well: for example, one seems to have no interoceptive awareness of the parenchyma of one's liver. Yet here the operative principle is of a different sort. The liver experientially disappears precisely because it is *not* the origin of any sensory field. It does not disappear in the act of perceiving, as does the eye, but by virtue of its withdrawal from the perceptual circuit. (Leder, 1990b, p. 207.)

The eye disappears because it is constitutive of a perceptual field. The in-depth body disappears because it is not part of a perceptual circuit or is not the origin of a sensory field. From a phenomenological-descriptive point of view, such an assessment is very plausible.

From an epistemological point of view, however, the reason for disappearance or the reason for the impossibility of constitution may be well different. The in-depth body *as constituted* may be absent for a different reason. At the level of the in-depth body, *the epistemological reversibility between constitutive and constituted roles seems to be largely absent*. In contrast to Leder's account, the in-depth body is the constitutive origin of a field – not of a perceptual field, but of the field of the ego or the subjective perspective. The visceral dimension is considered precisely as a *constitutive* field that indeed largely withdraws from the perceptual circuit, only because the reversibility into something constituted is impossible here.

As the aim of this paper is not to focus on the ego itself, but on that from which the ego emerges, the task at hand is to ask how the visceral dimension is to be further characterized from an epistemological point of view. In this, Husserl's account of inner time-consciousness serves as an abstract model in order to conceptualize the visceral dimension.

Let us first return to the models of inner time-consciousness, and try to formulate questions epistemologically relevant for the in-depth dimension of the body. Whereas the models of inner time-consciousness aim at an elucidation of the origin of the temporal way objects appear to us, a model of the in-depth dimension of the body should clarify the origin of the ego. Therefore, a reduction to the proto-self seems apt here, in the same way as the transcendent, full-blown object is reduced in the inner time-consciousness models. Of course, an important question is in what way the processes operating on the level of the in-depth body and eventually leading to the ego must be assessed. As those processes are prior to the ego, it seems contradictory to consider those processes as active and intentional, i.e. as originating from an intentionally directed active ego (egoic intentionality). A possible solution similar to the second model of the Bernauer manscripts is to say that

as long as attention is not directed to the experiences of the in-depth body, there is no constitution whatsoever happening. A problem similar to the one Husserl encountered emerges here: there may be insufficient grip available in such a flow of data. Therefore, a non-active, intentional process of constitution might be considered. Such a passive form of intentionality would accomplish a preliminary constitution. A third model would eliminate the intentionality completely and turn to an associative fusion in a rather horizontal model.

In contrast to the inner time-consciousness model, however, an additional problem arises here: how must the material which the intentional or associative process elaborates be characterized? Although it may well be possible that the in-depth body 'consciousness', in analogy with the inner time-consciousness, operates as a process of continua made up of continua, it seems a lot less plausible to characterize that material of the in-depth body as a field of pre-*objects* which are pre-temporal and pre-conscious. In other words, the question is whether each process of constitution, be it intentional or associative, leads to the constitution of *objects*. For Husserl, *'consciousness of …' (intentionality) and objects seem to presuppose each other*. The question is, however, whether such a model is also applicable to the constitution of subjectivity. *Is the ego, epistemologically seen, an object?* Or rather, has the proto-self the status of a proto-object, parallel to the constituted results of inner time-consciousness?

CONCLUSION: THE IMPOSSIBLE CONSTITUTION
OF THE SUBJECT?

We have seen that the core of the neural representation of the self is made up from representations of background states. Such a set of representations of the body – mainly the visceral body – holds a position epistemologically considered parallel to the (pre-temporal and pre-conscious) pre-object in inner time-consciousness. These pre-objects grow into full-blown objects once the ego is intentionally directed to them. Such an ego seems to be logically and structurally absent in relation to the material present in the representations of the visceral body. The reason is, of course, that the ego, or the subjective perspective, precisely emerges *from* the material present in representations of the visceral body.

According to Damasio, the representations of the visceral body are re-represented at a higher level in order to form the subjective perspective. If this account is correct, however, the question arises why the re-representation of the pre-object leads over into an object, whereas the re-representation of the proto-self leads over in a subjective perspective directed upon an object

(cf. *supra*). There must be a reason *why* the third-party neuron ensemble that receives signals from both the representation of the object (the pre-object in Husserlian terms) and the representation of the self (the proto-self or the representation of the body changed by the perception of the object) does not lead to two *objects* related to each other: a body-object and an object-object. In other words, the way the body is re-represented and the way the object is re-represented must differ in important respects.

Let us look again at what an emotion is. An emotion is the representation of certain changes in the body (and in the brain) during a rather short period of time. Background-feelings are on-line representations of what happens in the body and are continuous. Nevertheless, the two kinds of representations differ profoundly, because emotions become conscious emotions (feelings) if they are taken up into a subjective perspective, whereas background-feelings seem to be responsible for the emergence of the subjective perspective *itself*. It is due to the re-representation (or the second-order representation) of the changes in the body in the subjective perspective (in Husserlian terms: it is due to the constitution of the body by egoic intentional activity), that an emotion becomes a conscious feeling. In other words, the emotionally reacting body is to a certain extent treated *as an object:* the Husserlian way of reasoning in which something has to be constituted into an object in order to become conscious, is valid here. Yet, the question pertaining to what happens to background-feelings remains unanswered. Why is the second-order representation of the visceral body different from the representation of the emotional changes in the body? Why is it that background-feelings give rise to the emergence of a subjective perspective, whereas emotions give rise to a pseudo-objectified body (in a feeling)? Related to this question and the reason for calling the body 'pseudo-objectified' in a feeling, is why a feeling is not experienced as objectively as another constituted object. The three kinds of constitution or representation seem to be ranged on an ascending line from subjectivity to objectivity: from the coming about of the subjective perspective, over feelings, to objects. Yet, Damasio does not give an account of the reason why the subjective perspective, feelings, and emotions enjoy such a differing epistemological status. From a Husserlian perspective, a frame can be sketched in which this issue might find a solution.

If an intentional ego is initially absent in the process in which the information of the in-depth body is treated, then a possible way-out may be searched for in a process of *auto-constitution*. Although the reason for invoking auto-constitution is different from Husserl's, who encountered the problem of infinite regress, auto-constitution can help solving the problem of the absence of the ego. It is impossible to assume that nothing at all happens

at the level of the in-depth body, until an intentional subject comes to the fore. Not only because there is insufficient grip for further constitution, but also because there is no instance who can direct itself to such a stream. A model of auto-constitution for the in-depth body seems to be the only model that can take into account the coming about of the subject, because it is the only model that can account for constitution without invoking an already existing subject. The peculiarity of the auto-constitution-model is precisely that in the auto-constitutive process, the process is directed to itself, and the constitutive and the constituted collapse. On the side of the constitution of objectivity, radical passivity on the deepest level of consciousness remains a valid alternative for a passive form of intentionality. On the side of the emergence of subjectivity, such an alternative is less plausible, because the emergence of an active ego out of an associative process is less conceivable than the emergence of an active ego out of a process of auto-constitution, i.e. passive intentionality. If Husserl had had more attention for the coming about of the ego in the context of inner time-consciousness, he might have considered the issue of auto-constitution as an adequate account for the coming about of the subject.

By now, a tentative answer may be formulated as to the question why the re-representation of the pre-object leads over into an object, whereas the re-representation of the proto-self leads over into a subjective perspective directed upon the object, and not to two *objects* related to each other. The answer is situated in the special connection between the constitutive process and what is constituted. In order for an object to be fully constituted, an intentional ego has to come to the fore to complete the process. In this case, however, the ego does not originate from the material to which it is intentionally directed. The ego comes from elsewhere, and has its material origin in a dimension different from where the pre-objects (whether constituted on the basis of a kind of passive intentionality or built on the basis of associative processes) come from. The ego is a pole different from its object. There remains an epistemological spacing between ego and object. This distance can also be traced on the level below, even in the model where the stream of consciousness constitutes itself. In inner-time consciousness, auto-constitution pertains to the *formal* aspect of the stream (the mode of givenness of an object or act), not to its material content per se. The stream is auto-constitutive in relation to its temporal form in the first place. In other words, the auto-constitution does *not* pertain to the material, which is always constituted, and never constitutive.

This relation between what is constituted and what is constitutive alters once the coming about of the subject is accounted for. First, it is impossible that the ego comes to the fore from elsewhere. In contrast, the ego emerges *from*

the pre-material, in this case the proto-self. The term 'auto-constitution' can be adequately used here for both the formal and the material aspects. Now, it is possible to say that the auto-constitution does not only pertain to the formal aspects of the sensational stream, but *essentially* pertains to the *material* aspects of the stream, for the self is a re-representation of what is going on in the body. In other words, and in contrast to what happens at the object-side, in the auto-constitutive process, no untying is possible between what constitutes (the process and its formal characteristics) and what is constituted (a content with its material and intrinsic characteristics). It is here that the reason can be found for why the subject is not constituted in the same way as an object. First, at its deepest level, that which is constituted, the ego, can never be untied from that which is constitutive (the background-feelings); we have here a remaining peculiar and singular epistemological interweaving between both. Indeed, according to Damasio, background-feelings (interoception) and core consciousness are so closely linked that it is difficult to distinguish between them. Second, it is because of this intrinsic connection between the constitutive (the interoceptive material) and the constituted (the re-representation of the interoceptive material), that the ego can never – for itself – become an object. This means that the ego can never take a distance from its own material, because the material is not only constituted, but constitutive at the same time. It is only when or once a subject is established, that it can – in turn – constitute an aspect of itself as a pseudo-object (cf. emotions). This means that there is at least some distance between what constitutes and what is constituted, or between the ego and its body. Emotion, background-feelings and body are yet too closely tied for a complete object-constitution in a feeling to be possible. The ego, thus, can never become something completely constituted, because its material is built-in in its constitutive perspective. Although reflection is possible, the ego always takes along – or *is* – the intrinsic interweaving of constitutive and constituted. On the one hand, the ego can never develop into something purely constituted, but always drags along its constitutive character. Vice versa, it can never detach itself from itself, because the material from which it emerges precisely constitutes the subjective perspective. On the other hand, its origin is not just formal, but mainly material (cf. the visceral dimension), such that a perspective upon its content remains possible, in a feeling, or in a more abstract reflection upon itself.

Those aspects of the body situated at the border between inside and outside, such as proprioception and touch, do have the possibility to switch from the role of constituted to the role of constitutive (cf. *supra*). This possibility, however, seems to terminate in the case of interoception. There, the schema constituted-constitutive collapses or folds onto itself in the process

of auto-constitution. Husserl has hesitated to accept his model of auto-constitution for the constitution of the stream of consciousness itself. There, Husserl is already working at the verges of subjectivity or the subjective perspective. It is when the emergence of the subject is studied as a central theme, that the model of auto-constitution, but this time differently used, can elucidate a number of epistemological issues concerning the bodily origins of the subject.

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NOTES

[1] For the consequences of a body image in which the visceral dimension is taken into account, cf. De Preester, 2005a (in press).

[2] Yet, proprioceptive processes are not only important for the body schema, but for the body image as well. There are intermodal abilities, which make communication between proprio-ceptive information (which informs the body schema) and perceptual awareness (of the own body) possible, and thus help in elaborating the perceptual aspect of the body image. But here, a distinction between proprioceptive *information* and proprioceptive *awareness* must be made. Proprioceptive information informs the body schema, but can serve also as the physiological basis for body-awareness (or the perceptual sensation of one's own movements). The latter is proprioceptive awareness: a conscious perception of movement and position, and it is this felt experience of bodily position that contributes to the constitution of the perceptual aspect of the *body image* and to *body awareness* (cf. Gallagher and Meltzoff, 1996, p. 223).

[3] The infinite regress is of course produced because Husserl is convinced of the rule that a succession of phases of consciousness is not in itself a consciousness of a succession, but requires something more in order to be so.

[4] Cf. Dan Zahavi (2004).

[5] In fact, Husserl never extensively deals with the origin of the material, at least not to the extent that the origin is empirical. In this, he follows Brentano's principle that descriptive philosophy is not explanatory, but descriptive. Alternatively formulated, Husserl follows his own principle that the phenomenological field of research is limited to the immanent domain. Nevertheless, the sources or origins of sensory material can be elucidated, not only empirically and explanatorily, but in an *a priori* and epistemological way as well.

[6] Cameron (2002) has written an up-to-date, in-depth review of the topic of interoception (cf. references).

[7] By that time, a third branch of the autonomic system was also recognized: the gastro-intestinal tract also has an endogenous, relatively autonomously functioning enteric nervous system.

[8] The answer to the question if any type of conditioning can have an effect upon visceral functioning, is a tentative 'yes'. It is, however, not clear if this happens directly (via Pavlovian conditioning) or indirectly. "In other words, they might be hard-wired to the brain processes and simply be 'along for the ride' when the brain processes are changed by the Pavlovian procedure." (Cameron, 2002, p. 29.)

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A L E X S A N D E R K O U Z M I N

E. HUSSERL'S PHENOMENOLOGY
ON THE UNIVERSAL LIFE OF CONSCIOUSNESS
IN REFLECTION AND IN TIME

Husserl's phenomenological philosophy aspired to an establishment of the universal immanence in research of consciousness. The absolutely immanent as it is represented in Husserl's work *Ideas for a Pure Phenomenology and Phenomenological Philosophy* in the first book, cannot for the present apply to an explanation of a sanguineous life of consciousness since the description of consciousness does not bridge the gap between the natural and transcendental as mutually exclusive objectives. In *Cartesianische Meditationen* Husserl makes an attempt to overcome the already numbed Kant's dualism concerning empirical and transcendental knowledge by means of Descartes's ideas. And then again the themes of reflection and time come to the fore with him. Thus it will be a question about the universal life of consciousness where the importance of universal structures of consciousness for an explanation of its functional nature can be described.

According to Husserl, the description of the transcendental experience means its fulfilment. And what cannot be described, is deprived of sense and concerns the sphere of prejudices. So the description "is called to become the basis of radical and universal criticism".[1] Descartes's idea of philosophy as a universal, apodictic ally grounded science needs radical liberation from a natural prejudice of experience about the world. The idea proclaimed by Descartes has received its further embodiment in Kantian transcendental philosophy. However, such prejudice being universal, even Kant remains an adherent of empirical and transcendental knowledge dualism. But phenomenology as it is understood by Husserl, is called to recreate "*the universe of absolute unprejudice*"[2], in which, as a result of carrying out comprehensive criticism, the opportunity of the description of natural and transcendental knowledge distinctions disappears with pure evidence.

Husserl's phenomenological philosophy distinguishes the following mental processes which can be denominated as reflection: (1) acts of analysis of

the stream of experiences; (2) the methods of cognition of consciousness in general; (3) kinds of experiences.[3]

Reflection as a process of determining specifically distinct experiences becomes a leitmotif of the phenomenological analysis of the universal structures of consciousness. And here gnosiological strategy has to do with the shaping of the vast continuity in the specific peculiarities of experiences in accordance with the parameters of a discrete modus of reflection. Reflextion as a method of cognition of absolute consciousness becomes objectified after having been studied in the phenomenological reduction. In the first instance all the modi of the immanent catching of essence and immanent experience proper will be treated as reflection. Acts of analysis of the stream of experiences bears the name of reflection so long as in essence they are immanent perceptions.

The statuses of reflection as an act, method and a kind of analysis of experiences seems to exhaust all the modifications of consciousness. All possible modifications of consciousness result in the acquisition of an initial given, i.e., an invariable type of essence. But reflection must prove its "absolute right" to consider such givenness.

It should be observed that from the phenomenological standpoint the adducing of arguments in favour of particular propositions under discussion is not capable of proof, for "the scale of truth is absolute lucidity".[4] So there is no point in pinning one's hopes on reflection to guarantee the existence of experiences or the universal structures of consciousness. Pure intuition, initial in its significance, cannot be replaced by reflection. Whatever arguments might be, only statements correctly expressing an initial givenness are meaningful and in accord with the truth. Pure intuition and immanent reflection are intentionally different complementary means of acquiring phenomenological truth. They can be regarded as two questions: "What can we know?" and "What is it in fact?" If these questions were identical in their meaning, cognition would be senseless since its objective would be an achieved result. The meaning of phenomenological cognition is, as it were, in the narrowing or widening of the clearance between intuition and reflection.

Side by side with the absolute right of reflection to consider an initial phenomenological given, "the absolute right of immanent retention"[5] of continuing givens is recognized. Phenomenology aims at dealing with continuing givens whose nature is realized temporally: "still" living and having "just" formed. The phase of retention of the initiality of an experience is a constant essential type of existence of experience. Retention enables us to retain a continuing given in the living "now" of an experience. Just as reflection in natural consciousness presupposes temporal distinctions, phenomenological

consciousness guarantees retention as a continuing initial given. Since "every experience is a stream of formation in itself"[6] and its existence can be considered only by pure intuition, reflection proves its absolute right to be "immanently perceiving reflection"[7] in contrast with the relative right of immanent recollection. A recollection as a new product of memory cannot completely coincide with the being recollected. Here it is impossible to achieve exact correspondence, but it is the contents of memory as initially given yet not initially considered that reveal the true character of a recollection. Though relative, this right is a property of every recollection, and under certain circumstances this right can become predominant. Any lack of correspondence between a recollection and the being recollected is impossible for reflection as immanent perception which represents the absolute with its qualities and intensities in apodictic authenticity.

Opening to reflection, the apodictic authenticity of the absolute is based upon the assertion "that any 'reflexion' is by nature a modification of consciousness, the kind of modification any consciousness can essentially experience".[8] The absolute here is normatively given by the absence of the essential limits of the reflective modification of consciousness. Phenomenological studies of reflection thus indicate the way to arrive at the apodictically authentic absolute. Reflection as a kind of experience answers the question of how absolutely non-reflective experiences are possible. Reflection as a method answers the question of how immanent experimentation is possible. Reflection as an act answers the question of how immanent perception is possible. Thereby is the absolute constituted in the immanent sphere, tested by immanent means and contemplated immanently. In their turn, an experience, an experiment and contemplation when reduced to the immanent are given meaning and the right to exist. What proves to be absolutely immanent is "the field of free cogitations of one and the same pure Ego".[9]

ROLE OF A NATURAL REFLECTION IN THE LIFE OF CONSCIOUSNESS

For a simply living in the world and used to it human Ego it is difficult to get released from the interested attitude to that world. Another kind of experience, reflective experience, changing basically nothing in such an interested attitude of the natural Ego towards the world, establishes distinctions between perception of something on a regular basis and moments of the perceived per se. Experience, according to Husserl, in which we do not differ between perception and the perceived, is called naive experience. Its inherent modus 'to be accomplished *directly*', does not lend itself to further description

and opens its sense solely in regard to a natural reflection, only owing to which "the acts committed directly become known to us".[10] Natural reflection then should be considered as the act of comprehension of experiences at a new stage of development. It allows us to comprehend the perceiving nature of orientation of our perception to something. With such, we are still in the pregiven world as existing for us. It is expressed first of all in our statements about this world. Illustrative statements of such a type are: "I see a house there" or "I remember to have listened to this melody" etc.[11]

Novelty of a natural reflection will be presented of a new experience different from the initial one. Thus, a conscious act of a natural reflection asserts a new specific quality for experiences. Naive experience becomes object experience. Under the influence of a natural reflection the changed experience loses the modus to be a direct spontaneity and reveals its object sense. However, the problem of a natural reflection does not at all include only simple recurrence of an initial experience whatever object sense it possessed. The purpose of a natural reflection will be consideration and an account of the material which can be mainly found in experience, i.e. reflection has a clearly methodological character. The methodological function of a natural reflection is connected with the answer to a question: how should something probably exist as experience?

In the methodological function of a natural reflection its specific difference is focused, as well as the novelty of a act of reflection which represents *a new intentional experience*. In its intentional features the natural reflection is realized as "the return attitude to earlier experience".[12] Only this is characteristic of a new intentional experience, which, in its turn, makes its possibility patent. Thus, natural reflection pressupposes a possibility of experimental knowledge and, first of all, descriptive knowledge. According to Husserl, it will be a question of such a type of knowledge, "to which we are grateful for presence of all conceivable knowledge and cognition of our intentional life".[13]

THE TRANSCENDENTAL PHENOMENOLOGICAL REFLECTION IN THE LIFE OF CONSCIOUSNESS

As opposed to living a natural life human Ego, the phenomenologically meditative Ego can become a not-interested meditator. First of all it concerns the phenomenologically reducing Ego which owing to the universal epoche, leaves the basis for the judgements concerning being or non-being of the world. Then any objectivity which can exist for this Ego as a object falls under the epoche too. Moreover, it falls under reduction together with the

mode it exists for this Ego. The world of being and non-being is nevertheless kept for phenomenology. It remains significant not only for some separate realities, but it is always completely significant inside the universe per se.

Our attention, as a rule, is directed to a separately existing phenomenon, an object, event, etc., and the universe is achievable for our knowledge only owing to the unity of consciousness. And very often it so happens that the unity of consciousness finds ability to understanding – that is becomes understanding. 'The understanding unity of consciousness' as a mode of comprehension of the universe is the main difference of Husserlian phenomenology from Kantian transcendental consciousness. Kantian 'I think' is a universal condition of the unity of consciousness, which accompanies all our ideas. It is thought, however, as a condition and is not directly realized during cognition. With its help our understanding does not increase, and only becomes possible. Kantian philosophy would exclude possibility of existence of the understanding unity of consciousness as actually nothing can correspond to such a concept in the form of contemplation. Husserl introduces this concept into phenomenology owing to the connection of "transcendental reflections with pure realities".[14] And it is important to note, that with such connection any thinkable possibility of pure contemplations, as if going alongside with reflection, is excluded. Pure contemplations are also given to us in simple evidence, just as reflection, in concord with the nature of pure intuitivism. Doubling conditions for possibility of the process of cognition and process of cognition itself in Kantian philosophy occurs because of the infringement of a methodological principle. However, introduction of the distinction between empirical and transcendental knowledge also arises from similar doubling. This methodological principle says, that universality of transcendental experience prevents penetration into the absolute sphere of Egological being of all the natural as a universal prejudice of experience about the world. "Non-participation", "abstention" from a *Setzen* of being of the world is the essence of the phenomenological Ego. A split in the interested of the world Ego occurs as a result of change of the aim, when alongside "there is a phenomenological Ego as an uninterested observer".[15]

Thus, the understanding unity of consciousness appears as the result of change of an aim while nothing changes in the nature of things. The fact of changing the aim "becomes accessible owing to a new reflection which, being transcendental, demands again only the position of *uninterested* observation – with the only interest left: to see and adequately describe".[16] Being absolutely unprejudiced as to such a description, the phenomenological Ego, by means

of transcendental reflection, has for its theme observation of only the objects similar to "intentional correlates of modes of their comprehension".[17]

The double title, cogito – cogitatum /qua cogitatum/, is fixed exclusively to the sphere of phenomenological Ego which opens in itself two descriptive directions – noematic and noetic. Cogitatum corresponds, to one direction to another – cogito itself. Ontologically a distinction between cogito and cogitatum becomes purely descriptive. The basis of a natural life left unaffected, we – as a result of a consecutive fulfilment of a phenomenological reduction – "still have noetically open infinite pure life of consciousness and the implicated world as it is at the stage of a noematic correlate of that pure life of consciousness".[18]

THE PHENOMENOLOGICAL TIME ON A STRUCTURE OF THE PURE CONSCIOUSNESS

As is generally known, E. Husserl's philosophy, having taken for its theme phenomenology of the inner consciousness of time, is the philosophy of phenomenological time of pure Ego. In E. Husserl's phenomenological philosophy the theme of phenomenological time is entitled to complete pure Ego as a stream of experiences. For E. Husserl phenomenological time, as well as pure Ego, can be perceived only in the forms of manifestations characteristic of all experiences. In phenomenology the title temporality of consciousness is given the meaning of "a necessary form linking experiences with experiences".[19] I.e. temporality expresses by itself not only belonging of something temporal to any single experience, but also the form of linking experiences together "in one infinite stream of experiences".[20] With that, pure Ego never misses a possibility to fix its gaze on the temporal being of an experience and, doing so, it will consider "the temporal modis of givenness"[21] of experiences. Of all the mode of givenness of the temporal in an experience pure Ego chooses actual Now as "the being form for new matter".[22]

Thus, in the universal field of phenomenological time opens simultaneously the whole of pure Ego's initial horizon which we conceive as the initial consciousness – Now. Phenomenology of the inner consciousness of time, however, is compelled to adhere to the opposite position since time-constituting consciousness can not exist without being different from the time constituted in it. I.e. phenomenologizing last absolute time is as if interdicted. The question how to express absolute time by means of deep structures of consciousness remains undecided. Its decision from phenomenological

position makes no sense as it leads to infinite regress which is overcome only by return to "unperceived consciousness".[23]

THE SELF-INTENTIONAL LIFE OF CONSCIOUSNESS IN TIME

When the nature of understanding the unity of consciousness is established, we have a legitimate interest in comprehension of the question: By means of what synthese does the understanding unity of consciousness function? In this connection Husserl emphasizes, that "the basic form of such universal synthesis, which makes all other syntheses of consciousness possible, is the comprehensive internal consciousness of time".[24] And a possibility of the internal consciousness of time to embrace separate experiences is not assumed. Subordination of time to all experiences is established owing to intentional correlations of immanent temporariness in relation to "the constant infinite horizon of immanent time".[25] The experiences prefound in the Ego, reflectively found out and established, begin and come to the end in time, wich is perceived by us as their simultaneity or sequence. Being behind the line of the immanent time horizon, they in themselves are not capable of allowing us to feel the distinction between the consciousness of time and the time of experiences. Pertaining of all experiences to Ego makes it possible to operationally establish and define distinction between the consciousness of experience of time and internal consciousness of time. The phenomenon of the latter will be then considered as the expression of a temporal mode of reality of a corresponding variety of experiences. The experience being on the horizon of immanent time, i.e. intratime experience, will be defined in the system of time forms which serve to explain and open the value of temporariness of experience for understanding phenomenological time.

The established distinction can form the basis for realization of universal synthesis. And what represents, however, greater difficulties for realization of such synthesis, is more likely what forms the basis for preservation of these distinctions. If universal synthesis is possible, it will be one of the forms of phenomenological time included in the system of time forms. Being as such it will appear before us as *intentional experience* which with necessity should be presented to reflection as temporality, thus is expressing "a paradoxical property of the life of consciousness"[26] which ascertains that the life of consciousness is affected by infinite regress. The explanation for such a paradoxical fact lies in the concept of the understanding unity of consciousness.

How is preservation of distinctions between the aspects of a synthesized unity possible, without transforming consciousness into the hostage of infinite regress? How to correlate internal consciousness of time with temporariness of its phenomenon as intentional experience? Husserl aspires to give apodictically obvious answers to these questions. The explanation he offers is based on what he calls "a paradoxical property of the life of consciousness" as a mode of life of Ego. The being of Ego means the life of consciousness "in the form of self-intentional being".[27] The self-intentional life of consciousness makes, with apodictic evidence, possible the universal synthesis of a noetic moment of life of Ego and its noematic correlate, which in itself is worthy as a formal condition of overcoming infinite regress. These preconditions allow a possibility to speak about the self-intentional experience of time as a real form of realization of universal synthesis.

A possibility of description of the universal life of consciousness runs against the difficulty of overcoming the stiff dualism of empirical and transcendental knowledge. To overcome it Husserl introduces the notion of descriptive knowledge as the product of natural reflection. Descriptive knowledge makes it possible to describe the synchronous existence of two or more experiences when a new intentional experience appears in the universe ratio to the preceding experience as a result of a coordinated operation of natural reflection. In its kind, descriptive knowledge is a thesaurus of the intentional life of our consciousness, where distinction between empirical and transcendental knowledge is nothing more but the result of shifting the aim of consciousness taking the form of Ego, interested in the universe, and an uninterested observer. Empirical Ego and transcendental Ego, being the objects of description, incarnate two synchronously existing intentional experiences. So transcendental Ego correlates with eternal pure life of consciousness, the noetic stratum of being, while empirical Ego has the noematic correlate – the universe of being and non-being as such. For transcendental reflection it becomes important to fix the shift of aim in order to turn to the description of the pure life of consciousness. The fact of Ego's bifurcation into empirical and transcendental can also be explained by transcendental reflection. For this purpose phenomenology conceptualizes a new kind of unity of consciousness, a comprehending unity, owing to which the possibility of lining up pure contemplations and transcendental reflection is excluded. Husserl's phenomenological thought tries to avoid the extremes of both solipsism and transcendentalism. However, having chosen this way, phenomenology has to produce cogent arguments that realization of the universal synthesis is possible. What inspires our confidence in the possibility of the universal synthesis is demonstration of the functioning of

the self-intentional life of consciousness where the inner consciousness of time serves as a basic form. Now the matter depends on the concrete content of the process constituting the world of spirit.

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NOTES

[1] "ist nun dazu berufen, die Unterlage einer radikalen und universalen Kritik zu sein." E. Husserl, *Cartesianische Meditationen und Pariser Vorträge*. Hrsg. und eingeleitet von Prof. Dr. S. Strasser. (Haag: Nijhoff, 1950) (Husserliana Bd. I) p. 74.
[2] "ein Universum absoluter Vorurteilslosigkeit". Ibid.
[3] See: Alexander Kuzmin, "Reflexion and the Universal Structures of Consciousness", in A. -T. Tymieniecka. (ed.), Analecta Husserliana, (Kluwer Academic Publishers, 2000), Vol. 66, pp. 357–365.
[4] "Daß vollkommene Klarheit das Maß aller Wahrheit ist". E. Husserl, *Ideen zu einer reinen phänomenologie und phänomenologischen Philosophie*. Erstes Buch. *Allgemeine Einführung in die reine phänomenologie. Neue, auf Grund der handschriftlichen Zusätze des Verfassers erw. Aufl. Hrsg. Von Walter Biemel* (Haag: Nijhoff, 1950) (Husserliana Bd III /1) p. 185.
[5] "Das absolute Recht der immanenten Retention". Ibid., p. 184.
[6] "Jedes Erlebnis ist in sich selbst ein Fluß des Werdens". Ibid., p. 182.
[7] "Der immanent *wahrnehmenden Reflexion*". Ibid., p. 184.
[8] "Daß *jederlei 'Reflexion'* den Charakter einer *Bewußtseinsmodifikation* hat, und zwar einer solchen, die prinzipiell *jedes Bewußtsein* erfahren kann". Ibid., p. 181.
[9] "Ein Feld freien Vollzuges von Cogitationen des einen und selben reinen Ich". Ibid., p. 184.
[10] "uns eben die Akte – geradehin erst erschliessen" E. Husserl, op. cit. Bd. I, p. 72.
[11] "'Ich sehe dort ein Haus' oder 'Ich erinnere mich, diese Melodie gehört zu haben' usw." See: Ibid.
[12] "Rückbeziehung auf das frühere Erlebnis." Ibid., p. 73.
[13] "dem wir alle erdenkliche Kenntnis und Erkenntnis von unserem intentionalen Leben verdanken." Ibid.
[14] "Bindung an die puren Gegebenheiten der transzendentalen Reflexion." Ibid., p. 74.
[15] "sich über naiv interessierten Ich das phaenomenologische als 'uninteressierter Zuschauer' etabliert." Ibid., p. 73.
[16] "ist dann selbst durch eine neue Reflexion zugänglich, die als transzendentale abermals den Vollzug eben dieser Haltung des 'uninteressierten' Zuschauens fordert – mit dem ihm einzig verbleibenden Interesse, zu sehen und adequat zu beschreiben." Ibid.
[17] "ausschliesslich nur Gegenstände als intentionale Korrelate ihrer Bewusstseinsweisen" Ibid., p. 75.
[18] "Also im konsequenten Vollzug der phaenomenologischen Reduktion verbleibt uns noetisch das offen endlose reine Bewusstseinsleben, und auf seiten eines noematischen Korrelats die vermeinte Welt rein als solche." Ibid.
[19] "eine *Erlebnisse mit Erlebnissen verbindende notwendige Form*". E. Husserl, op. cit. Bd. III /I. p. 198.
[20] "einem unendlichen '*Erlebnisstrom*' ". Ibid.

[21]   "die temporale *Gegebenheitsweise*". Ibid.

[22]   "eine *verharrende Form für immer neue Materie*". Ibid., p. 199.

[23]   See: R. Bernet, 'Einleitung' in E. Husserl, *Texte zur Phänomenologie des inneren Zeitbe-wusstseins (1893–1917)*, herausgegeben und eingeleitet von R. Bernet (Hamburg, Felix Meiner, 1985), pp. XI–LXVII.

[24]   "Die Grundform dieser universalen Synthesis, die alle sonstigen Bewusstseinssynthesen möglich macht, ist das allumspannende innere Zeitbewusstsein." E. Husserl, op. cit. Bd. I, p. 81.

[25]   "innerhalb des standigen und unendlichen Horizontes der immanenten Zeit." Ibid.

[26]   "eine paradoxe Grundeigenheit des Bewusstseinslebens". Ibid.

[27]   "in Form des Auf-sich-selbst-intentional-zurückbezogen-Seins." Ibid.

DAVID GRÜNBERG

HUSSERL'S TRANSCENDENTAL PHENOMENOLOGY AND THE MIND-BODY PROBLEM

INTRODUCTION

Our aim in this paper is to propose a way of dissolving the mind-body problem in the frame of Husserl's transcendental phenomenology. The mind-body problem can be stated as the problem of elucidating the nature, especially the ontological status, of so-called *mental processes* (Husserl's *Erlebnisse*) and their relationship with a person's body to which they are supposed to belong.

Mental processes can be defined only by an enumeration of paradigmatic examples such as feelings, sensations, perceptions, memory images, imaginations, thoughts, believes, desires, volitions, etc., which are generally conscious. There are also subconscious or unconscious mental processes, but these are still potentially conscious in the sense that they can become actually conscious as a result of the person's turning his attention to them. Hence, all mental processes are actually or potentially conscious. Consciousness is then the actual or potential characteristic of mental processes. On the other hand, the consciousness *of* a person means the totality of the mental processes pertaining to that person, called also a *stream of consciousness*. Thus, distinct streams of consciousness correspond to different persons.

All mental processes, conscious or not, are characterized by their being subject-dependent (egocentric, indexical). Hence, they presuppose, at first sight, the existence of a *subject*, which we shall also call *mind*. From a logical point of view, the types of ontological status of the mind can be classified as follows. The mind can be reduced to a substance or not, where the former can be either physical or spiritual. The mind as a physical substance consists in an intelligently behaving living body, or even as any arbitrary physical system whose functions are identical to those of such a living body. In this case there is no problem of relating the mind to the body since the former is identified with the latter. The mind as a spiritual substance can take of the following two forms. First, it can be a disembodied soul coexisting with the body like in Cartesian dualism – called generally *substance dualism*.[1] Second, it can be identical to a human person endowed with mental properties besides physical

ones, called *property dualism* in the contemporary philosophy of mind.[2] In
the first case, the problem concerns the relation between two substances,
viz. the soul and the body, whereas in the second between two types of
properties, viz. mental and physical. On the other hand, the mind irreducible to
a substance consists of pure consciousness with or without an underlying ego.
Ego is understood to be a non-substantial entity such as Kant's "transcendental
I" or Husserl's "pure Ego." Mind as pure consciousness without an ego
is exemplified, for example, by Hume's, Lichtenberg's, Nietzsche's, early
Husserl's, and Sartre's conceptions of the mind.

   The last conception of the mind, viz., non-egologic pure consciousness,
is the most radically immanent form of subjectivity, and thus can only be
described from an *impersonal* standpoint, which we shall henceforth call, for
easy reference, *the Mind-1*. At the other extreme, as mentioned above, there
are minds as intelligently behaving bodies. We call such a mind *a Mind-2*,
which is fully objective, plural, and described from the *third-person* point
of view. A mind *qua* embodied egologic consciousness including property
dualism on the one hand, and substance dualism on the other, will be called
a *Mind-3*. Such a mind is the mind of ordinary man as well as of most
philosophers with a view that is in agreement with commonsense.[3]

   Our main point is that, in a sense, Mind-1, Mind-2, and a mind of sort
Mind-3 coexist, but each from a different perspective: Mind-1 from *imper-
sonal*, Mind-2 from *naturalistic-scientific*, and Mind-3 from *commonsense*, or
to borrow an expression from Husserl, *world-life* perspective (or attitude). The
first two are merely *theoretical* perspectives whereas the third is also *practical*.
We defend the following theses: First, the notions Mind-1 and Mind-2 are
internally consistent and indispensable from the point of their perspectives.
Second, Mind-1 is adequate with respect to Husserl's transcendental-
phenomenological attitude. Third, Mind-2 is satisfactory with respect to the
naturalistic-scientific attitude, and thus for naturalistic psychology. Fourth,
neither Mind-1 nor Mind-2 gives rise to the mind-body problem; furthermore,
neither gives rise to the problem of the relation between consciousness and an
underlying (spiritual) soul. It follows that the problem of how mind is related
to body, and consciousness to soul, is dissolved, simply because there are no
such relations at all. Fifth, the problem of the nature of the mind has a quite
satisfactory solution in case of both Mind-1 and Mind-2. Indeed, the nature of
Mind-1 is directly grasped by means of phenomenological reflection, since
any content of consciousness is immediately given; and, on the other hand, the
nature of Mind-2 is explained more and more as the result of neurophysiologic
researches and artificial intelligence studies.

Let us turn to Mind-3, i.e. a mind involving body as well as consciousness. Whereas the nature of these two components of Mind-3 is separately comprehensible as stated above, the problem of their mutual relation is utterly intractable. However, Mind-3 is the very notion of the mind involved in practical life that conforms to the commonsense, and is the only notion of mind appropriate to the life-world attitude. We shall argue that the *seeming* mind-body problem within this attitude is the result of confusion between the mind of impersonal (or first-person) and the mind of third-person attitude, and any attempt to solve or dissolve this problem inevitably takes the life-world attitude out and leads either to the transcendental-phenomenological (impersonal) or naturalistic-scientific (third-person) attitude. This is the point where the first two theoretical perspectives lead us wherein the mind-body problem dissolves.

1. MIND-1 AND TRANSCENDENTAL-PHENOMENOLOGICAL ATTITUDE

The nature of consciousness is highly controversial. At one extreme, the very existence of consciousness is rejected, while at the other it is claimed that there is no reality besides consciousness. We consider below some of the most important views according to which the nature of mind is based upon pure consciousness.

1.1. Descartes: Consciousness as the Attribute of the Thinking Substance

Before the advent of modern philosophy with Descartes, mental processes were supposed to be divided into two kinds of entities of drastically different ontological status. Indeed, those pertaining to sensing were considered to be corporeal whereas those to thinking incorporeal.[4] But Descartes unified these two kinds into a single one all members of which having the property of consciousness, and called them *thoughts* (*cogitationes*). This is not to say that he has overlooked the corporeal side of sensing. He distinguishes, for example, between my seeing as the action of my eyes and my *seeming* to see as a thought.[5] Whereas the former is corporeal, the latter is a mental process. Descartes understands by thought "all that of which we are conscious as operating in us."[6] He adds: "that is why not alone understanding, willing, imagining, but *also* feeling [*sentir*], are here the same thing as thought."[7] We can say that the very notion of consciousness originates from the recognition that all mental processes (from sensations to thoughts) constitute a homogeneous kind. Descartes claims that thoughts (mental processes) do not independently exist, but merely attributes of a thinking thing (substance)

which secures the unity of thoughts (mental processes). Such a unity is called a *self*, or an *I*.

Descartes infers the existence of the self by virtue of his famous argument *cogito*, *ergo sum* (I think, therefore I am).[8] The statement "I think" made at a time is the immediate result of the occurrence of a thought (e.g. that of a doubt) at that time. "*Sum*" is translated as "I am" or "I exist", where "I" denotes a thinking thing, which is a substance. The premise "I think" is taken by Descartes to be certain as well as the ground of "I am."[9]

1.2. Kant: Consciousness with the Transcendental Subject of Thoughts

Any mental process is called by Kant *representation* (*repraesentatio*, *Vorstellung*). Representations are conscious or not where the former ones correspond to Descartes' thoughts. For Kant, a conscious representation (*perceptio*) is either a *sensation* (*sensatio*) or *knowledge* (*Erkenntnis*, *cognitio*). "A *perception* which relates solely to the subject as a modification of its state is *sensation* (*sensatio*), an objective perception is *knowledge* (*cognitio*)."[10] Knowledge (cognition) is

either *intuition* [*Anschauung*] or *concept* [*Begriff*]. The former relates immediately to the object and is single; the latter refers to it mediately by means of a feature which several things may have in common. The concept is either an *empirical* or a *pure concept*. The pure concept, in so far as it has its origin in the understanding alone (not in the pure image of sensibility), is called a *notion*. A concept formed from notions and transcending the possibility of experience is an *idea* or concept of reason.[11]

On the other hand, "*intuition* is that through which [cognition] relates immediately to [objects] … . But intuition takes place only insofar as the object is given to us. This again is only possible … in so far as the mind [*Gemüt*] is affected in a certain way."[12] The mind consists of two kinds of capacities, viz. that of receiving representations (receptivity) and that of "knowing [cognizing] an object through these representations (spontaneity … of concepts)."[13]

Besides *Gemüt*, Kant introduces the notion of self as the subject of the judgment "I think." Indeed, he shares the premise "I think" with Descartes, but argues that the conclusion "I am a thinking thing, i.e. a substance" is false.[14] He interprets the judgment "I think" as follows:

[t]he concept or, if the term be preferred, the judgment, "I think" … is the vehicle of all concepts, and therefore also of transcendental concepts … But it can have no special designation, because it serves only to introduce all our thought, as belonging to consciousness … . [I]t yet enables us to distinguish … two kinds of objects. "I", as thinking, am an object of inner sense, and am called "soul" [*Seele*]. That which is an object of the outer senses is called "body."[15]

Thus Kant distinguishes between three kinds of "I": "I" as the *subject* of "I think", "I" as an *object* of inner sense and "I" as an *object* of outer sense. He contends that the representation "I" as subject is

completely empty …; and we cannot even say that this is a concept, but only that it is a bare consciousness which accompanies all concepts. Through this I or he or it (the thing) which thinks, nothing further is represented than a transcendental subject of the thoughts $= X$. It is known only through the thoughts which are its predicates … .[16]

This means that the transcendental "I" is the value of the variable X of all equations of the form "$X =$ to that which thinks so-and-so." All knowledge of the "I" consists merely of its predicates such as *being equal to that which thinks so-and-so* (or equivalently, *has such-and-such experiences*).

Kant, as well as Descartes, admits that the equations have a common solution, i.e. there is a value of X satisfying these equations. The difference between them is that the former holds that the value is a substance whereas the latter denies that it is so. Kant states that this value is "a transcendental subject of [all] the thoughts."[17] He emphasizes that "apart from [these predicates] we cannot have any concept [of the transcendental subject], but can only revolve in a perpetual circle, since any judgment upon it has always already made use of its representation."[18] It is only in such sense of the "I" that Kant accepts the truth of the premise "I think." More precisely, he takes the proposition "I think" "only problematically, not in so far as it may contain perception of an existent (the Cartesian *cogito*, *ergo sum*), but in respect of it mere possibility, in order to see what properties applicable to its subject … may follow from so simple a proposition."[19]

On the other hand, Kant discards the "I" as the object of inner sense (as soul or substance), i.e. rejects the truth of the conclusion "I am" where "I (as thinking thing or soul) am" means "I am a thinking substance." It is claimed in the rational doctrine of the soul that the substantiality of the soul can be proved by an inference, which is the first of the four transcendental paralogisms concerning the soul. "A transcendental paralogism is one in which there is a transcendental ground, constraining us to draw a formally invalid conclusion."[20] Let "absolute subject" be short for "[t]hat, the representation of which is the *absolute subject* of our judgments and cannot therefore be employed as determinations of another thing."[21] Then the first paralogism can be formulated by the following syllogism:

> *Major premise*: An *absolute subject* is (called) a *substance*.
>
> *Minor premise*: "I" as thinking being (*soul*) am an *absolute subject*.
>
> *Conclusion*: "I" as thinking being (*soul*) am a *substance*.

The major premise is an analytic definition of substance. Substance is a category so that there must be an intuition in its representation, and hence in the absolute subject of our judgments. On the other hand, the minor premise involves the term "absolute subject" in a different sense than that it has in the major. Indeed, as stated above, "I" as thinking being am the transcendental subject of my thoughts. In this respect Kant states: "The 'I' is indeed in all thoughts, but there is not in this representation the least trace of intuition, distinguishing the 'I' from other objects of intuition."[22] It follows that "I" does not signify a substance in reality, but may be allowed to do so in idea.[23] Therefore, the syllogism which is apparently valid is in reality fallacious due to this ambiguity.[24]

1.3. Lichtenberg: Consciousness without an Ego

According to some philosophers, the above-mentioned Kantian equations do not have a common solution, or even that at least some equations do not have any solution at all. A well-known proponent of this view is Lichtenberg. The implicit Cartesian argument "a certain thought occurs, therefore I think" is invalid for Lichtenberg, as is expressed in his following aphorism:

> We become conscious of certain representations that are not dependent upon us; others believe that at least we are dependent upon ourselves; where is the border line? We know only the existence of our sensations, representations and thoughts. One should say, *it thinks*, just as one says, *it lightens*. It is already saying too much to say *cogito*, as soon as one translates it as *I think*. To assume the *I*, to postulate it, is a practical requirement.[25]

Thus, considering especially the second sentence of the above quotation, Lichtenberg seems to admit the truth of the premise of the argument, viz. "a thought occurs", or in Jamesian terminology "consciousness is going on," but denies that the conclusion "I think" follows from this premise. The conclusion "I think" would follow from the premise only if thinking were an action realized by an agent, i.e. a thinking thing. And this agent would be the "I" of "I think." But since such an "I" is not present, the occurring thought cannot be the result of the action of an "I", so that the argument is indeed invalid.[26]

   However, according to Zoeller, Lichtenberg reintroduces the "I" when he writes: "*I and me*. *I* feel myself – these are two different objects."[27] Thus, Zoeller attributes to Lichtenberg two notions of self, viz. the observer-consciousness ("I") and the self-object ("me").[28] Furthermore, Zoeller interprets "it thinks" in such a way that it can be complemented by "I become conscious of it thinking."[29] (The former is the case of self-consciousness, and the latter of reflective thinking.) In this way, according to Zoeller, the "I" is

not completely eliminated, but rather demoted from the position of an active agent to a passive observer.[30] Since this "I" lacks the capacity of unifying the individual thoughts, Zoeller suggests, Lichtenberg introduces "the plurality of selves succeeding each other as many distinct 'I's (*Ichs*), thereby reducing the notion of a self *in numero singulari* to a mere fiction of the mind."[31]

Turning to the Kantian equation, on the assumption that Zoeller's interpretation is correct, we can at most say that for Lichtenberg some of the equations have a solution and some do not have. But the former ones have no *common* solution because of the plurality of selves. Moreover, each of these selves is not an active "I" but a passive "observer consciousness." In the latter case, "$X =$ that which thinks so-and-so," having no solution, the invalid argument "A thought occurs, therefore, I think", should be replaced by the valid argument "A thought occurs, therefore, it thinks," which is valid.

1.4. Consciousness and Self in Husserl

1.4.1. Consciousness in Logical Investigations. Husserl in his *Logical Investigations* distinguishes between three kinds of consciousness, viz. first, consciousness in the general sense, second, inner consciousness, and third, intentional experience. The latter two are special cases of the first kind with which we will presently be concerned. Hereafter we shall use the term "consciousness" only in this general sense, which is described by Husserl "as the entire, real (*reelle*) phenomenological being of the empirical ego, as the interweaving of psychic experiences in the unified stream of consciousness."[32] Conscious experiences are *reell* occurrences or events which "compose the real unity-of-consciousness of the individual mind."[33]

Husserl (in the first edition of *Logical Investigations*) rejects the conception of pure ego (to be explained later), arguing that

… the phenomenological ego or unity of consciousness is already constituted, without need of an additional, peculiar ego-principle which supports all contents and unites them all once again.[34]

He rather accepts only empirical ego, writing thus:

I must frankly confess … that I am quite unable to find this [pure] ego, this primitive, necessary centre of relations. The only thing I can take note of, and therefore perceive, are the empirical ego and its empirical relations to its own experiences … .[35]

The empirical ego includes the ego-body. This empirical ego contains, besides the ego-body, the unity of consciousness, which he also calls the *phenomenologically reduced ego*. The latter is identical with the interconnected unity of experiences.[36] Hence, as quoted above, no additional ego-principle is needed to unite the individual experiences.[37] Husserl, however, in a note to the second

edition of the *Investigations*, abandoned his opposition to the pure ego.[38] Nevertheless, he remarks that "there remain wide fields of phenomenological problems … which can be systematically explored without taking up any stances on the ego-issue. The present investigations are entirely confined to such problems."[39]

1.4.2. Consciousness in the Ideas. Husserl in the *Ideas* distinguishes between "'*pure*' *consciousness* which will determine the field of phenomenology"[40] and "the consciousness belonging to some *human being* or *beast*."[41] Consciousness in the former sense belongs to the *natural attitude* as well as to *commonsense*, and in the second sense to the *phenomenological attitude*. The natural attitude is the worldly attitude of scientists. In this attitude consciousness is taken in its relationship to the world, in particular to one's body. On the other hand, in the phenomenological attitude consciousness is the *residuum* of the so-called transcendental-phenomenological reduction by virtue of which the whole real world is excluded, or in other words, bracketed. This *residuum* is called "pure consciousness" which is a realm of beings in its own right. Pure consciousness consists of pure experiences, called *reell*, in contradistinction to the *real* objects of the world. Within the phenomenological attitude the whole world is *constituted* or better *re*-constituted as the intentional object of a particular kind of experiences, viz. intentional acts such as perceptions, thoughts, and volitions as opposed to non-intentional experiences such as feelings and sensations. All experiences, as well as the meanings and the constituted objects of the intentional experiences, are *immanent*, whereas the objects of the world outside of consciousness are *transcendent*.

1.4.3. Self as Pure Ego [Ich] in the Ideas. As stated above, the human being (empirical ego) consists of ego-body and the phenomenological ego. Before the transcendental reduction, viz. *epoché*, every experience in the sense of *cogitatio* (viz. thought) has the form of *cogito* (viz. I think), which presupposes the existence of a phenomenological ego. As the result of reduction, the empirical ego is excluded. Husserl asks, then, the question whether the phenomenological Ego is also excluded or else is retained as *pure Ego* within the transcendental residuum.[42] His answer is:

If we retain a pure Ego as a residuum … then there is presented in the case of that Ego a transcendency of a peculiar kind – one which is not constituted – a *transcendency within immanency*. Because of the immediately essential role played by this transendency in the case of any cogitation [*cogitatio*], we must not undertake its exclusion, though in many investigations the questions concerning the pure Ego can remain in suspenso.[43]

The pure Ego retained as a residuum is neither an experience nor a part thereof, i.e. it does not arise and then disappear with the experience. Rather "[t]he Ego seems to be there continually, indeed, necessarily … the Ego belongs to each coming and going mental process [experience]; The Ego … is something identical."[44] Thus, the pure Ego is the *identical* subject of each transitory *cogito* (I think). In this connection, Husserl expresses his view that the pure Ego belongs to each experience, and vice versa. In Kant's words: "The '*I think*' *must be capable of accompanying all my presentations*."[45] Husserl as an insertion in Copy A writes: "whether also <Kant's> sense I leave undecided …."[46] Note that the pure Ego is the unique common solution of the Kantian equations, i.e. the value of X which satisfies these equations.

The "transcendency within immanency" of the pure Ego is presumably explained as follows. The pure Ego belongs to each experience, and vice versa. In this sense the pure Ego is *within* the immanency consisting of the totality of pure experiences. But still it is *not* immanent, since it itself is neither an experience nor a part of it. Furthermore, it is not constituted as an immanent object. On the other hand, the pure Ego is not excluded by the reduction. But the reduction excludes everything transcendent. Therefore, the pure Ego cannot be transcendent in the proper sense. Nevertheless, being not immanent, it is said to be "transcendent of a peculiar kind."

Husserl's conception of the pure Ego is subject to the following criticisms: First, it is incompatible with the ontology of a radically immanent transcendental phenomenology consisting exclusively of a purely immanent realm of beings,[47] viz. pure experiences together with, if any, their meanings and intentional objects. But the pure Ego is of a different category than the purely immanent entities. Second, in one sense at least, the coexistence of the constituted psychic ego with the constituting pure Ego would lead to duplication of the human person.[48] Third, the conception of the pure Ego involves a seemingly paradoxical notion of "transcendency within immanency." Fourth, the ontological status of the pure Ego is not clearly determined; it rather seems to be a result of an unjustified hypostatization, just as the analogical notion of Kant's transcendental "I."[49]

In order to avoid the above-stated objections leveled against the notion of pure Ego, we propose to construe pure consciousness as *non-egologic*, i.e. free of a transcendental subject of thoughts. In this way the ontology of transcendental phenomenology turns into a homogeneous one, involving nothing but purely immanent entities. This, as mentioned above, is compatible with Husserl's initial position held in the first edition of the *Logical Investigations*.

The non-egologic pure consciousness, viz. Mind-1, being the residuum of the transcendental-phenomenological reduction, must be *disembodied* and

singular, since the reduction excludes one's own body, as well as other persons. As such it founds the ontology of transcendental phenomenology radically purified from all transcendencies. Indeed, Mind-1 consists of purely immanent concrete individuals (viz. experiences) existing in their own right rather than as attributes of a substance.

2. CRITICISM OF THE PERSPECTIVE OF CONSCIOUSNESS

2.1. Williams' criticism of Descartes and Lichtenberg

Bernard Williams criticizes the notion of Mind-1, or in his own terminology the *perspective of consciousness*, which he attributes to Lichtenberg as well as to Descartes. In this view, thought-events are disembodied, i.e. do not refer to an embodied person, so that "the only coherent way of conceiving a thought happening is to conceive of thinking it."[50] This is tantamount to saying that thought P exists if and only if it is thought: P, where P is the thought-content. For example, a pain (at a given time) exists just in case this pain is felt.

The totality of thought-events pertaining to one and the same person is a *thought-world* that corresponds to Husserl's stream of consciousness. Such a notion cannot be defined within the perspective of consciousness since it requires reference to (embodied) persons which are not part of the ontological framework of this perspective. Thought-events belonging to different thought-worlds are said to be *separate*, otherwise *non-separate*. The notions of thought-world and separateness can be described only from the third-personal perspective necessary for stating "*what is objectively the case*."[51]

Williams analyses Lichtenberg's "it thinks" (*cogitatur*) and compares it with Descartes' "I think" (*cogito*). He aims to state *objectively* the difference between these thought-events remarking that it requires the third-personal point of view. He, therefore, associates with these thought-events respectively the states of affairs "thinking is going on" and "A thinks" where "A" is a name of the person referred to by "I" in "I think." "It thinks" is an *impersonal* whereas "I think" is a *first-personal* formulation of the corresponding thought-events. The impersonal formulation gives rise to the problem of separateness of impersonally occurring thought-events illustrated by Williams as follows: Consider the impersonally formulated thought-events "It is thought: P" and "It is thought: Q." In case both were to belong to the same thought-world, their conjunction would entail "It is thought: P and Q." Otherwise such a conclusion would not follow. The problem is, then, to determine whether the two events *are* separate or not.

Now a statement of the form "it is thought: P" is ambiguous in the sense that it can express different thought-events belonging to different thought-worlds.

The problem can be solved only by eliminating this ambiguity. For this purpose Williams attempts to relativize the thought-content of such statement to a single thought-world. He first uses indexicals, considering thus successively statements of the form "it is thought here: *P*" and "it is thought: I am thinking: *P*," but argues that these do not work, since ambiguity is still present because of the indexicals "here" and "I". He contends, then, that the only way of doing away with the ambiguity is the employment of a name which could be used from a third-personal perspective. Thus, the statement "it is thought: *P*" is transformed into "*A* thinks: *P*" where "*A*" is such a name. In this way the thought-events expressed respectively by "it is thought: *P*" and "it is thought: *Q*" are separate just in case the corresponding relativizations "*A* thinks: *P*" and "*B* thinks *Q*" are such that each of the names "*A*" and "*B*" denotes a different person.

In the light of the above considerations, Williams draws the following conclusion:

> If we have no help from anything except the pure point of view [perspective] of consciousness, the only coherent way of conceiving a thought happening is to conceive of thinking it. So, sticking solely to the point of view of consciousness, we are forced back to a position in which there is … only one such point of view: events either happen for it, or they do not happen, and there is no way of conceiving of such events happening, but happening (so to speak) elsewhere. But this is what the objector [Lichtenberg], as much as Descartes, must need.[52]

Obviously this means that the perspective of consciousness forbids reference to different thought-worlds. But Williams contends that Descartes and Lichtenberg are in need of such reference.

The following criticisms can be advanced regarding the conclusion Williams has reached: First, the problem of separateness does not arise in the perspective of consciousness, or for that matter in the notion of Mind-1, simply because there are no separate thought-events in such a perspective. Second, it is unjustified to demand reference to other thought-worlds with respect to Descartes' and Lichtenberg's conceptual framework; in particular, Descartes' quest for certainty requires restriction of the range of *cogito* to a unique thought. Third, and most importantly, the third-personal perspective is utterly inapplicable to thought-events which are only privately accessible. Nevertheless, their existence is an objective fact in the sense that they are mind-independent in Lichtenberg's sense.

2.2. Strasser's Criticism of the Perspective of Consciousness

Just as Williams claims that Lichtenberg's objection to *cogito* "turns out to share with Descartes his deepest error"[53] Stephan Strasser, in a similar vein, maintains that Descartes, as well as Husserl, was wrong in founding a

unified notion of consciousness wholly separated from body.[54] He contends that consciousness in the sense of psychical being involves difficulties.[55] Contrary to the view of most introspective psychologists, the psychical is, first, not the purely subjective reality; second, it is not the reality which is only privately accessible, and third, its description by Husserl as "the [*reelle*] phenomenological unity of the ego's [lived] experiences" is unsatisfactory.[56] The reason that it is not purely subjective, according to Strasser, is that "it is made of the object of objective research."[57] It is not only privately accessible, because Strasser claims that the reality of I-You relation has shown that one's psychic beings is accessible to another's.[58] On the other hand, Strasser finds Husserl's description unsatisfactory for the reason that "he will not be absolved from the duty of indicating a positive mark which distinguishes this unity from another."[59]

Strasser instead adopts the Aristotelian-Thomistic position according to which "[it] is precisely sensations and perceptions which belong to the functions that are exercised by the 'body-soul' unit … ."[60] According to him, one superiority of this conception is that "the transition from the 'psychico-physically neutral' to the explicitly spiritual was made possible by an immanent development"[61] – something which is not possible in the Cartesian conception. He thus objects to Descartes' distinction between disembodied consciousness and the body which is "an independently existing physical system whose activity can be wholly explained by the laws of the positive physical science."[62] (The former corresponds to Mind-1 and the latter to Mind-2.)

Strasser also criticizes Descartes' *cogito* as giving rise to an ambiguity:

I become the first object of scientific knowledge … . At the same time, however, I am the subject *par excellence* … . Hence the question arises, Who exactly am I? The thinking ego or the ego whose existence I, in thinking, discover? Do I coincide with the knowing subject-ego or the known object-ego?[63]

He later restates this problem of ambiguity in the terminology of intentionality and argues that the ego cannot be both subject-ego and object-ego as follows: if my soul is identical with the "intentionally knowing ego" (i.e. the thinking ego or subject-ego), then the soul cannot be identified "with the object intentionally known by my ego [i.e. object-ego] … . Unless we want to persevere in uttering ambiguities, we will have to make choice here."[64]

Strasser's own view is that the soul (ego or self) cannot be an object of thinking; rather it is always a subject. In his justification of this position he refers to Gabriel Marcel's distinction between "being" and "having." Strasser mentions five characteristics of Marcel's notion of "having:" An object that

I *have*, first, "exists independently of me," second, is exterior and foreign to me, third, "has the character of an object" (or "has the mode of being of an object"), fourth, is something that "I can dispose of," and fifth, is something that "I can cede to another."[65] He then states the following two arguments: *First Argument*. 1. Because of the third characteristics of "having," I am able to "have" (at least intentionally) anything that has a character of "having" an object. 2. My soul does not have the mode of being (or the character) of an object.[66] 3. Therefore, my soul cannot be something which I can have. *Second Argument*: 1. I *have* psychical phenomena or "lived events of consciousness." 2. Therefore, my soul is neither a psychical phenomenon nor a structure consisting of such psychical elements.[67] Strasser thus concludes: "my soul is not *my* soul because I have it. My "ego-source," my originating ego, *my soul is that which primarily I am*"[68] and what I *am* is not a psychic being. He expresses the distinction between what a person *is* and what he *has* as follows: "What you have is always a plurality; what you are is necessarily an identical self-subsistent unity. And this is precisely what we mean when we speak of 'substance'."[69] Notice that this notion of substance is substance-*qua*-subject or *spiritual soul* as Strasser calls it, in contradistinction to Kant's category of substance instantiated only by *objects* of intuition. Strasser describes how the spiritual soul is related to the body as follows:

My mode of being … must be that of *a self-embodying spirit*. This means that I am spirit *and* bridge between spirit and matter. I exist *also* in my body. I am spirit-soul [spiritual soul, primordial ego] and I am also the matter which I besoul immediately [besouled body]. Thus, as an embodied person, I am a duality, a plurality, and at the same time a unity.[70]

It is one of the main theses of Strasser that psychical beings (conscious experiences) are based on the besouled body, and furthermore, contrary to widespread opinion, that they may have a spatial and not only temporal character.[71] Note that the divide between the spiritual soul and the besouled body is quite different than the one between soul and body in Descartes' sense. In the latter, consciousness belongs exclusively to the soul, whereas body is a purely physical being. In the former, the class of conscious events is divided into two subclasses, one consisting of spiritual events belonging to the spiritual soul, and the other of psychical ones belonging to the besouled body. An example that Strasser gives is the distinction between the spiritual lived event of my planning to write my article and its various appearances in my perception of the lived event at different times (which are psychical events).[72]

Strasser's view of consciousness seriously conflicts with that involved in the ontology of Mind-1. (i) The unified consciousness belonging to the

ontology of Mind-1 pertaining to sensations as well as to understanding in Strasser's view is split into two radically different realms of being, viz., those belonging to the spiritual soul and those to the besouled body. (ii) Many of the disembodied conscious experiences in Mind-1, viz. the psychical beings, turn out, in Strasser's view, to be embodied in the so-called besouled body. (iii) The conscious experiences exist independently of a substantial soul in Mind-1, whereas they are subordinate to the substantial spiritual soul in Strasser's view. (iv) Consciousness in Mind-1 is solitary in the sense that there is a unique stream of consciousness as the realm of immanence. Everything else is transcendent (or a noumenon in Kant's sense). Hence, the consciousness of another person must be taken as a noumenon. On the other hand, Strasser's view allows the possibility of the plurality of persons as besouled bodies and thus involves a non-solitary conception of consciousness. (v) Mind-1 is non-egologic while Strasser's view is egologic, since the spiritual soul is itself the so-called originating or primordial ego.

3. MIND-2 AND NATURALISTIC-SCIENTIFIC ATTITUDE

3.1. Third-Person Perspective and Objectivity

Consider a psychologist observing mental processes for the purpose of describing and explaining them. In case the observed processes belong to the psychologist himself, his observation is called an *introspection*, but when they belong another person, it is called an *extrospection*. In the first case, the psychologist looks at the observed mental processes from the impersonal or first-person perspective, whereas in the second case, he looks at them from the third-person perspective. We have stated that Mind-1 consists of the totality of a person's mental processes when looked at exclusively from the impersonal perspective. From Descartes onwards the first-person (or impersonal) perspective has been considered by many philosophers and introspective psychologists as the only proper way of understanding mental processes.

   The third-person perspective for the study of mental processes has been introduced as a method for attaining objective knowledge of the real nature of mental processes. Call this method the *objective method*. The proponents of this method argue that the first-person (or impersonal) perspective yields merely a *subjective method* of mental processes which does not reveal the essence of such processes. Therefore, they claim that scientific psychologists should abstain from adopting the subjective method, using instead exclusively the objective one. Let us remark that the objectivity of the third-person perspective has both an epistemological and an ontological sense. In

the first sense, it refers to intersubjective agreement among the observers' reports of mental processes, and, in the second sense, to the real acquaintance with the objects of the reports. From the point of view of Mind-1, the nature of mental processes is consciousness so that the real acquaintance with the mental processes is only possible through reflective introspection, and therefore from the impersonal perspective. Such an acquaintance is utterly unobtainable from the third-person perspective. In the next subsection we shall examine the various conceptions of a Mind-2, commonly called *materialism* (or *physicalism*).

3.2. Materialist Theories of Mind-2

A materialist theory of the mind can be defined in the most general form as any view according to which there are no conscious experiences. The classification of the physicalist theories depends on the distinction between *kinds* (types) and *occurrences* (tokens) of mental processes. The terms "pain," "perception," "belief," "desire," etc. denote kinds of mental processes whereas the respective instances of these kinds are occurrences thereof. For example, a particular person's having toothache at a certain time is an occurrence of the kind Pain.

The view according to which there are no kinds of mental processes at all, or more precisely that the terms "pain," "belief," etc. do not really denote genuine kinds, is called *eliminative materialism*, or *eliminativism* for short.[73] Eliminativists, of course, do not deny that whenever a person says that he feels pain there exists a concomitant physical event that occurs. But they claim that the physical events correlated with states of a person which are called "pain" by no way constitute a natural kind.

Non-eliminative materialism is the view that there are genuine *kinds* of mental processes, but their instances are physical events (rather than conscious experiences). This view has two forms: *reductive* and *non-reductive materialism*. According to the former, every kind of mental processes reduces, or is identical, to a kind of a macro- or micro-physical event. The first is called *logical behaviorism*,[74] whereas the second the *identity theory*.[75] On the other hand, according to non-reductive materialism there are genuine kinds of mental processes, but they are not reducible to any kinds of physical events. This view is divided into functionalism and anomalous monism. According to *functionalism* there are *nomic* causal connections between kinds of mental processes and that of physical events in such a way that the former is intermediary causes that take place between inputs of physical environment and outputs as behavioral responses, and other mental states.[76] Such a mental state is a "functional state of a whole organism."[77] There is also a version of

functionalism where the mental terms are taken to be theoretical and physical ones observational in explaining the nomic causal relations in question.[78] On the other hand, the weaker view according to which *some* mental events (tokens) cause physical events so that there are no nomic connections in general between these two types of events is called *anomalous monism*.[79] All these materialist (physicalist) theories refer to one and the same purely physical system, viz. an intelligent body meaning a thing similar both physically and mentally to a normal person except that it is devoid of consciousness.

Although materialist theories agree on the ontological status of Mind-2, they use different conceptual schemes to describe it, as stated above. Whereas eliminative materialism rejects altogether mental kinds, the other sorts of materialism admit mental kinds as additional ontological category besides the categories of bodies and physical events. Furthermore, mental kinds cannot be understood independently of consciousness. For example, one cannot classify a physical event under the mental kind Pain without having antecedently a feeling (consciousness) of pain. Therefore, the ontology underlying the latter views is not radically materialistic. For this reason, we consider eliminative materialism as the unique view that accounts for Mind-2. Most recently, materialist theories, especially eliminativism (hence the notion of Mind-2), are confronted with severe criticisms within the circle of analytic philosophy of mind. These concentrate on the fact that materialism is unable to explain the phenomenal qualities of mental states, called *qualia*.[80] Eliminativists, in order to cope with this problem, altogether deny the existence of qualia, whereas the critics thereof contend that their existence is undeniable. Our assessment of this debate is, of course, that eliminativists are right *only* from the third-person perspective while their critics are justified *only* from the impersonal (or first-person) perspective.

In the next concluding section, we shall evaluate, with respect to the mind-body problem, the views associated with the extreme notions of Mind-1 and Mind-2, as well as those in between the two, which we have suggested to call commonly Mind-3.

4. DISSOLUTION OF THE MIND-BODY PROBLEM

Mind-1 consists of the totality of conscious experiences, which from transcendental-phenomenological attitude, or for that matter from the impersonal perspective, are both ontologically and epistemologically primary. They are ontologically primary for the reason that they are immediately *given*; anything transcendent is *constituted* as intentional objects of certain experiences. On the other hand, they are epistemologically primary, because they and only they are known with certainty. Note that what is given is the existence

of an experience rather than the fact that it has such-and-such properties. Analogously, what is certain is the acquaintance with an experience, and not a corresponding judgment of experience, which can be fallible or theory-laden. In this way the nature of Mind-1 is elucidated. Furthermore, the relationship between Mind-1 and body is explicated, since the transcendent ego-body is phenomenologically constituted as the intentional object of some intentional experience, thus turning it to an immanent object. Hence, the relation between an immanent mind and a transcendent body is phenomenologically reduced to one between two immanent entities, which leads to the dissolution of the mind-body problem.

On the other hand, the nature of Mind-2 is explained more and more as the result of neurophysiologic researches, cognitive science and artificial intelligence studies, and as such it is adequate with respect to naturalistic-scientific attitude (i.e. for naturalistic psychology). Furthermore, the elucidation of the relation of mind and body, in case of Mind-2, reduces to the explanation of how a physical system is able to behave intelligently. Hence, the philosophical mind-body problem is dissolved, since it is replaced by a merely scientific one.

Mind-1 is appropriate in the transcendental-phenomenological, and Mind-2 in naturalistic-scientific attitude. However, each is utterly incompatible with commonsense, or, for that matter, with the life-world attitude. Indeed the commonsensical notion of mind, i.e. Mind-3, consists in an embodied consciousness and thus seemingly leads to the mind-body problem. Our point is that in the life-world attitude the mind-body problem is a result of confusion between the mind of the impersonal (or first-person) and the mind of the third-person perspective. In order to explain this we refer to a distinction G. E. Moore finds in Wittgenstein. We reconstruct the example illustrating the distinction reported by Moore as follows: Let person A state (1) "I have a toothache" and a different person B state (2) "He [A] has a toothache." The difference between (1) and (2) is that whereas in (2) "He" necessarily refers to a body, "I" in (1) does not,[81] so that (1) and (2) are not equivalent. Thus, the "I" (i.e. one referred to by "He") is *necessarily* embodied *only* from the third-person perspective. Moreover, we have argued that from such a perspective the true position which one has to come up with is not a conscious or besouled body, but just an intelligently behaving body, i.e. a Mind-2. On the other hand, from the impersonal (or first-person) perspective "I" does not necessarily refer to a body.[82] In fact, we have argued that, in conformity with Husserl's transcendental phenomenology, it refers *only* to pure consciousness.

Our notion of Mind-3 corresponds, among others, to Husserl's, as well as to Strasser's *psyche*.[83] Strasser's psyche "gathers impressions, knowledge, experiences … ."[84] He says also: "*The Psychical Belongs to the Realm of the Besouled*

Body."[85] Such a psyche seems to be considered from a first-person perspective according to the first sentence, and form the third-person perspective according to the second. Furthermore, as mentioned in Section 2.2 above, he imputes to introspective psychologists, including Husserl, certain difficulties in connection to their notion of psychical being. It seems that this amounts to an unavoidable confusion between Mind-1 and Mind-3, since he accuses them for not attributing to psyche, i.e. consciousness, features pertaining to the third-person perspective. On the other hand, Husserl's psyche, as is already stated, is also a typical case of Mind-3 in so far as it is consciousness joined with an ego-body which exists in the world antecedently to transcendental-phenomenological reduction. However, the confusion involved in Mind-3 is eliminated in Husserl's view as a result of reduction followed by the (re-)constitution of transcendent psyche within pure consciousness, i.e. Mind-1, as an immanent intentional object. In this way Mind-3 is explicated in the frame of transcendental-phenomenological attitude.

Another way of eliminating the confusion in Mind-3 is afforded by an attempt of a scientific explanation in the frame of the naturalistic-scientific attitude. This is provided by getting rid of first-person (or impersonal) perspective and hang only on to the third-person perspective, leading thus to Mind-2.

Therefore, any attempt to elucidate or explain how mind relates to body takes the life-world attitude along with the notion of Mind-3 out, and leads either to the transcendental-phenomenological (impersonal) or else to the naturalistic-scientific (third-person) attitude and hence to the adoption of Mind-1 or Mind-2 in neither of which the mind-body problem arises. Conversely, philosophers who are unwilling to admit Mind-1 or Mind-2 are committed to consider the mind-body relation, especially interactions between mental and physical events, as non-problematic. This is to say that such interactions are not in need of explanation rather than that they are merely unexplainable.

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N O T E S   A N D   R E F E R E N C E S

[1]   For an amplification of Cartesian substance dualism, see John Foster, *The Immaterial Self: A Defense of the Cartesian Dualist Conception of the Mind* (London and New York: Routledge, 1991).

[2]   For the defense of property dualism, see Thomas Nagel, "What Is It Like to Be a Bat?", *Philosophical Review* **LXXXIII** (1974), pp. 435–450. Reprinted, among others, in *The Nature of Consciousness*, ed. Ned Block, Owen Flanagan, and Güven Güzeldere (Cambridge, Mass.: The MIT Press, 1997), pp. 519–527. For a more recent elaboration of property dualism, see David J. Chalmers, *The Conscious Mind* (Oxford: Oxford University Press, 1997), esp. p. 125, where he introduces and explains the term "property dualism."

[3]   See Paul M. Churchland, *Matter and Consciousness: A Contemporary Introduction to the Philosophy of Mind* (Revised ed., Cambridge, Mass.: The MIT Press, 1988), p. 7, who writes: "Dualism … is the most common theory of mind in the public at large … ."

[4]   See Stephan Strasser, *The Soul in Metaphysical and Empirical Psychology* (Pittsburg: Duquesne University Press, 1962), pp. 25–30. See also Wallace I. Matson, "Why Isn't the Mind-Body Problem Ancient," in *Mind, Matter and Method: Essays in Philosophy and Science in Honor of Herbert Feigl*, ed. Paul K. Feyerabend and Grover Maxwell (Minneapolis: University of Minnesota Press, 1966), pp. 92–102 and Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton: Princeton University Press, 1980), p. 47, who refers to Matson regarding this point.

[5]   René Descartes, *The Philosophical Writings of Descartes*, 2 vols., trans. E. S. Haldane and G. R. T. Ross (Cambridge: Cambridge University Press, 1973), Vol. 1, p. 222.

[6]   Ibid.

[7]   Ibid.

[8]   Ibid., p. 101 and pp. 221–222.

[9]   See Bernard Williams, *Descartes: The Project of Pure Inquiry* (New York: Penguin Books, 1978), p. 73.

[10]   Immanuel Kant, *Critique of Pure Reason*, trans. Norman Kemp Smith (New York: St Martin's Press, 1965), A 320 / B 376.

[11]   Ibid., A 320 / B 377.

[12]   Ibid., A 19 / B 33.

[13]   Ibid., A 50 / B 74.

[14]   Cf. Howard Caygill, *A Kant Dictionary* (Cambridge, Mass.: Blackwell, 1995), "Subject," p. 378, where Caygill writes: "Thus Kant accepts the cogito or "I think" as the proposition of an absolute I or subject, but resists the *ergo sum* or paralogistic inference that this subject is a substantial being."

[15]   Kant, ibid., A 341–342 / B 399–400.

[16]   Ibid., A 346–B 404.

[17]   Ibid.

[18]   Ibid.

[19]   Ibid., A 347 / B 405.

[20]   Ibid., A 341 / B 399.

[21]   Ibid., A 348.

[22]   Ibid., A 350.

[23]   Ibid., A351.

[24]   See also ibid., B 410–411 where Kant formulates the paralogism in a different terminology and names the fallacy "*per sophisma figurae dictionis.*"

[25]   Georg Cristoph Lichtenberg, *Schriften und Briefe*, 4 vols., ed. Wolfgang Promies (Munich: Carl Hanser Verlag, 1967–1974), Vol. 2: Sudelbücher, p. 412 (K 76). Here and hereafter we quote Guenter Zoeller's translations in his "Lichtenberg and Kant on the Subject of Thinking", *Journal of the History of Philosophy* **30: 3** (July 1992), pp. 417–441. For the passage just quoted see Zoeller, ibid., p. 418.

   Confer William James who, without referring to Lichtenberg, wrote: "… *consciousness of some sort goes on* … . If we could say in English 'it thinks,' as we say 'it rains' or 'it blows,' we should be stating the fact most simply and with the minimum of the assumptions. As we cannot, we must simply say that *thought goes on*" (W. James, "The Stream of Consciousness," in *The Nature of Consciousness*, p. 71).

[26]   Besides Lichtenberg, Hume and Nietzsche can be mentioned as other proponents of non-egologic views of consciousness.

Regarding the status of self Hume writes: "When I turn my reflexion on *myself*, I never can perceive this *self* without some one or more perceptions; nor can I ever perceive any thing but the perceptions. 'Tis the composition of these, therefore, which forms the self" (David Hume, *A Treatise of Human Nature*, ed. Selby-Bigge [Oxford: Clarendon Press, 1960], Appendix, p. 634.).

On the other hand, Nietzsche seems to go even one step further than Lichtenberg when he writes: "… a thought comes when 'it' wants, and not when 'I' want. It is, therefore, a *falsification* of the facts to say that the subject 'I' is the condition of the predicate 'think.' It thinks: but to say the 'it' is just that famous old 'I'… in fact, there is already too much packed into the 'it thinks' … ." (Friedrich Nietzsche, *Beyond Good and Evil*, trans. Judith Norman [Cambridge: Cambridge University Press, 2002], p. 17). Thus, he writes elsewhere: " 'The subject' [self] is the fiction that many similar states in us are the effect of one substratum: but it is we who first created the similarity of these states …" (Nietzsche, *The Will to Power*, trans. Walter Kaufmann and R. J. Hollingdale [New York: Vintage Books, 1968], 485). For various interpretations of Lichtenberg's argument as well as a detailed analysis of Nietzsche's conception of self and how it differs from that of Hume's see Levent Kavas, *An Inquiry into the Modern Conception of Self: Articulated and Disarticulated*. Unpublished doctoral dissertation, Middle East Technical University (Ankara, 1995), pp. 65–87 and pp. 88–104 respectively.

[27] Zoeller, ibid., p. 428; Lichtenberg, ibid., p. 197 (H 146).

[28] Zoeller, ibid.

[29] Ibid., p. 429.

[30] Ibid.

[31] Ibid., p. 439; Lichtenberg, ibid., p. 428 (K 162).

[32] Edmund Husserl, *Logical Investigations*, 2 vols., trans. J. N. Findlay (2nd ed., London: Routledge & Kegan Paul, 1970), Vol. 2, p. 535.

[33] Ibid., p. 536.

[34] Ibid., pp. 541–42.

[35] Ibid., p. 549.

[36] Ibid., p. 541.

[37] Cf. E. Husserl, *Ding und Raum*, ed. Karl-Heinz Hahnengress and Smail Rapic (Hamburg: Felix Meiner Verlag, 1991), p. 41.

[38] See Husserl, *Logical Investigations*, p. 649, n. 1: "I have since managed to find it [i.e. pure ego]."

[39] Ibid., p. 551.

[40] E. Husserl, *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*, *First Book*, trans. F. Kersten (The Hague: Martinus Nijhoff, 1982), p. 81.

[41] Ibid.

[42] Ibid., p. 132 (the very title of §57).

[43] Ibid., p. 133.

[44] Ibid., p. 132.

[45] Ibid., p. 133.

[46] Ibid. p. 133, n. 7.

[47] Cf. Jean-Paul Sartre, *The Transcendence of the Ego: An Existentialist Theory of Consciousness*, trans. Forrest Williams and Robert Kirkpatrick (New York: The Noonday Press, 1965), pp. 37–40, who questions the compatibility of a "transcendental I" (or "pure Ego" for that matter) with Husserl's conception of consciousness, and concludes the following: "the phenomenological conception of consciousness renders the unifying and individualizing role of the *I* totally useless. It is consciousness, on the contrary, which makes possible the unity and the personality of my *I*. The transcendental *I*, therefore, has no *raison d'être*."

[48] Cf. ibid., p. 36, where Sartre writes: "But we raise the following question: is not [the] psychic and psycho-physical *me* enough? Need one double it with a transcendental *I*, a structure of absolute consciousness?" As is made clear above, Sartre answers the latter question negatively.

[49] Zoeller (ibid., p. 440), in a similar fashion, writes: "The charge of hypostatization, leveled by Kant against the rationalist metaphysics of soul, is thus returned against its author."

[50] Williams, ibid., p. 100.

[51] Ibid., p. 95.

[52] Ibid., pp. 100–101.

[53] Ibid., p. 95.

[54] For a radical criticism of the primacy of consciousness in Husserl's phenomenology, see Anna-Teresa Tymieniecka, *Analecta Husserliana* XXIV (1988), p. 6, who writes: "I take up again the root principles of Husserl, but free them from his interpretation of this unity stemming from the assumption that the world-order and the order introduced by cognition be sought in the origin of the cognition itself, which then converts restrictively into the origin of the objective order. As we well know, this direction encounters its limits in the boundaries of intentionality beyond which it cannot reach; it misses the entrance to the constructive arteries of life and the source of life itself. The present work originated from dissatisfaction with the deficiency of the Husserlian intentional approach, the sovereign rule of intentionality that is assumed from the start narrowing the context of research as well as giving it a misleading focus: human consciousness." See also Tymieniecka's "Phenomenology of Life and the New Critique of Reason: From Husserl's Philosophy to the Phenomenology of Life and of the Human Condition," *Analecta Husserliana* XXXIV (1991), p. 13, where she writes: "… we have abandoned the Husserlian view that pure transcendental constitutive perception is at the center of all inquiry and have then seen in the creative experience the key to the entire functioning of the living human being … ."

[55] Strasser, ibid., p. 212.

[56] Ibid. For the quoted expression, see Husserl, *Logical Investigations*, Vol. 2, p. 536 (the title of §2).

[57] Strasser, ibid.

[58] Ibid.

[59] Ibid., p. 213. The problem of giving such a distinguishing mark is quite the same as the problem of separateness dealt with in Williams, ibid. Notice that just as Williams requires that Descartes and Lichtenberg solve the problem of separateness, Strasser demands that Husserl exhibit the distinguishing mark in question. However, keeping in mind the impersonal or first-person perspective that characterizes the point of view of consciousness, our criticism of Williams applies *mutatis mutandis* to Strasser.

[60] Strasser, ibid., p. 25.

[61] Ibid., p. 30.

[62] Ibid., p. 31.

[63] Ibid., p. 32.

[64] Ibid., p. 68.

[65] Ibid., p. 72. For the list of these characteristics of "having," Strasser (ibid., p. 71) refers to Gabriel Marcel, *Être et Avoir* (Paris, 1935), p. 225, a note originally written on March 16th, 1933. See also the English translation: G. Marcel, *Being and Having: An Existentialist Diary*, trans. Katherine Farrer (New York: Harper & Row, 1965), p. 155.

[66] Strasser justifies this claim by means of Kant's paralogism of substantiality, i.e. the first paralogism, by interpreting "substance" as referring "something determinable, i.e. an intentional object" (ibid., p. 37).

[67] Strasser, ibid., pp. 72–73.

[68] Ibid., p. 73.

[69] Ibid., p. 74.

[70] Ibid., p. 150.

[71] Ibid., pp. 195–196.

[72] Ibid., p. 89. See also, ibid., p. 207.

[73] For a defense of eliminativism, see Churchland, ibid.

[74] For a pioneering work on logical behaviorism see Gilbert Ryle, *The Concept of Mind* (Harmondsworth: Penguin Books, 1963), chapters I and V. Ryle (ibid., Ch. V, p. 121) writes: "… this book as a whole is the discussion of the logical behaviour of some of the cardinal terms, dispositional, and occurrent, in which we talk about minds … ." This view is sometimes also called "philosophical behaviorism." See, for example, Churchland, ibid., pp. 23–25.

[75] For a classic statement of the identity theory see J. J. C. Smart, "Sensations and Brain Processes," *Philosophical Review* **LXIII** (1959), pp. 141–156. See also D. M. Armstrong, *A Materialist Theory of Mind* (London: Routledge & Kegan Paul, 1968).

[76] See Frank Jackson, "Mind, Identity Theory of," *Routledge Encyclopedia of Philosophy*, ed. Edward Craig (CD-ROM, Version 1.0, 1998).

[77] See Hilary Putnam, "The Nature of Mental States," in *The Nature of Mind*, ed. David M. Rosenthal (New York: Oxford University Press, 1991), p. 199, who has led the way to functionalism.

[78] See for example, David Lewis, "Psychophysical and Theoretical Identifications," in *The Nature of Mind*, pp. 204–210. (Originally published in *Australasian Journal of Philosophy* **L: 3** [December 1972], pp. 249–258.)

[79] For the elaboration of anomalous monism, see Donald Davidson, *Essays on Actions and Events* (New York: Oxford University Press, 1980) and Brian P. McLaughlin, "Anomalous Monism and the Irreducibility of the Mental," in *Actions and Events: Perspectives on the Philosophy of Donald Davidson*, ed. Ernest LePore and Brian P. McLaughlin (Oxford: Basil Blackwell, 1988), pp. 331–368.

[80] For various discussions on qualia, see *The Nature of Consciousness*, pp. 617–717.

[81] See G. E. Moore, "Wittgenstein's Lectures in 1930–1933: Section D" in *Wittgenstein and the Problem of Other Minds*, ed. Harold Morick (New York: McGraw-Hill, 1967), pp. 122–123. (This piece is first published in *Mind* **LXIII** [1954].)

[82] Wittgenstein favors impersonal rather than first-person perspective, as is clear from what Moore (ibid., p. 123) quotes: "… no Ego is involved in thinking or in having toothache." A quote follows this sentence approving Lichtenberg's "it thinks" against "I think." See also Kavas, ibid., pp. 71–75.

[83] Husserl's distinction between "pure consciousness" and "the consciousness belonging to some human being or beast" that we mentioned in Section 1.4.2 corresponds to that of Mind-1 and Mind-3. See also E. Husserl, *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*, *Second Book*, trans. Richard Rojcewicz and André Schuwer (Dordrecht: Kluwer, 1989), § 30, p. 128, where Husserl draws almost the same distinction save instead of "pure consciousness" we have this time "pure Ego": "We distinguish … between the pure or transcendental Ego and the *real psychic subject*, the psyche or soul, the identical psychic being which, connected in a real way with the respective human or animal Body, makes up the substantial – real double being: the animal man or brute." We have already explained why the earlier position of Husserl is more coherent with a pure transcendental phenomenology. On the other hand, "real psychic subject" or simply "psyche" corresponds exactly to Mind-3.

[84] Strasser, ibid., 206.

[85] Ibid., p. 207.

MAREK B. MAJOREK

ORIGINS OF CONSCIOUSNESS AND CONSCIOUS (FREE) INTENTION FROM THE VIEWPOINT OF RUDOLF STEINER'S SPIRITUAL SCIENCE (ANTHROPOSOPHY) IN RELATION TO HUSSERL'S TRANSCENDENTAL REDUCTION

THE PARADOXICAL APPEARANCE OF MENTAL CONTENTS

Anyone observing her or his mental life will soon notice a curious paradox pervading it at nearly every step: the contents of our mental life seem to be totally unrelated to the dimensions of space and time and yet they persistently appear bound to these dimensions, for they always appear in a specific place (in case of thoughts this place is of course our head, in case of feelings it may be another part of our body, e.g. our chest) and at a specific point of time. The fact that mental contents are experienced as being above or beyond space and time is particularly apparent in the sphere of our thoughts. Already with simple thoughts relating to sensory experience, such as the concept of a tree, it is evident that whereas it is thoroughly meaningful to ascribe temporal and spatial properties to the object of the concept, or its extension – the questions about the age, size, and position of a particular tree are certainly meaningful questions – it does not make sense to ascribe such properties to the *concept* of the tree itself: the question how large, or how old it is cannot be answered in any meaningful way.

It is not difficult to extend this observation to other mental contents, such as complex thoughts, mental images, memory pictures, feelings and the like, even though one should exercise caution in distinguishing what I would term genuinely mental contents, which are always perceived within the borders of our bodies, from other contents of our consciousness, such as visual, aural, olfactory, or tactile *perceptions* which – at least to the naïve consciousness – are certainly experienced as being outside of our bodies and in this sense as endowed with the spatio-temporal dimensions: the tree I perceive, I perceive out there and certainly not in my head. It is the *recollection* of a direct

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perception (German has a good word here: *die Vorstellung*), not the perception itself, which is experienced in the mind.

   The discovery of the fact that (genuine) mental contents are devoid of spatio-temporal dimension is not mine and is not new. It goes back at least to Edmund Husserl who already in his *Logical Investigations* pointed out that temporality can be ascribed only to our psychological thought processes ("real thoughts"), but not to the thought contents ("ideal thoughts") (Husserl, 1970, *Logische Untersuchungen*, p. 173[1]). In recent years this observation has been made repeatedly by different philosophers. Thus e.g. Colin McGinn stated that "[O]ur consciousness presents itself to us as by its very nature not spatial. […] Already to ask about the spatial properties of visual experiences means to commit a kind of a category mistake similar to that of asking about spatial properties of numbers" (McGinn, 1996, p. 183, my translation).[2] Robert Spaemann also states that all intentional phenomena cannot, as far as their intrinsic nature is concerned, occur either inside or outside of our bodies (Spaemann, 1998, p. 57f), and points out further that all intentional acts are as far as their intrinsic nature is concerned timeless, and only *appear* to be events in time (op. cit., p. 170f). Even the currently influential but materialistically oriented German philosopher, Thomas Metzinger, acknowledges the non-spatial character of our self-consciousness, or, in his terminology, our "mental self-models" (Metzinger, 1999, p. 163f).

THE INVISIBLE SPRING OF THOUGHTS

Once it is accepted that mental phenomena are intrinsically devoid of spatial or temporal properties, the fact that they do appear localized in time and space loses the air of obviousness with which it is usually regarded and becomes a puzzle or a paradox requiring an explanation: I shall attempt to offer such an explanation later on. But the emergence of this paradox paves the way to a further and an even more important discovery. When we shift our attention from the observation of specific mental contents to the observation of the *flow* of thought itself, we are confronted by another and deep puzzle: how is it that our thoughts take the course which they actually take? There does not seem to be any logical or natural necessity for them to flow in the order in which they actually do. On the contrary, it is an obvious fact that different individuals thinking about the same subject develop entirely different trains of thoughts; were this it not the case, a perfect harmony of views would be the order of the day. Indeed, even one and the same person thinking about the same subject at different times is highly likely to reformulate his/her earlier thoughts sometimes substantially even in the absence of any significant changes in the

outer data: a fact well known, I am sure, to anyone who has ever written an article or a book. Thus it seems necessary to admit that our thoughts do *not* spontaneously form themselves out of some inner necessity into the trains in which they appear. Moreover, we have the clear consciousness that these trains of thoughts do not form *themselves* at all, but are somehow guided by us to appear in the sequence and within the network of specific other thoughts in which they actually appear: the normal process of willed (as opposed to merely associative) thinking is accompanied by the feeling that we are in control of it, that we want it to happen in the way it happens. But when we ask ourselves the question *how* we actually exercise this control, the matter becomes very puzzling indeed. After all, we do not have the experience of having a number of options of a continuation of a specific train of thought "clearly and distinctly" present to our consciousness for us to select one of them. We seem to be much rather confronted with the situation in which the next thought emerges as it were from the darkness of the unconsciousness and yet at the same time is the thought wanted or intended by us as the continuation of the train so far. Yet it is not at all clear how this should be possible, for after all we do not *know* our next thought before it actually appears in our consciousness. We seem to be tapping in the darkness here. Perhaps this is the reason why so little has been written about the features of the thinking process and the best description of this process that I know of is extremely sketchy and frustratingly incomplete. It was offered by Richard Swinburne and is based on a rather simple situation of trying to determine where to spend one's summer holidays. Here is what he wrote:

> The way to think about how to spend the summer is to ask yourself such questions as 'How do my friends spend the summer?', 'Where have I spent earlier summers?', etc. in hope that some of the answers (e.g. 'John goes to Italy') will *spark off* a thought which you do not actively bring about, but which is brought about by some *process* over which you have *no control* (e.g. 'I ought to go to Italy') which constitutes a solution of your problem (Swinburne, 1986, 64f, my italics).

Swinburne draws attention to the fact that we do not seem to have any control over the process which leads to the finding of the solution to our question. Yet the puzzling aspect of this situation is the fact that even though we do not know *how* the finding of the answer actually takes place we have the *feeling* of control over it: the answer to the question or the solution of a more abstract problem is after all willed, intended, something we have been looking for all along. Thus the thinking process which starts with some concrete data and ends at some other point, regardless of whether this point is the answer to a simple question about holidays, or the end of a complex philosophical treaty, seems to be at the same time within and outside of our conscious control. Thus the puzzle related to the experience of intending a train of

thoughts deepens and becomes a paradox. It may seem natural to hope that
the solution of this paradox will be offered by simply focusing our attention
on the thinking process itself in order to find out more about it. But those
of you who have tried that will, I am sure, be able to confirm that such
efforts lead nowhere: whereas the contents of thoughts are clearly present in
our awareness, the *process* weaving from one to another remains obstinately
in the darkness. Indeed, this is perhaps the reason why so little is to be
found written about it in philosophical literature: even though all of us vitally
depend on it we know so little about it that we instinctively avoid taking it
up as a subject of investigation, guided by the unconscious fear that such
investigation must end up in a failure. Incidentally, the darkness surrounding
the creative thinking process was and remains the main motivating force of
the "context of justification" approach to verification of scientific theories.
As you well know, the rationale behind this approach stems from the almost
concurrent realization of Karl Popper and Hans Reichenbach in the early
30ies of the 20th century that the creative thinking process cannot be steered,
directed, or otherwise controlled in any meaningful way (cf. Popper, 1968,
p. 31; Reichenbach, 1983, p. 3).

RUDOLF STEINER ON THE CONDITIONS OF THE ABILITY TO OBSERVE THE PROCESS OF THINKING

In the absence of any significant contemporary contribution to this subject it
is in a way astonishing to discover that the solution to the puzzle has been
lying around buried for nearly 100 years in the work of Rudolf Steiner, work
which is unfortunately still relatively unknown in the academic philosophic
circles. The central contribution of Rudolf Steiner to the problem under
discussion is his insistence on the fact that the process of thinking *can* be
made into an object of observation even though such observation requires
that certain preconditions be fulfilled. Let me quote the *locus classicus* of
this view:

> In the ordinary consciousness it is not the thinking itself which is experienced, but through the
> thinking, that which is thought. Now there is an inner work of the soul (German: *Seelenarbeit*)
> which gradually leads one to live not in the objects of thought, but in the activity of thinking
> itself (Steiner, 1984, *Vom Menschenrätsel*, p. 161).[3]

What sort of "work of the soul" is meant here? Rudolf Steiner described it
again and again from different points of view,[4] and one can summarize these
descriptions in the following way. One needs to take some simple thought or
idea – it can be a word, a sentence, a formula, a picture, or a feeling, and

one has to devote one's whole attention to this content regularly for some minutes every day over a long period of time. The point of the exercise is a kind of redirecting of ordinary thinking activity. Instead of using the thought process for the production of (more or less) novel contents, one *deepens* and intensifies it by holding it at one point. It is clear that such an exercise requires a great exertion of the will, for already after a couple of tries the initial enthusiasm and interest in the content chosen as the focus of attention tend to disappear and the mind wants to wander off to more interesting themes. But this is precisely the point of the exercise: what needs to be achieved is the inner invigorating of the *process* of thinking by permeating it with the will to the point when the thinking ceases to be a content, and becomes pure activity, pure will (cf. Steiner, 1988, *Geistige Wirkenskräfte*, p. 151). It is not difficult to realize that the exercise intended is a form of meditation, and this is indeed generally the nametag attached to it by Steiner himself. I have avoided using this term initially, since nowadays it is rich in confusing associations which are not necessarily conducive to the right understanding of the use of this term by Steiner.

THE DISCOVERY OF THE BEING WITHIN

The transformation of the process of thinking which occurs under the influence of these exercises can be likened in its scope and character to the transformation of the character of light when its source moves from being a table lamp to a laser. As the ordinary light which can illumine but cannot penetrate the objects becomes something capable of cutting through steel, so under the influence of such exercises the thinking power acquires the concentration, sharpness, and intensity which enable it to *penetrate* these objects and reveal their inner nature. One can distinguish several important levels of the experience thus arrived at. The first of these consists in reaching a novel awareness of the character of the thought process. Let me quote Steiner on this point again:

When one is thinking in the ordinary consciousness one is thinking […] the things which are outside. One can say that when there are different things outside oneself, one in a way encompasses (German: *umfasst*) these things with one's thinking from the midpoint of one's being. […]

But if one comes to have the experience [indicated here] one does not grasp the world; one does not simply sit […] inside in one's I-point so to say, but something else takes place. One gets the feeling […] that one begins to grasp everything inwardly with one's thinking, which at this point is not at any particular place any longer. One feels: one is feeling or touching the inward man (Steiner, 1998, *Mysteriengestaltungen*, p. 12f).

Three elements of this description need stressing at this point: firstly, under the influence of the exercises indicated the thinking becomes in a way "thicker", denser, one would like to say more substantial, it becomes something with which one can in a literal sense "touch" certain objects, albeit these objects are certainly not tables and chairs. Secondly, the thinking ceases to be experienced as emanating from the I-centre (or I-point) of one's being; it begins to be experienced as not being anywhere in particular, or, in other words, as lifted from the dimension of space, as being *in the world* rather than in oneself, as being a part of the world rather than one's own contingent creation. This is an important aspect of the new consciousness thus achieved, and has been stressed by Steiner repeatedly.[5] And thirdly, and with this point we are approaching the proper subject of these considerations, with this transformed thinking one begins as it were to touch one's inner being, the being of whose existence one had no inkling before. What sort of being is this? I would again like to let Steiner himself speak on this subject:

One feels in a way as if one descended at this or another point under the ordinary soul life into a world which one didn't know before. And then as the first significant result of this experience one gets to know that which lies within thinking as something living and something which predates the formation of our physical body […]. That means that one learns to know oneself as a spiritual man who does not live in us in order to use the organisms as an organ of perception of the outer world, but as a spiritual man who formed before birth, or let's say before conception, that which has to be formed by the spirit of man, by the soul of man on the human body (Steiner, 2000, *Aus dem mitteleuropäischen Geistesleben*, p. 151f).

I hope that this passage makes it clear what is discovered by pursuing the meditation exercises indicated above: it is no less than the supersensible being of man, his soul or his spirit (I do not want to differentiate between these two elements here even though in Steiner's work the difference between the soul and the spirit plays a very central role), the being which exists long before a man is born, in fact long before the conception of the physical organism takes place (usually) in the body of the future mother. However, in the passage quoted Rudolf Steiner makes clear not only that there *is* such a supersensible essence of every human being pre-existing his or her incarnation in a body, but also that this essence is the actual architect, or more precisely, the *builder* of the body: it forms and shapes the physical substance made available to it through the act of conception in the way which enables the body to become an organ of expression of the soul and/or the spirit of the incarnated individual man. The conceptual distinction between the architect and the builder is very important here. It would lead us too far to pursue the subject at any length, but it needs to be at least mentioned that Rudolf Steiner stresses that the process of shaping the human body out of the physical substances made

available in the organism of the mother involves not only the spirit and soul of the incarnating human being, but a large number of beings higher than man and inhabiting the spiritual world; only the highest of these beings can be correctly thought of as the actual *architects* or designers of the human physical form.

It goes almost without saying that this vision of the origin of man corresponds to the conception of evolution which has become popular in the United States in recent years under the name "intelligent design". I do not intend to discuss the similarities and differences between these views at any length, but it has to be pointed out that even though Steiner would be supportive of the general direction of thought of the proponents of intelligent design, his description of the process of morphogenesis of man as well as of other species, which encompasses a detailed characterisation of concrete spiritual forces, processes and beings involved in this process, goes far beyond the general statement of disenchantment with the materialistic explanation of evolution characteristic of this approach.

However, the discovery of the soul-being *pre-existing* the birth of man is only one half of what can and should be attained on the way of meditation exercises. What can be added to the exercises which concentrate on the thinking process itself described so far are exercises which aim at developing, at transforming the life of feelings and of the will. It would be entirely wrong to assume that in order to achieve this objective one has to seek new and intensive emotional experiences. The direction of the exercises necessary here is almost the opposite of this: the point is – again – to bring the ordinary emotional life to a kind of stillness which Steiner describes as the state of peace of soul (German: *Seelenruhe*) or the state of calm of the sea (German: *Meeresstille*) (Steiner, op. cit., p. 73), and, on the level of the will, to the ability of contemplating one's past deeds in a completely detached way, as if one were contemplating the life of a complete stranger (op. cit., p. 74). These exercises, if pursued persistently for a sufficient length of time, gradually lead to the discovery of an entirely new man in us, a man who was entirely unknown to ordinary consciousness until this moment and yet who was always present in all our actions as a kind of inner observer (German: *Zuschauer*) (ibid.). Rudolf Steiner describes the results of attaining this further enhanced form of consciousness in the following way:

It is difficult to talk about these things because people think that one is talking about something which is merely imagined, whereas one is in fact talking about something which, when the soul is prepared for it, [simply] comes to meet it. This higher consciousness is of such a kind that one makes a shattering experience in the soul: one comes through a kind of inner jump out of all that with which one has been connected in the ordinary life, and one is able to enter into this

observer, even if for only a short moment of time. A short moment is actually sufficient here. One feels oneself opposite one's whole usual being in the same way as one feels oneself with his usual being opposite the things, the colourful and sounding things of outer nature. When one pursues this experience further, one notices at a certain point of the inner experience what it means to unfold an inner activity of soul which does not make use of the organs of the body, but which stands opposite this body as the ordinary person stands opposite a table or a chair, or any other external object. To experience one's soul-life outside of the body, this is what one can experience now. And then one gets to know the life which goes through the threshold of death, which is free of the body, [which persists even] when the physical body is destroyed. (op. cit., p. 156f).

One can see from the above that these two kinds of seemingly simple meditation exercises lead to results which are extremely far-reaching in their consequences: they lead to the direct insight into the eternal being of man, the being that existed *before birth* or conception, and will exist *after death* to incarnate on earth again at some future time (cf. op. cit., p. 76f).

STEINER'S ONTOLOGICAL MONISM

It will be apparent from the foregoing that in Steiner's view the soul or the spirit of man is an entity ontologically different from, and independent of the body. This seems to open Steiner to the charge of (substance) dualism, with all the well-known and theoretically unsavoury consequences of adopting such a stance. It is nearly a truism that the metaphysics of today recognizes basically two options open to a philosopher: that of materialistic monism, championed by the great majority of contemporary philosophers and scientists, and of dualism, espoused by a handful of incorrigible thinkers.[6] Since Steiner clearly envisages the soul (and the spirit) as a reality, one is tempted to jump to the conclusion that his is a variant of the latter view. This conclusion would be totally wrong. Ontologically speaking Steiner is a monist, but a spiritual, not a materialistic one. This may sound absurd since for a person trained within the Anglo-Saxon philosophical tradition it immediately raises the spectre of Bishop Berkeley with his idea of God holding a tree in his mind when we close our eyes. Yet Steiner is very clear and uncompromising on this point. He uses a very simple simile to make his view understandable: the simile of the water. It is well known that water can exist in different states of condensation: steam, liquid, and ice; similarly that which is essentially spirit can also assume states differing in density: from the most refined of the "spirit proper", which is entirely inaccessible to the bodily senses, to that which we can see and touch and therefore call "matter". In a classical passage he formulated this view in the following way:

[…T]he sensory world is only a part of what surrounds man. This part emerges from the general environment of man with a certain independence, because the senses can perceive it, but leave the soul and spirit parts of it, which also belong to this general world, untouched. As the piece of ice swimming on the water is of the same substance as the water around it and separates itself from it because of certain properties, so also the things of the senses are of the same substance as the soul and spirit worlds around them, and separate themselves off from these through certain properties which make them perceptible to the senses (Steiner, 1986, *Theosophie*, p. 114).

It is well known that there are a number of contemporary physicists who point out that the picture of matter presented by modern theoretical physics corresponds very well to this metaphor of Steiner: matter turns out to be not "substantial" at all; its appearance of substantiality is not its primary, but much rather its emergent property.[7]

The central difficulty of any substance dualism is to give a plausible account of the influence which the two radically different substances postulated are supposed to exert on one another. This difficulty of course does not arise for ontological monism: in it the working of the "spirit" and "matter" is no more of a puzzle than the working of steam on ice or vice versa. Steiner's unique contribution to enhancing the plausibility of the spiritual monism is his description of a very finally structured ladder of steps leading from the pure spirit to the pure physical body, which makes it visible that the transition from the one to the other, far from being abrupt, is a gradual and gentle one, which in turn makes the idea of working of the spirit on matter and the other way round readily understandable. Unfortunately, the temporal limitations of this paper do not allow me to expand this point.

THE EMERGENCE OF CONSCIOUSNESS

Having completed, albeit briefly, this sketch of Rudolf Steiner's conception of the nature of man I can now proceed to deal with the main purpose of this paper, which is to offer an exposition of Steiner's view of the emergence of consciousness and of the free intention. The key to the understanding of Steiner's view of the emergence of consciousness can be found in the experience of deep, dreamless sleep. Steiner describes how in that state the soul-spirit elements of man's constitution separate themselves off from the bodily elements to enter the spirit-soul world and to enable the higher spiritual beings to rejuvenate the body "used up" so to say through the conscious activities of the day. This picture of the character of sleep involves two significant insights. First of all, dreamless sleep is by definition a state devoid of any consciousness. Now, if you consider that the world into which the soul-spiritual elements of man enter once they leave (at least partially) the

sleeping body is not an empty void, but rather a world full of beings, their activities, processes and events (in biblical terms it is the world of "glory" and the angels seen by the shepherds at the birth of Jesus) the lack of any conscious recollection of this experience on waking up indicates that the soul-spiritual elements of man are not capable of developing consciousness of the world that surrounds them while they are out of the sleeping body. They evidently need the body to become aware of anything at all. And here lies the key to Steiner's understanding of the emergence of consciousness: the soul and spirit of man need the springboard of the (living) body and its highly sophisticated organisation in order to become conscious. Steiner frequently resorts to the metaphor of the mirror to describe this relationship:

Initially the soul life of man, as it reveals itself in thinking, feeling, and will, is bound to the bodily tools (German: *Leibeswerkzeuge*). And it forms itself in the way which is conditioned by these tools. The person who believes that he sees the *real* life of the soul when he observes the expression of the soul through the body, however, is caught in the same mistake as the person who believes that his form is produced by the mirror in front of which he is standing because the mirror contains necessary conditions through which his *picture* appears in it. This picture is within certain limits admittedly dependent on the form of the mirror and its further properties […]. Human soul life must have a *picture* of its being in order to realize this being fully within the world of the senses. […] This *picture* which lives in the ordinary consciousness of the soul is wholly conditioned by the bodily tools. […] However, *what appears through this picture*, the soul element itself, is in its nature no more dependent on the bodily tools than the person standing in front of a mirror is dependent on this mirror. It is not the soul which is dependent on the bodily tools, but the *ordinary consciousness* of the soul (Steiner, 1984, *Vom Menschenrätsel*, p. 156).

A couple of points need elucidating here. First of all it should be stressed that this picture is in full harmony with modern neurophysiological findings pointing to the strong dependence of consciousness and conscious processes on the brain. All the data revealing the distortion or extinction of consciousness as a result of chemical, electrical, or magnetic stimulation, or of various brain lesions, can easily be reconciled with this picture. In Steiner's terms what these data reveal is merely that when the mirror is damaged or distorted the picture appearing in it is damaged or distorted, too. Secondly, it would be wrong to conclude from this picture of the emergence of consciousness that according to Steiner the spiritual world including its beings is a place devoid of consciousness. Far from it. The first word of the passage just quoted is "initially": *initially* our consciousness depends on the bodily tools, but Steiner makes it abundantly clear that one can develop forms of consciousness which are independent of them – in fact this is the point of the exercises described at the beginning of this paper and the reason why one can by means of these exercises reach consciousness of the soul in its reality.

Steiner makes it also very clear that the higher beings of the spiritual and soul world do have consciousness even though they of course do not have physical bodies.

Finally a critical point: if you find the foregoing explanation of the emergence of consciousness unsatisfactory because it offers merely a metaphor and on top of it presupposes the existence of consciousness in the first place, thus in a way begging the question, than I have to admit that I have not been able to find in Steiner's writings anything better on the subject. The mirror metaphor is nothing more than it is, namely a metaphor, and to my knowledge Steiner does not offer any more precise explanation of exactly how the body can become the mirror of the soul (and/or of the outer world). Similarly, I have to admit that I have not been able to find in Steiner's work any explanation of the emergence of consciousness in the course of cosmic evolution. He paints a picture of a vast and extremely complex process of the evolution of the universe, the evolution, however, whose some participants were imbued with very high forms of consciousness from the very beginning of it, whereas some have to develop it slowly. The problem is insofar acute for Steiner as the path taken by Descartes, the path of declaring consciousness to be the defining and therefore primitive and irreducible feature of *res cogitans* or of the spirit is not open to him: as I indicated earlier, Steiner makes it clear that the soul-spirit element of man is (initially) devoid of consciousness when separated from the body (unless special conditions prevail). Thus a charge can be made against him that his "explanation" is at best a shifting of the question of the emergence of consciousness from the level of matter to the level of spirit. But one does not have to see it as an inadequacy of Steiner's explanation. Indeed, this seeming inadequacy can be regarded as one of the central strengths of Steiner's approach. His is a *science* of the spirit or of the spiritual world (German: *Geisteswissenschaft*) and that implies that knowledge of this realm is acquired not by revelation but by means of painstaking research. Thus one of the central fears of materialistic scientists confronted with the challenge of the intelligent design theory, the fear that if one admits existence of some kind of intelligent being behind evolution, scientists would have to stop trying to find explanations for things (cf. Geoff Brumfiel, 2005, p. 1062), turns out to be entirely unfounded: the admission of the existence of the spiritual world and of Intelligences or Beings active beyond the veil of the world accessible to the senses does not diminish, but much rather dramatically expands the range of questions which await exploration.

Whatever its shortcomings, the mirror metaphor permits a convincing explanation of the paradox of the appearance of mental contents mentioned at

the beginning of this paper. Once one understands that even purely spiritual (and thus neither spatial nor temporal) contents have to become "mirrored" in our bodily organisation in order to become accessible to our (ordinary) consciousness, it becomes understandable why they appear to us endowed with spatio-temporal features. They do so because they appear to us draped in the qualities of the mirror which is necessary for them to become conscious to us, and which certainly is a spatio-temporal object: the brain. But as I indicated above, Steiner makes it clear that this appearance can be discarded or transcended if one develops one's consciousness along the path of the exercises described above. One gradually reaches forms of consciousness which are free of the spatial, and ultimately also of the temporal dimension.[8]

FREE WILL

The mirror metaphor turns out also to be a surprisingly powerful tool when it comes to the understanding of the possibility of free will. It is well known that the central challenge to the reality of free will comes from the results of neurophysiological studies which reveal some neuronal activity prior to the emergence of conscious intention to carry out certain willed action, results which are usually taken as undermining the possibility of existence of conscious control of the initiation of action and thus of free will.[9] Steiner's mirror metaphor of the emergence of (ordinary) consciousness enables one to interpret these results in an entirely different way. A preliminary step on the path to this goal consists in elucidating the remark I made above when describing the experience of the dreamless sleep. I mentioned then that Steiner points out that sleep is necessary for *rejuvenation* of the body, "used up" as it were in the activities of normal consciousness. This remark may have seemed puzzling for it is not immediately clear why consciousness per se should be tiring at all. It is generally assumed that sleep is necessary for regeneration of the vital functions of the organism,[10] even though it is well known that such inner organs as the heart carry out their hard work no matter whether we are awake or asleep; emergence of consciousness as such does not seem to have any influence on it. Steiner offers a novel and striking insight into the reasons for the necessity of sleep: he states that all *conscious* processes take place at the expense of the vital functions of those parts of the organism which form their "mirror", that such conscious processes are only possible when these bodily functions are *suppressed* (Steiner, 1998, *Anthroposophische Leitsätze*, p. 19), or to put it more drastically but also more adequately, when they are forced to *die down* (German: *Welken*, *Absterben*, in: Steiner, Rudolf and Wegman, Ita, 1984, p. 17). Awakening consciousness means death to the

vital functions of the mirroring bodily apparatus. It is the destruction wrought by the death-bringing processes of conscious life which has to mended by the rejuvenating activity of purely vegetative sleep (Steiner, 2000, *Aus dem mitteleuropäischen Geistesleben*, pp. 66–68[11]). In a classical passage Steiner describes the relationship between the thinking process and its neurophysiological basis in the light of this insight in the following way:

> Human thinking appears to the ordinary experience only in and through the [human bodily and soul] organisation. [… However, this organisation] does not influence the essence of thinking, but it steps back when the activity of thinking enfolds itself; it suspends its own activity, it makes the space free; and in this free space there enters the activity of thinking. It is incumbent upon the essential element which works in thinking to achieve two objectives: firstly, to push back the activity of the human organisation, and secondly to set itself in its place (Steiner, 1998, *Die Philosophie der Freiheit*, p. 147).

Seen in this perspective the results of numerous studies demonstrating some form of neurophysiological activity concurrent with or even prior to the emergence of conscious intentions, emerge in an entirely new light. It is only to be expected that the emergence of conscious intention is preceded by some neurophysiological activity: the soul and the spirit in man have to prepare their conscious appearance by suppressing the vegetative activity in the corresponding part of the brain. Thus what is usually taken to be the *cause* of consciousness: electro-chemical activity in the central nervous system, turns out to be almost the opposite of it: it is merely a *waste-product* of the soul preparing its conscious appearance. Or seen a bit more constructively: it is a trace of the soul forging a mirror for itself.[12]

This view of the process involved here requires an assumption which is clearly inacceptable to a materialist thinker, viz. that *my* thought or *my* intention can exist before I am aware if it. Careful observation of our thinking process indicates however that precisely this is the case. As I pointed out at the beginning of this paper whenever I think intentionally towards some purpose or goal I invariably have the feeling that I know my next thought even *before* it enters the light of full consciousness. Steiner's description of the thought process offers a simple explanation of this puzzling and paradoxical fact: indeed it *is* the case that I think my thoughts before I can make them conscious to myself.[13]

What bearing does this view of the mechanics of intention have on the question of *free* will? First of all it has to be stressed that for Steiner not all our deeds are free: those carried out under the influence of strong emotions, desires, more or less unconscious impulses or urges cannot raise claim to such a status.[14] However, Steiner points out that conscious thought, being a mere mirror image of some spiritual reality, does not have the power to drive

man to the action represented in it: he has to will such an action in order for it to happen, and this is why he is free when acting on the basis of intentions in the form of conscious thoughts:

What is merely a *picture* cannot of itself cause anything to happen. If anything is to happen because of a picture, it must happen through a being which allows itself to be determined by this picture. This is, however, the case with the human soul when it does something for which the thought present in the ordinary consciousness is a trigger (German: *Anlass*). A picture of myself which I see in the mirror makes nothing happen which I do not make happen on seeing the picture. […Thus it can be said] that it is the *conscious* thoughts in the ordinary consciousness which enable man to act freely (Steiner, 1984, *Vom Menschenrätsel*, p. 168).[15]

However, it cannot be denied that *what* concrete thoughts appear in my consciousness in connection with or under the influence of a specific situation requiring my action is determined by all kinds of factors beyond my control (the upbringing and education I received in my youth, my life experience, my social background, ideas of correct or "good" actions popular in my culture and/or in the historical period I was born into, etc.) and because of the obvious influence of such factors it is difficult to claim that the person acting out of the thought formed under their influence is free in any absolute sense. Even though the fact that his action comes to be at all is clearly the result of his own impulse, the specific form of the action taken is (at least to a large extent) determined by factors beyond the actor's control and influence. In his central philosophical work *Die Philosophie der Freiheit* (in English: Philosophy of Freedom, or Philosophy of Spiritual Activity) Steiner met this objection by drawing attention to the possibility of an action proceeding not from the ordinary thoughts, but from the enhanced activity of thinking achieved by means of the exercises described at the beginning of this paper. As indicated there, through pursuing these exercises a bridge is formed between the ordinary consciousness and the eternal being of man, or to put it in different words: the eternal core of each individual becomes accessible to consciousness, and this eternal being, the second man in us, turns out to be the source of moral impulses which are infinitely deeper than the ones stemming from the ordinary consciousness. Actions proceeding from such sources accomplish something otherwise entirely paradoxical: they are at the same time in the deepest sense *individual*, because they proceed from the very core of *my* being, and *universal*, for this core turns out to be in perfect harmony with the eternal core of any other human being. Within Steiner's understanding of the freedom of the will only such actions can be described as free in a deep or absolute sense of the word.

An action will be felt to be free insofar as the reason for this action proceeds from the ideal part of my individual being (Steiner, 1998, *Die Philosophie der Freiheit*, p. 164).

At the same time Steiner stresses that such actions, even though individual in the highest sense, cannot lead to conflicts with other human beings because they proceed from the source which is common to all:

Ethical misunderstanding, ethical conflict is impossible for ethically *free* men. […] Only because human beings *are* of the same spirit can they unfold themselves side by side. The free man lives in the trust that another free man belongs to the same spiritual world as he does and will meet him in his intentions. The free man does not demand agreement from his fellow beings, but he expects it because it lies in the nature of man (op. cit., p. 166).

STEINER'S PATH TO THE SPIRITUALIZED CONSCIOUSNESS AND HUSSERL'S TRANSCENDENTAL REDUCTION

So much by way of a brief characterization of Steiner's insight into the origin of consciousness and of free intention. I indicated at the beginning of my paper that I would relate Steiner's approach to Husserl's ideal of transcendental reduction, and I would like to turn to this task now. I shall set off by formulating a rather bold thesis: What Husserl intended with his idea of transcendental reduction can only be fully realized on the path of ascent into the spiritual world described by Steiner. Or in other words: the unformulated intention of Husserl's transcendental reduction is the transformation of consciousness from its ordinary state into the form of consciousness which is free from the ordinary sensory perception and opens itself up to the vision of the spiritual world.

It goes without saying that Husserl never stated the goals of transcendental reduction in such terms, and it might therefore seem totally unfounded if not preposterous to impute to him intentions which he never contemplated. Yet in a way he himself gives me the right to do so. In his critical discussion of the views of his predecessors he often refers to the deeper or hidden levels of their thoughts, levels which were not consciously accessible to the thinker himself. Thus Husserl draws attention to the fact that Descartes' ideas bear within them "a *deeply hidden sense*", which destroys them once it is brought to the surface (Husserl, 1970, *Crisis*, p. 74), or talks about mere rationality being infected by "*hidden* absurdity" (ibid., my italics), or again speaks of the "hidden motif of Hume's scepticism" (op. cit., p. 88). Husserl's recurrent reference to "hidden motifs" or "hidden meanings" of other philosophers can serve as a justification of my ascribing a hidden motif to his project of transcendental reduction.

If you try to enter into the spirit of his characterisation of its nature and task – and I stress: enter into the *spirit*, not merely into the letter of this characterisation – and especially if you do so against the background of the characterisation of the path leading to the awakening of consciousness to the reality of the spiritual world, you cannot but be struck by very strong parallels between the two. As you will remember, in §35 of his *Crisis of European Sciences and Transcendental Phenomenology* Husserl makes it clear that the very first step on the way to the transcendental epoché or reduction, and thus to the new science (op. cit., p. 135; cf. also §42, p. 153) or new philosophy (op. cit., §41, p. 151) he is aiming at, is the suspension of all the certainties of the so-called objective science (op. cit., §35, p. 135). But he is aiming at more than that: "What is required, then, is a *total* transformation of attitude, a *completely unique, universal epoché* " (op. cit., §39, p. 148). He also talks of the "possibility of radically changing all human existence through this epoché" (op. cit., §40, p. 151), of the need to renounce totally "the attitude of natural human existence which, in its total historicity, in life and science, was never before interrupted" (ibid.), the renunciation which, when accomplished, makes the gaze of the philosopher truly free for the first time, "above all, free of the strongest and most universal, and at the same time most hidden, internal bond, namely, of the pregivenness of the world" (ibid.). Finally, alluding to the famous passage in Goethe's *Faust*, he states that the successful accomplishment of transcendental reduction would lead one to "the gates of entrance to the realm, never before entered, of the 'mothers of knowledge'" (op. cit., §42, p. 153). The mention of the "mothers" by Husserl in this context is very revealing, for Rudolf Steiner in his interpretations of this passage of Goethe's *Faust* repeatedly drew attention to the fact that the "realm of the mothers" is nothing other than the spiritual world itself. Let me quote one in this respect typical passage:

[I]n all mysticism the highest soul principle is [portrayed] as feminine. […] The realm of the mothers represents the foundation of all things; in this realm the spirit originates. In order to enter in the spiritual realm […] one needs a certain moral qualification. The striving of [Anthroposophy] is to lead men up [into this realm] (Steiner, 1981, *Ursprung und Ziel*, p. 326).[16]

Thus one is drawn to the conclusion that when Husserl stated that through transcendental reduction one stands at the gates to the never before entered "realm of the mothers", the "hidden intention" or "hidden striving" of this statement was to say that the person who accomplishes it becomes able to enter the spiritual world.

Many aspects of Husserl's characterization of the nature of transcendental reduction support this interpretation. Thus his radical demand to abandon

attitudes characteristic of natural human existence and to free oneself of the "pregivenness of the world" is strongly reminiscent of the basic requirement described by Steiner as an necessary prerequisite of the successful accomplishment of meditation exercises, namely a total exclusion, cutting oneself of, from all sensory perceptions during the time of meditation, and total devotion to and concentration on its content. In fact this attitude should, at a certain stage of the inner training, be developed to such an extent that one becomes master over the influence of the outer world and acquires the ability voluntarily to exclude from the horizon of his consciousness all perceptions and sensations he does not want intentionally to pay attention to (Steiner, 1987, *Wie erlangt man*, p. 133f). But this ability to "bracket out" the outer world through one's own inner activity is only one, and a subordinate one, aspect of meditative exercises. In a classical passage Steiner formulates their purpose in the following way:

[Meditations] have as their object to detach the soul from the perceptions of the senses and to stimulate it to such an activity in which the impressions of the physical senses are meaningless, and the enfolding of the inner dormant powers of the soul becomes the primary objective (Steiner, 1993, *Geheimwissenschaft*, p. 314).

It is clear that the intention here is to free the soul from its ordinary attitude of detachment to the world of the senses. In this respect the similarity between both approaches: the transcendental reduction of Husserl and meditation exercises of Steiner, is striking indeed: the direction of one's life has to become totally transformed (at least for the time of the meditation exercise). There is, however, also one substantial difference between the two approaches, which possibly explains why Husserl did *not* arrive by means of his transcendental reduction at the same results as Steiner did by means of his meditation exercises, and in particular why Husserl did not develop the depth and also the breadth of insight into the reality of the spiritual world which is the heart and content of Steiner's anthroposophy. For Rudolf Steiner it was clear that the "bracketing out" of the world, and even the cutting of inner bonds with it, forms only the first and preliminary step towards attaining insight into the world of the spirit. What must accompany and follow such a "via negativa" is a "via positiva" consisting in *strengthening* the soul by means of specific exercises, and secondly endowing it with an *inner structure*, developing in it organs of supersensible perception which are not present in it in its ordinary state. Without such inner structuring and differentiation the soul, even if it were to succeed in freeing itself from the attachment to the body and to the world through the bodily senses, is not able to perceive anything in the spiritual world. It does not have the *organs of perception* to do so, and so it

remains surrounded by the darkness which is familiar to it from the experience of deep sleep, in which it is after all also separated from the body. It is not surprising that deprived of any impressions in this state the soul has the natural tendency to seek the content it needs for its life through returning to its natural "worldly" attitude. To my mind it was the lack of insight into the necessity of such inner development, inner structuring of the soul by means of specific and strenuous inner exercises, which prevented Husserl from achieving the fulfilment of the "hidden purpose" of his transcendental reduction.

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NOTES

[1]   Since I will be quoting from a number of Husserl's, and later – and especially – Steiner's works it will be necessary in case of these authors to indicate not only the page from which the quotation is taken, but also the title of the work quoted.

[2]   It is clear that he does not differentiate at this point between the perception and its recollection (*Vorstellung*) in the above mentioned sense.

[3]   I will be quoting Steiner from the German originals, and all translations of the passages of his works are my translations.

[4]   Cf. op. cit., p. 162, but also the *locus classicus* on this "work" in his *Geheimwissenschaft*, pp. 307–318.

[5]   Cf. e.g. his *Mysteriengestaltungen*, pp. 12, 14, 17, and 18.

[6]   I think that it is fair to claim that all the variants of contemporary non-dualistic theories of the mental, such as the identity theory, functionalism, the token-identity theory, Davidson's anomal monism, the supervenience theory and of course the eliminative materialism (cf. Beckermann, pp. 98–254) can be regarded as basically variants of ontological materialism.

[7]   Cf. e.g. Fritjof Capra, *The Tao of Physics*, or Hans-Peter Dürr, "Wissenschaft und Wirklichkeit. Über die Beziehung zwischen dem Weltbild der Physik und der eigentlichen Wirklichkeit".

[8]   Cf. e.g. Rudolf Steiner, *Ursprung und Ziel des Menschen*, p. 262.

[9]   A good and critical overview of this literature, centring of course on the experiments carried out in the 80ies by Benjamin Libet, is provided by Zhu (cf. Jing Zhu, "Reclaiming Volition).

[10]   Today we know a lot about other than purely regenerative functions of sleep. It is becoming increasingly apparent e.g. that it plays an essential part in learning processes and problem solving (cf. e.g. Laura Nelson, "While You Were Sleeping").

[11]   One has to bear in mind that in this purely vegetative activity higher spiritual forces are working and that they are the ones who rejuvenate the body during unconscious sleep.

[12]   Steiner uses very often the metaphor of the wagon leaving its traces in the soft road to describe the relationship between the thinking process and the neurophysiological events: the wagon being the thinking process, and the traces the neurophysiological processes (cf. e.g. Steiner, *Aus dem mitteleuropäischen Geistesleben*, p. 183f).

[13]   Admittedly the explanation is again not a full one: it is not made clear *how* I can think something I am not yet aware of.

[14]   Even though also in such cases the actor consents inwardly to following the impulse, which suffices to make him responsible for his actions. Steiner represents here a compatibilist position which sees a possibility of combing responsibility with (at least some degree) of determination of action.

[15]   This view is strongly reminiscent of the classical Kant's interpretation of will as consisting in the ability to act not under the law, but under the idea of a law (cf. Kant, *Grundlegung*, p. 33f).

[16]   Cf. too e.g. Steiner: *Goethes Geistesart*, p. 27; *Philosophie und Anthroposohie*, p. 30; *Wo und wie findet man den Geist*?, p. 343, 467; *Geisteswissenschaft als Lebensgut*, p. 371, and so on).

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ROBERTO VEROLINI

THE CONCEPT OF HUMAN SOUL/MIND IN THE LIGHT OF THE EVOLUTIONIST THEORY OF KNOWLEDGE: SCIENTIFIC EPISTEMOLOGICAL ASPECTS AND METAPHYSICAL IMPLICATIONS

The conference title, "*From the animal soul to the human mind*", seems to highlight a double value of the debated theme. On one hand, it evokes that passage from the ancient animistic animalistic ideas, which would constitute the source and the gathering basin of the first hypothesis of "*soul/breath*", to the modern scientific ideas on the nature and origin of the human mind/conscience. On the other hand, the peculiar ontological placement of the concept of man, of individual, sentient being, which has deeply marked the western philosophy and theology, where the human subject is seen with a completely different meaning as "*by itself*" compared to external reality (also in contrast with the other living species).

It is to underline that the treatment of this subject cannot do without references to typically theological aspects as the soul concept has always been in the middle between "*physiologic naturalistic*" theories afferent to the immanent sphere, and philosophical theological speculations, as such idea is at the basis of all the known religious systems as well as an implicit assumption of important fields of western philosophy.

In this work we want to face the problem of the comparison between the classical animistic/dualistic positions and the modern sciences, particularly the biological ones, to develop then, alternative interpretations. So we will deal with the historical and anthropologic aspects where it is possible to find traces of the philosophic evolution of such concepts, as well as with the conflicts among the most common meaning of soul, human mind and the ones which come from the present neuroscience, particularly the evolutionist theories, all this seen inside the frame of the evolutionistic theory of the knowledge.

In the end we will try to show how it is also possible to find new meanings to the problem – though always regarded as "*metaphysical suppositions*" – far less in contrast with the modern scientific ideas.

The origin and the evolution of the "soul" concept are historically connected with two fundamental moments of the man psycho cognitive cultural evolution that are metaphysical hypothesis of a purely naturalistic type on one side and on the other the emersion of a concept of "*soul/person*" debtor to the more recent society/cultures juridical assumptions.

The prominence of these two factors is proved by the cultural anthropologic analysis of the known human societies. Starting from the most elementary and primitive "*physiologic*" concepts of "*spirit/breath*", well diffused in pre–literate societies (clans, parental groups,) founded on the hunting for food modality, we can arrive to more recent theological meanings which communicate a refined idea of "*individual soul*" where are mediated juridical philosophic meanings of "*citizen/person*" as the ones developed from the Greek polis to arrive to the foundation of the Roman law and to medieval theologians.

It is this last idea of "*soul/person*", refined inside the western catholic theology under the influx of the Greek philosophers, that we find at the basis of the modern confessions of faith and moreover in a great part of the western philosophy. More or less implicitly in fact the history and the development of philosophy and of modern science, are heavily impregnated of implications coming from the modern concept of "*soul/spirit/person*".

On a scientific basis it is interesting to underline how an implicit assumption of such metaphysical concept has a strong relevance in the epistemological interpretation of the "*scientific observation*" in various ambits and in particular it refers to those paradoxes as the indeterminateness principles of Heisenberg that develop the "*quantum collapse*" ontological problem, so far interpreted according to an anthropocentric and animistic key.[1]

The idea of "*soul/breath*" is present, with a series of different shadows and peculiarities, in all the known human cultures also the oldest ones, with a meaningful formal sort of coincidence.

Modern researchers agree with the idea that the emersion of such concept has followed a long "pre–animistic/pre–religious" phase in which the socio-cultural background had already assumed relevance hence the forth-coming religious/animistic phases will mediate decisive conceptual, ethic and cognitive contributes.

Man used "*to read*" reality, we could say "*all the reality*" he knows according to spiritual/animistic hypothesis. The world is an arena where animistic spirits flutter, wave and pursue "*animating*" very deep hypostasis with human beings, animals and plants, inanimate objects. In this respect, cultural anthropology gives us evidence of a real kaleidoscopic explosion of spiritual/animistic concepts.[2]

From a formal and genetic perspective, the traditions of each culture points out how the soul/spirit concept seems to originate from the intellectual reflections drawn by the most meaningful and everyday experiences of human existence.

Anthropologists and researchers agree on this respect too: dreams, to be present at an old person's death, the most intimate inner perceptions and the real contents of the most typically human environment existential reality, have stimulated our ancestors to consider this atavistic idea that we could read as a "*universal*" of the whole mankind.[3]

The concept of soul reveals, though in purely spiritualistic contexts, the sense of an originally naturalistic anthropology.

The concepts and terms that we trace in the original meanings of "*soul/breath*" refer to the "*animated*" valence of the living organisms, to their "*vitality*" – a sign, this last one, of the authentic intellectual and interpretative itinerary which has generated them. The soul is perceived, for example, in the nostrils' breath, it runs in physiologic liquids as our blood, it is the vital essence which moves our body and gives life to the matter.

Each natural manifestation able to differentiate inert matter, an inert body as the one of a sleeping man, from movement, from the alive gesture, is animistic.

According to these ideas what originates a powerful hurricane, the action of a young dancer in a sacred dance, it is seen as an explicit and immediate expression/presence of an inner "*vital principle*". In this way a stone can be alive, a stream, the deer and the eagle, the oak and the fox are "*animated*" and obviously it is even more alive and "*animated*" the man.

In various cultures it is even possible to interpret the different manifestations of living forms and natural objects as a result of the action/presence of various animistic principles which follow one another and get confused in the inner life of the human being.

Since the most primitive communities the soul/breath idea assumes an extensive and fundamental role in the ontologic interpretation of the existence, all this conceptual equipment arrives to express a wide valence also and above all in social and cognitive contexts.

Once it has been formulated, such concept can represent an ideal intellectual instrument where man, "*the naked ape*" can place his hope, that "*daring excessive and intriguing*" dream when, still astonished by the newly acquired self-consciousness, had to face the eternity and the inevitability of his final destiny: the death.

The "… *sea of anguish, panic and desperation which flooded the ape's psyche when this realized the existence of the death* …" as Luigi de Marchi

writes[4], generated the decisive sprur that man managed to placate and canalize with clearness of mind through the formulation of an hypothesis of life "beyond death", an unreserved and foolish "*Yes*" but able to solve, at a psychological level, the total decay of his "*Ego*". A daring and weak answer but certainly "*realistic*", rewarding an efficacious escape "*against*" that overhanging horror. The soul idea constituted a proper "*vehicle*" "to overstep" the repelling event represented by death and it was probably seen as a simple "*post mortem continuity*" more than as a real "*immortality*" of the spirit.[5]

It is particularly interesting to our study that the primitive ideas of "*soul/breath*" found expression in a lot of different forms and contents. Witnesses of this proteiform world of the spirit lead us towards animistic beliefs according to which the human subject is the object of various souls/spirits actions. Man can possess or be possessed by more than one vital principle of very different nature and origin. When the subject dies, very often these principles wander in other fantastic afterlife dimensions towards twisted and fairy destinies. It is curious to notice how, in some cases, the animistic principle can even exhaust in such a way that every idea of perfect immortality of man and his soul is precluded.[6]

The soul can often abandon the body with the result of pathologic states or even death, but can also be blocked outside the body during his fantastic travels – as those made during the sleep according to some cultures – due to contingent reasons or to the intervention of other spiritual beings or in consequence of particular spells. Man can be possessed by different souls belonged to other subjects as shaman or supernatural beings or even inherit principles which were of some of his ancestors. The soul/breath can then come out of the nostrils, so much that in some cultures small hooks are tied to the patients' nose to prevent the soul to abandon the body and cause death.

Very often the soul is identified with the shadow, with the images reflected by a stream of water or in a mirror and can transfer itself in other objects, living forms or vegetables. In other cases the soul/breath is represented as a bird, – and perhaps this "*winged soul*" trait has been inherited by the sacred occidental iconography. In many cultures all the living beings without any exception are still considered as endowed with their own spiritual animistic principles.[7]

These soul/breath peculiar forms are of particular relevance in our talk. First of all they testify how these "*anthropologic*" ideas of soul can have different roles dissimilar to the ones we are accustomed to. In particular they show how a generic concept of soul/spirit, in his originating and emerging phase, does not pose "*necessarily*" clear and peremptory distinctions as the

ones sustained by the occidental meaning of "*human soul*" especially at a theological level. Furthermore, these evidences show how the "*primitive world*" expresses naturalistic contents in which often all the human beings – and even inanimate objects – seem to share with man a common overall spiritual animistic matrix. According to its etymologic root, the "*animal*" world it is such in sharing a common basic spiritual/animistic principle. It is evident that the more exclusive next attribution of the idea of soul up to the idea of "*human soul*", is the expression of a posthumous composition, expanded in theological and philosophic fields, of previous anthropologic naturalistic concepts.

From an historic point of view and referring to occidental culture, the "*soul*" concept takes a distinct characterization along the medieval period when the Fathers of the Church and hence the late Middle age philosophy, sum up and elaborate contributes and thoughts typical of the previous fundamental cultures mainly the Greek and the Roman ones.[8] In this case too, it is due to a conspicuous theological and philosophic mediation of aspects generated by the so well distinct naturalistic ambit: an osmosis testified by the same acceptations used to name such animistic principles and that come, etymologically, from terms connected with clear physiologic, emotive and perceptive states.

We can take into account the valence of concepts such as *tumos, noos, pneuma, psyche* that we meet in the Homeric tradition. Considerable is also the work of Julian Jaynes, who from the analysis of Homer's *Iliad* and *Odyssey*, argues in a convincing way about the ancient Greek and Mycenian "*soul/breath*" conceptions coming directly from the fusion of acute naturalistic hypothesis into following animistic ideas, progressively more refined and efficacious.[9] According to him in the progressive transformation of some terms, which expressed clear emotive states and physiological aspects, into other meanings where their naturalistic origin got lost, it is possible to visualize the moment in which the Greek man came to unknown contents which completely transformed his self comprehension from a cognitive point of view, slowly originating those "*animistic anthropologies*" which will be the basis of the present ideas of soul and of individual.

Another contribute comes from the Roman law definition of "*citizen*". Such meaning is fundamental for all the medieval and late medieval thought which will lead to important developments in the theological speculation and in the "*modern*" soul idea. In fact a chisel work, echoed in various modern philosophical theological positions, made by the scholasticism theologians traces back to these moments. To these authors we owe the metaphysical definition of what we could call the "*Human Soul planet*", the basic implicit assumptions in many religious beliefs and in various current philosophical

prepositions: What is the soul? How is it generated if it is? How does it manifest? Which are its characteristics? Which qualities does it infuse in the material body? Which relations do exist between soul and body? How will it pass beyond the death? How will it leave the body? How will it rejoin to it?

A deep speculation which led to the definition of aspects and features that today can even seem superficial and ingenious. Which body will the soul rejoin to in the resurrection moment? To a body with all its imperfections? To the body at its death age? To a body made of all the particles present during its passing in the earthly existence? What kind of sex, weight, height?[10] These elements give the idea of a theological intellectual keen work that has been made in the centuries about the relation between the soul and its material hypostasis and the afterlife eschatological sceneries.

We want to underline how the above mentioned meanings, particularly the ones nearest to us, express a strong indissoluble association "*soul*"/ "*philosophic/naturalistic fixism*". The classic concept of soul which we refer to is deeply built "*above*" a "*fixist*" conception of human individual – and extensively of human species – absolutely "non evolutive".[11]

Since the soul/breath did not have anymore all the manifestation typical of the prehistoric conceptions, since the soul became specifically "*human*", as found in the theology and philosophy of the last millenniums occidental history, the reference to an explicitly fixist philosophic naturalistic frame have become unequivocal and unavoidable.

It is known that in the primitive animisms, individuals of different species can undergo the "*possession*" by a single spiritual animistic principle. This zoological promiscuity could lead to various vaguely evolutionistic trans-formistic conceptions, but as a matter of fact these confluences take place thanks to a proteiform capacity of transformation of just the spiritual part compared to zoological immutable entities. It is the spirit/soul that transforms itself and passes from one form to another, but it is the corporeal forms absolute identity and immutability that shows how they are interpreted and conceived in the light of a perfectly fixist classification. This matter has represented for ages the fundamental philosophic obstacle laid by the evolutionistic theories and more extensively to the other doctrines that refer to it. This is a very delicate passage.

In a lot of philosophic itineraries the animistic idea is present and has survived both in an explicit as well implicit way. Just think of the structural and logical groundings of empiricism and idealism where, even if not turned to theological explicative perspectives, meanings which are in debt to those millenarian pneumo–animistic ideas are assumed. To reduce the whole of a philosopher's idea of the world to the existence of an "*intellectuality of*

the pure ideas" is the proof of this philosophic more or less conscious habit. Paraphrasing a famous anthropologist a new proof of how "… *in the existence and according to the common sense, the* modern *man often still uses metaphysical conjectures formulated when his ancestors hadn't tamed the horse yet*".

Moreover we can point to the phenomenology *epoché*, the "*eidetic intuition*", inside the same metaphysical frame of reference, as a fundamental implicit dualistic animism/spiritualism, perhaps of Cartesian origin. Formally, the relation soul/individual is given in a context where it is admitted the existence of an ontological reality characterized by interconnected beings/phenomena. In such reality find accomplishment, perceptively and conceptually, a clear ontological separation between the "*external reality*" – the "*world out there*" – and the individual, the sentient being, the own "*I*", the same "*learned philosopher while is going to philosophize*".

This concept of individual represents a "*conceptual precipitate*" of that inner "*I*" that everybody experience in his life. Every introspection and aware perception that belong to us, lead us towards this atomic and unique meaning of our "*Self*". It is clear that the whole of the concepts which support any "*pneumo/animistic*" idea expresses in itself this cognitive awareness. The univocity and the perfect continuity attributed to the conceptual essence of the animistic principle represent the purest metaphysical vent, formally the most absolute extrapolation of our inner and individual experience of the "*I*". We do not intend to deny this "*fact*". The point is that this perception of individuality, as we will see turning to facts mainly taken from neurosciences, does not have a concrete substratum able to be objectively an empirical starting point from where the uniqueness and univocity ideas could go ahead.

Nobody unless affected by schizophrenia or serious forms of psychic dissociation, can doubt about the existence of this deep and lasting nucleus of self consciousness able to extend itself in our mind with a perfect continuity, in our present space–temporal perceptions.[12] Nobody denies this sense of individuality lawfulness able to represent univocally the referent of our "*individual ontological I*", to be the identity of our personal I, to let us be recognizable at a social, affective and moral level.

None of us – neither the writer! – consider "*unusual or contradictory*" an identification with such "*vector*" of absolute univocity, or confuse the deep "*I*" idea, residual of any perception or experience, with the mere perceptions. But in a peremptory way, a doubt is raised as to the possibility of making such residual absolute as an ontological separate reality, in its origin and essence, from those perceptions and the "external" world which originate them. In addition, nobody denies today the existence, at a psycho–intellectual

and cognitive level, of explicit differences between the human being and other animal forms.

But this is not the point. This lawful and shared experience is … the objective and sound expression of a "*true*" ontological reality indeed? Or is it a mere perception of ours, efficacious in his application to the everyday experience as well as ontologically unfounded? The point is to establish if and in which way such cognitive concept of individual, this experience, can be reified giving them an objective meaning, absolute and univocal of ["*individual*"/"*person*"/"*sentient being*"] to such an extent that it can go over the pure level of conscious perception and that can be recognisable and coherently identifiable inside the epistemological frame of the modern science. A huge problem not only at an individual ontogenetic level but also at a phylogenetic one.

A first cross manifestation of this problem consists in the possibility of distinguishing in an objective manner the "*animal soul*" from the "*human soul*", a distinction that merges with the conscience definition theme, with the human mind with its emersion and characteristics.[13] Which qualitative ontological difference or whatever can be proposed today as for these themes?

During the past centuries these subjects, born as naturalistic speculations, were the concern of a theological philosophical tradition that took on the essential ideas of previous speculations and competences. Today, as well as yesterday, we can propose a similar "*osmosis*" trying a metaphysical extrapolation; but the contributes and the competences that we have today are intrinsically different from the ones of the past centuries: irremediably different. It is this paradigmatic difference that is the root of all the incongruities to which philosophers, epistemologists and theologians paid their attention.

The "*modern naturalistic conceptions*" or the "*present scientific conceptions*" concentrate particularly on the following aspects

(1) Biological evolutionistic conception (not a fixist one);
(2) Holistic conception of the bio/psychological reality where the human being is placed;
(3) Natural reality's indeterministic and discrete nature (at an atomic/sub atomic and space/temporal level).

The "*modern naturalistic conceptions*" or the "*present scientific conceptions*" outline an "*ontological continuum*" that determines modalities and characters which are not at all compatible either with any fixist conception or with the clear philosophical dichotomy between individual – and his own "*inner*" perceptions – and the exact external reality as regards the classic animistic metaphysics.[14]

Big interpretative problems come from the present biological and physical idea of "*individual*" defined as ["*open*" *thermodynamic system*]; in other words, the individual is "*immersed*" without solution of continuity in a natural unicity, fused without appeal with the "*out there reality*". A view that does not allow any objective division, any ontological dichotomy between "*organism*" and "*external context*".

For example, we could mention the determination and the use of the cerebral motor areas whose extension seen as a limb's associated maps or sensorial organs, can vary according to the use/non use of these last ones. Birds compose their motifs after having experienced auditory learning. From these observations we can arrive to the deep neural interrelations in the human brain during the cognitive learning – and "*also and above all*" in his high quality psycho intellectual manifestations. How can we speak of absolute and univocal philosophic meanings of ["*individual*"/"*person*"/"*being*"] able to gather in itself the modern scientific conceptions? Moreover how can it be applied to "*those contents*" we have made reference so far and which the classic ideas of human soul also refer to?

More and more within epistemology, it is going to realize that also the clean logic Aristotelian categories, on which the classical individual/person concept is founded, are almost inapplicable in absence of borders or solutions of continuity which the natural reality shines of.

This different meaning of "*continuum*" is spreading "*also and above all*" into the definition and analysis of the psychological and cognitive sphere and it is more often applied to a parallel definition of ["*sentient being*"/*psychic being*"] which consider this different interpretative paradigm of reality. Hence the individual, from a psychological point of view, is more explicitly seen as ["*open*" *psycho affective and cognitive subject*]. The past clean dichotomy "*Individual/reality*" has to make way for a more articulate and complex ontological continuum or for contingent and not absolute meanings of borders and solutions of ontological continuity, perhaps manneristic and instrumental.

In short, any reification attempt as for sentient "*individuality*", at a cognitive level, must be carefully dealt with making reference to less obvious and absolute contents of such cognitive experiences, to haze meanings, often uncertain or even inaccessible to the rational thought. A very distinct scenery to be prudent with in any philosophical extrapolation. One of the most important paradigmatic conceptions is connected with the so called "*neural plasticity*" of the nervous system or human brain, with the meaning of this character inside the definition of the most typical "*human*" qualities or "*human mind*": the self–awareness, the intellectual faculties, the individual memory and the "*self–conscious Self*" sense.

The brain is a widely plastic organ which elaborates in parallels not because of a genetic project but thanks to a particular "*epigenetic*" development. The functional anatomic brain's structure is genetic in its defining neural populations development characteristics and the nervous interconnections "*dynamics*", giving evidence only at a topological level of the neural and somatic districts which will be linked and innervated. While the brain's fine anatomy is determined by single cognitive experiences, by contingent learning dynamics. The evidence that caught unprepared all the previous beliefs is that the brain's fine neuro–anatomic single nets of connections among the single neurons – often very distant in connection with the cellular dimensions –, are not genetically determined one by one. These fundamental nets to whom will be attributed also the cerebral functions included the *high mental ones*, come from "*epigenetic*" dynamics that find accomplishment through a "*modelling*" action of the external habitat and through the subject relations with the "*world out there*".[15] This radically overturn the interpretation of the quality and nature of this marvellous "*organ*" and obviously also of its highest functions: our mental capacities.

The human genome, which contains about $3 \approx 4 \times 10^4$ genes the 30% of which reserved to the nervous system, it is inadequate to represent the biological instrument to remit such project to, as it is cannot contain all the necessary information to give a detailed definition of its architecture and functioning process. We have about 7×10^{11} neurons connected through synapsis in our brain and on average every neuron is linked with other 10,000. Having to plan in a detailed way these synapsis connections, we should have at our disposal information related to 7×10^{14} neural connections. Supposing that every synapsis can transfer at least 10 signals, we should define the "*circuit*" meaning of about $10^{100,000,000,000,000}$ single signals! (The whole universe "*only*" contains $0, 4 \times 10^{70}$ elementary particles!)[16]

So the hypothesis of a complete genetic determination of the cerebral *circulation* cannot be suggested: there aren't enough genes in the genome. What "*builds*" the brain and how? Our brain ergo our intellectual capacities, seems to come from a fundamental action of the external environment which deeply contributes *to determine* anatomically such cerebral components in the same moment in which we believe *to discover it* through our *separate* and *superior* intellectual capacities.[17] Our brain *retraces* his perceptive capacities and, in the end, its conscience from the *external reality* which is the values real matrix. In brief the cerebral anatomy is *engraved* in its details and in a plastic way, by the external environment, by the action of the cultural and experience world, by the subject's learning process. It is quite evident what

sort of implications this can assume as regards the reification possibility of the orthodox concept of individual/soul!

In the brain there are active shells and cerebral modules which dates back to those remote phases of the evolutive itinerary which originated the human species; they are *prima facies* in control of the basic functions such as the sexual, the hunger and the thirst ones. So the mammals, the reptiles' brain and so on are mentioned as modules formed after evolutions lasted millions of years and passed through the coming of forms of life even former to the Primate emersion. Until few years ago "*Fermat's theorem demonstration*", "*the use of the Aristotelian principle of non contradiction*", or "*the financial resources distribution within a productive process*", "*to organize the week–end*", "*to chat with a friend*"[18], "*to write a poem*" were logical rational performances to be interpreted as "*aware rational activities*" due to the only superior cortical areas activity, in particular to the frontal lobes, exclusive of the human species. It was conceived – ignoring for a little any animistic principles – that the biological equivalent of the highest human functions should act in a sort of functional "autonomy" in comparison with the brain's oldest and deepest parts, all this to support the man's "*unicity and particularity*" expressed also at a biological level.

On the contrary it has been noticed that the recent evolutive areas, up to now considered as exclusively characteristic of the human species, don't carry out *aware, autonomous* and *detached* superior elaboration of a *rational logic* kind independently from the other brain structures but their correct functioning is due to an integration with the deep limbic and oldest parts of this marvellous organ.[19]

This aspect has been proved by the experiences made with patients affected by some encephalon portions degenerations connected with planning activities (in particular the frontal lobes low parts). These people were questioned about simple facts, "*to fix an appointment during the week*", to which they couldn't find an answer in a normal space of time. They were blocked by an innumerable series of consideration about the pros and cons of the alternatives they could have; a clear evidence that the lacking contribute of the profound modules, didn't allow an economic resolution of the necessary choices.[20]

This strong interaction is present everywhere in the brain. The forms generation, the physical and space-temporal objects perception, the same Hume's *stage* or Newton's *space temporal theatre* where we penetrate with our mind, our logical deductive instruments, all this lays on a neural substratum that is, above all, *external, former and alien* to that *typically human experience* which we refer to when we speak of concepts as *Self awareness*, *human mind*, *human intellect* and obviously *human soul*. In other words, the *clearest* rational

processes, our philosophizing seem to emerge, piece by piece, from the most elementary basic elements starting from a *contingent* as well as unconscious *biological evolutive, organic and animal* root. All the profound encephalic modules have a strict connection with the more recent and higher cerebral structures included the "*human*" ones. This implies that perceptive cognitive and behavioural modules, biologically innate, are continuously operating in a *rational* intellectual activity; a very old psycho-sensorial basis that represents the best of *animal, unconscious, impersonal*, or rather *pre–personal* we can imagine. These modules are necessary to sustain and inspect any cortical areas *superior* performance as it is the neuro-psychic basis of the perceptive reconstructions – sounds, space-temporal transformations – where the concep-tualization of the rational *landscape* elements is "*then*" based on: our *distinct* and *superior* experience of ourselves, our *Self*. It's not enough because, beyond these epigenetic aspects, we have also to evaluate other fundamental factors of our psycho-intellective capacities which finds expression in a double dimension: first the phylogenetic one, later the individual Self ontogenetic one. Man has always loved to consider himself as a "*cultural animal*" different from the other animals pointing out that the cultural learning was a peculiar aspect in a human being sound development and that his "essence" was owed to it.

According to the knowledge evolutionistic theory, the "*mental I*" is a real "*psycho intellectual mould*" of all this series or influences and relations included the cultural and affective ones. The I structure – and its own psycho cognitive nature – is not a mere interior subjective expression, ontologically independent from the whole reality, an autonomous demand of a perfectly distinct biological and individual/psychological Self. The "*conscious I*" is the holistic expression of relations, elements, biologic and non, phenomena which "*also and above all*" come from the whole of the reality as perceived in the individual existence included the so-called external one, the "*I*" is even the expression of that reality demands which existed before any other conscious individual status – both as a single or as a species.[21]

This new approach to the human conscience/mind nature and definition, identifies the origin of this "*emerging quality*" both with the millenary evolutive process and the incessant modelling action of all the reality, of the environment where we express our own identity as aware individuals. In conclusion we are an *holistic*, pragmatic expression that subsumes in the whole perceived reality. Something that lies outside our mere biologic ontological interiority. In harmony with a word coined by Richard Dawkin – "*extended phenotype*"[22] –, we could say that the *esocorporeal* reality, present in our brain as a real constituent factor, is in the end our "*I*", the "*extended*

phenotype, the esobiological one" of the human mind. The whole universe seems to mirror the individual, the man, included the other "*monads*" as Leibniz used to say, the other individuals, or as Lorenz loved to say the other "*mirrors*" or "*prints*", the other *sensorial prints*.[23] Our encephalic modules, our psychosensory endowment would be the "*biological moulds*" of the characteristics typical of the all environment as it is true for the fishes' pinnas and its aerodynamic form that are an expression of the water physical and chemical characteristics. Similarly the animal organisms' brain and nervous system would represent a "*neural print*" of the external reality, of its structural logical characteristics, a "*conceptual print*" of a reality's intrinsic noumenal characteristics that passes over us.

The "*extraneity*" of such factors as regards the later definition of "*individual*" is demonstrated by the psycho-neural and cognitive process that will lead to the "*human mind*" emersion through a series of stages where the factors as a whole, which one day will support this real "*emerging quality*", were fixed and accumulated during *aeons* in which they were used for different finalities. The "*exaption*"[24] process has taken place later than single biotic components, or the proper psycho-cognitive factors were available, to confirm that the conscious processes can't absolutely be thought as "*instantaneously*" present in a single event, within a material biological container that is suddenly able to express the entire unicity of the "*self–conscience*" phenomenon.[25] The human mind, real "*psycho-intellective print*" of the reality and of its structural ontological characteristics, is the last link of this phylogenetic process. An imprint which procreates and identifies us but that also leave us as shipwrecked in the self consciousness and human knowledge island, a place surrounded by the ocean of the unknown that we enchanted observe trying to question ourselves.

These new interpretative positions bring us towards a new "anthropo–logy", that is a knowledge of the man where a reformulation of the ontological and genetic meanings of the human mind, of the "I" up to now interpreted in classical animist terms, finds place.

These new instances would represent the basis of the Cartesian *cogito* – and obviously of the "*Ego*" – that the modern scientific paradigms have shown. The first decisive result is that the metaphysical myth of a *cold* human rationality, opposed to any emotion, assumption implied in the occidental philosophy, breaks down and with it the possibility of any dualistic metaphysical Cartesian distinction between *res cogitans* and *res extensa* and consequently any other dualistic supposition concerning conscience and human nature.[26]

What does it imply in the comprehension of the human mind and soul? This new conception redefines completely the human ontological profiles contents. Very important factors of our *Self* lie in a dark and unconscious part of our mind, in an animal basis of our psyche not accessible to a conscious introspection, an aspect that has been produced through million of adaptive events completely impersonal that we have to share with other species even far from us from a phyletic point of view. It is such neural substratum, that together with the environment action, takes part in the definition of categories of causality, time, space, physical extension, present and past, action, in other words of our being "*animated*", "*sentient beings*".

Anything can legitimated us to conceive our psychic nature, our "*I*" as a prerogative of the man distinct and superior ontological essence. All the properties that were attributed to an exclusive "*human*" valence in terms of personality, awareness, conscience, mind, and that were reversed inside the idea of "*spiritual soul*", emerge from immanent and inseparable fields of our biologic "*I*" "*and*" of the natural reality which we are an irreducible conscious expression of.

These puzzling facts put the problem of the self consciousness phylogenetic and ontogenitic emersion, in different, even cosmological terms, asserting the existence of a constitutive continuum that moves from the biological field as well as from the environment: the *culture*, the experience from which we learn the interpersonal relations and so on. Human cultures, clans, tribes or industrialized or not societies, through rites, legends, stone engraving, books or video terminals, originate that explosion of cultural, social ethic categories which distinguish the variegated *planet Man*. A *tapestry* of cultures formed by *threads* that come from the man's biologic nature but that irreducibly interlace with the cultural and cognitive factors "*external*" to the individual as commonly considered.[27]

This new meaning implies that all the qualities previously intended as manifestations of an interior essence, of a "*univocal and interior individual essence*" – and extensively of a "spirit/soul" –, as a matter of fact proceed from factors completely "*external and alien*" from any "*individual/mind*" meaning. Factors that we can't force inside alternative animistic conceptions unless we want to risk a cosmic pan–animism as much antithetic as any analogous "*person*" demand. In conclusion, such examples show the absence of any solution of continuity with which the man can be isolated on a distinct and absolute level, as for origin and essence, compared with other forms of life neurologically active, or simply non supernaturally "*animated*".[28]

We could now pose another problem that, accepting animistic hypothesis, originates from a phylogenetic analysis of the man's emersion. We could

imagine that in this work we want to sustain an idea of soul as extended also to non human living forms, to pay homage to the ancient animistic beliefs we referred to. It is not our purpose, but it is enough to take on the orthodox grounds that recognise a spiritual valence only to the human being to see a further problem emerge.

Let's accept – ab absurdo – the spiritual soul existence in modern men, in other words an exclusive essence ontologically distinct from the body, as intended in a theological field at least in our western culture. To affirm this quality as typical and exclusive of man, forces us to admit that a part of the living beings can "*enjoy*" this privilege. The point is that this present reality must be seen in a time perspective. If we define a generic living being "*also*" as a biological being, we must as well determine a category that contemplate them. We can do this turning to the classic concept of "*species*" or better of "*human species*".

As already said at Oxford in the 2004 conference[29], one of the problems raised by the evolutionistic idea is the one connected with the possibility of using the concept of species in the biological chronological reality.[30] Here we want to pose another contradictory facet that refers to the same problem. The evolutive process existence is considered as inevitable by every modern scientist – other disputes, excluding the specious exceptions of movements as the American creationists, regards only the proposed explicative mechanisms. Well then, in front of the evolutive reality we must admit that if "*at present animated beings exist*" this condition was surely absent in a past time. We don't bother the exact determination of that period: today we have "*animated human beings*", while in "*a certain past*" of the natural history this didn't happen.

This datum is enough. "*Something*" begins "*to be*" from a given chronological horizon: it doesn't matter the time this "*something*" has taken to emerge. Starting from a certain past now it "*is*". Given the discrete nature of the human beings following one another, the "*something/someone*" denote "*the birth of an animated human individual*". As human beings we could ideally imagine to take our parent and then our grandparents by the hand and so on; we could think of holding hands to a lot of other individuals resembling us in a sort of chain made by beings all identically "*animated humans*". This is logically implied within the species concepts included the human one and the idea of individual.

But this chain cannot obviously be endless. If we repeat these handgrips for hundreds of times, that is for generations, going progressively farther towards our species past, we should from a logical point of view, arrive to clasp the hand of the last "animated ancestor". This last one – or this first one – could

have only two possibilities: he should have his arm hanging down not finding anyone else to take the hand to … which is improbable; … or he could hold the hand to a "*not animated*" parent. Not unlikely … in case contradictory only if seen in the light of a certain logic: in this case the one of Aristotelian kind.[31]

Still this contradiction does not pose unsurmountable questions but of a different nature. Is it conceivable that an "*animate*" human being is given birth by "*inanimate*" parents? What would distinguish the parents from the child? How "*leave them out*" from the animate human beings ecumene? The reasons of this exclusion could be understood? Moreover could a "*human*" being originate from "*not animate*" beings? And these last ones are "*humans*" or not? What would render them "*unfit*"? Could such unfitness be proper of the immanent reality elements? Which ones? Can we make reference to genome's differences even if we know that the DNA doesn't contain at all a superior causal and generative demand of a human being? Which character would make a living being "*fit*" to this "*infusion*"? The problems are enormous ones as well as comprehensible.

The emersion of all the cognitive, intellective and perceptive components which define a human being does not happen istantaneously "*in a single solution*" but it spreads on million of years, in the becoming of thousands of generations, of "*discrete*" alternation «*parent*» → «*child*». The psycho intellective qualities that we find in the biological substratum of the modern "*person*" individual, accumulate in a very long and slow evolutive continuum through a sequence of events, of which we can't establish when the magic animistic spark is going to shine.

In brief not only is impossible to establish a "*dawn*", an "*instant*" "*beyond*" which the "*person I*" can emerge, but it seems even impossible to admit his existence! That's the heart of the crisis caused by the attempt to adapt the Aristotelian categories – as the one of species and individual – into the "*not discrete*", "*continuous*" dynamics observable in nature. What seemed ineluctable, logically sure, to the medieval theologians (who arrived to dissert about the fact that Adam had or not the navel) and to the animistic cultures has become absolutely contradictory and not actionable in front of the unexpected evolutionistic paradigm contents.

The impossibility of supporting such metaphysical conjecture is the origin of a deafening silence. The absence of any element which needs such metaphysical supposition, struck dumb with perplexity. Another important aspect lead us to the threshold of a further intriguing facet of the nature which in fact shows a surprising sort of "*physical chemical not–matching*" of the levels

which belong to it. This contribute is due to the evaluation of the quantum paradoxical conception of the natural reality lower, atomic and sub atomic levels.

There is the need of a clarification. At the moment the analysis of this mysterious sub nuclear world is done using very speculative mathematical instruments, not easily understandable to everyone, which define absolutely uncommon beings that goes beyond any easy conceptual representation – however the quantum mechanic has the same become one of the most corroborated scientific theories in the modern science history. Now the surprising qualities of the sub atomic world, of the infinitively small (in the size of 10^{-33} cm or less), is being investigated making recourse to theories as the "*strings*" and "*superstrings*" ones, the so called "*brane*", disconcerting physical being/phenomena which emerge from complex and original maths models.[32]

In these theories the infinitely small shows peculiar characteristics which are interesting also in the study of macroscopic aspects, at a universal cosmological level, so much that some of these researches extend to the cosmological observation of the whole universe carrying out a disconcerting but intriguing fusion between these two different fields of the scientific observation.

The MQ has represented a source of ideas for many authors who have proposed some hypothesis related to the conscience, mind and psychological processes nature. Roger Penrose[33], and Francesco Del Giudice in Italy, have made interesting hypothes about the nervous stimuli transmission founded on "*quantum coherence dominion*", particular matter's molecular states that through the neurons citoscheleton's nanotubules net could help a nervous stimuli coding/transmission founded on quantum based processes.

Although interesting, we will concentrate our attention on implications coming from the orthodox quantum mechanics more consolidated in a scientific ambit. The remarkable aspect we want to underline is the quantum phenomena "*discrete*"[34] nature and consequently also of the physical chemical ones. This "*discretion*" or "*quantization*" is of particular interest to us. The point is to understand how it is possible to overlap a concept as the "*individual conscience*" one which implies a "*complete uniqueness and continuity*" of the "*conscious I*" of the concept of "*personal and individual I*" with the "*quantized*", "*discrete*" broken up reality of our material matrix.

To use a simple metaphor: can we conceive the "*continuity and individuality*" of our conscious experience as a manifestation of a real "*continuity and individuality*" of our physical biological matrix? Or given the evidence of this discrete nature, can we make an analogy with what happens when we see a film, that is the illusion of a continuous movement though we know that are single photograms following one another?

In other words, is our personal unity awareness that let us "*recognizable*" when awake or when recollecting past experiences, an "*only perceived*" aware process but not the real expression of a material, continuous and univocal basis? The nature of the most elementary processes, seems to be marked by the repetition of – biological and not – "*elementary*" phenomena that, without solution of continuity, defeat any attempt of having a continuous "*individual*" being as the one guaranteed by the classical idea of soul. This is due not only to the discrete nature of the quantum phenomena, but also to an aspect that is the basis of the modern biology, so clear that we just make a simple recall: the cellular theory which substituted the ones on the "*individual*" entities existence – the generation by generation transmitted *omunculus* – which has destroyed the previous concept of the living beings' "*ontological unity of substance*".

Some aspects connected with Einstein's relativistic conception need a more detailed reflection as they propose a space–time where the processes advance, but are conditioned by the matter/energy presence and lead to important thoughts in the definition of the ambit in which the events concerning the human soul should take place. At present relativity is waiting for a theoretic fusion with quantum paradigm peculiar concepts and it seemed necessary to arrive to an integration of the two most audacious, sensational and anti intuitive scientific theories that man has ever conceived. The attainment of this theory, outlined as "*quantum relativity*" would imply a quantization of the Einstein's idea of space–time that could give rise to even bigger disputes as regards the introduction of "*quantum/discrete*" concepts concerning the individual material foundation – both at biological and physical chemical level.

All the attempts made to overcome the contrasts between relativity and MQ, move towards an extension of the quantum paradigm also in the natural space-temporal relativistic description of the reality. This implies the space extension and the passing of the time as a discontinuous succession of minimal "*atomic*" units, which cannot break into further fragments, of "*quantum*" belonging to the proteiform space–time matrix that relativity has shown us. Therefore time would be interpreted as a temporal quanta succession as space would be a multiple of fundamental space units.[35]

We try to fit our univocal, fluid and continuous idea of being "*individual/person*" on an immanent fraction that is completely different. A schizophrenic and destroying matrix which shows on one side the existence of an holistic relation with the whole nature, on the other contemporary shows a ontological fragmentation mainly at the lowest levels, the most elementary ones of our space–time matrix: a structural disconnection, a sort

of "*ontological break*" which would interfere with the recovery of the "*individual/person*" concepts ontological unicity contents, peacefully spread in the past anthropologies, in the past "*individual animistic*" ideas.

It should be noted that this happens also inside the immanent ambit of human "*mind/conscience*" independently from meanings as the ones related to the canonical religious concept of "*soul*". Is it a tenable statement the idea of a not so much spiritual unit as the "*individual/person*", "*ontological unity and separateness*" when facing a disconcerting natural scenery as the one, already illustrated, that suggests the coexistence of ontologically unifying natural macroscopic phenomena sideways – and above – a substantial space/temporal/ radical quantization of the low quantum levels?

The idea of an essence that can embody and transmit a clear and absolute individual unity is more and more ontologically unfounded, deprived of any corroborative element – or at least, of any conception that could host it for its affinity with its own formal definition. Though any gesture, volition and aware act of ours are interpreted both from the subject and probable observers in a logic intellectual composition that mostly make use of the Aristotelian logic to point to objects, agents and relations.

None the less, our real essence analysis, our real immanent nature, dramatically highlight the inadequacy of such nomological/interpretative approach if we wanted to widen the interpretation of the most omnicomprehensive aspects of our own being or reach more subtle levels of description.[36]

So, we can sum up the "*soul*"/"*human Mind*" theme in its evolution/ constitution aspect, considering that such idea [*always admits in itself the natural knowledge/philosophy "state of art" of the various cultural and historical contexts*]. We hope that the more or less aware application of these ideas could be carefully evaluated and analysed at a philosophical level, to avoid that some metaphysical assumptions could influence the deepest and more demanding themes analysis of the philosophic speculation. It is time perhaps to make such metaphysical conception more actual, with a less severe and orthodox attitude, taking into consideration the present scientific thoughts.

For this purpose we propose a simple speculative exercise, a challenge to demonstrate how it is easy to get intangled into traditional interpretations which preclude the possibility of viewing new observation perspectives: given the classic soul idea that seems to lead to confusion and inconsistency, there could be the possibility of:

(a) proposing a soul concept, alternative to the common one (locating such new valence inside a suitable philosophic thought):

(b) not to consider such idea – though accepting a religious theistic metaphysic.

These are the only possible logic options. It is obvious that these proposals, although made in a theistic religious perspective, are eminently proposed as logic philosophic speculations, keeping a completely agnostic attitude.

Let's try to analyse the second point, more intriguing and less taken for granted. What should we broach in that case?

From a formal point of view it is completely legitimate and valid a metaphysical religious scene existing concurrently to the omission of the spiritual soul idea. In fact, it can be given at a formal level a definition of a perfectly valid theistic metaphysic even if orphan of this anachronistic and awkward concept. It must be remembered that the theistic meaning of the individual soul idea aims to sustain the personal individuality of any human being beyond the death, on the basis of a supposed ontological incorruptibility and "*continuity*".

The hypothesis usually formulated implied that the animistic principle controlling the worldly existence also included all the characteristics that would have defined the individual personal aspects to "protect and transmit" in the afterlife. This choice obviously resulted coherent and sharable in consideration of the anthropologic cognitive perspective – basically fixist – of the cultures in which such concept had been contemplated. The pneumo/animistic idea it is acceptable in the light of the "*common sense*" arising from our individual experiences, as just the contents of our self perception lead us to consider our "*personal I*" as a manifestation of an over corporal essence, not extended and individual, able to represent completely our qualities and personal essence.

We can easily understand how it has been possible to accept from our individual point of view contemplating the illusion of unicity, the idea that such immaterial and incorruptible essence could "*obviously*" accompany us since our conception, and thereafter secure us to go beyond death event. This "*obviousness*" inevitably disappear when fixist concepts and unifying conceptions get lost, as we have debated up to now. This problem has been interpreted as a sort of indirect confutation both of the classic idea of soul and of the theological animistic metaphysics that referred to it.

We are convinced that it can be attributed to an excessive cultural dependence and "*addiction*". It is possible to propose theistic conceptions where an afterlife possibility of survival is contemplated even omitting such concept. Let's see an example of such alternative metaphysics. The Catholic religion – along the lines of all the other denominations – upholds a human soul existence infused by God at the conception.[37] If we analyse this idea we can observe that, in this case, we should encounter a reality as the one expressed in the following graph (Figure 1).
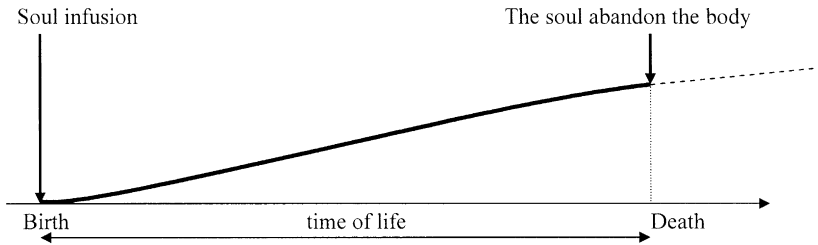
Soul infusion

The soul abandon the body

Birth   time of life   Death

Figure 1.

Well, it can be observed as this conception necessarily presupposes "*two*" absolutely mysterious moments for whom it isn't possible to propose nothing else than ethereal conjectures: an initial moment connected with the soul infusion at the birth and the one of soul "*detachment*" from the body at death.

Now, if the soul has the peculiar aim of carrying our individuality beyond the death event, in theory it is economic and elegant, and also immediate, to evaluate the possibility that a single event has been contemplated where two had been proposed (Figure 2). So we can imagine that our individuality can be safeguarded through an analogous supernatural event, incomprehensible to us, that can take place only in the moment of death.

Everything can be simplified if we admit the existence of a single event in the death final moment, protecting in this way the explicit aim which the soul concept tended to with the advantage of avoiding all the typical problems and contradictions so far discussed. It is not considered any concept of "*soul/pneuma*" to which attribute qualities that must be coherent with aspects related to the immanent sphere, nor any conjecture is made about presumed and unfathomable conscious qualities of the soul.
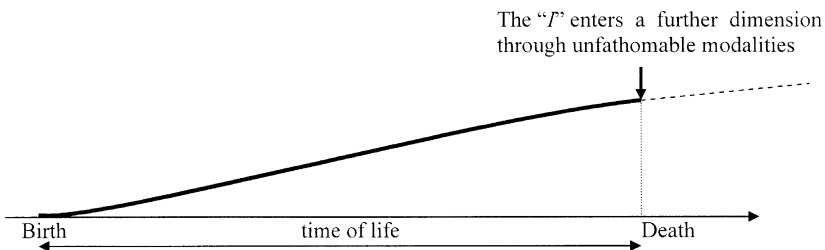
The "*I*" enters a further dimension through unfathomable modalities

Birth   time of life   Death

Figure 2.

The *I* would so be "*taken*" in a afterworld dimension perfectly unknown to us, with modalities which do not suppose any metaphysical conjectures. This metaphysical possibility is only "*outlined*" setting aside any definition of its characteristics and qualities – as it performs in a dimension precluded to our experience and speculation. The positive aspect of such metaphysical proposal is that, avoiding the definition of a soul idea similar to what is done so far, there is no need to take into account the unpredictable and, as already seen, hazardous implications of unfounded conjectural assumptions.

This metaphysical thought is perfectly permissible and theologically unexceptionable – always recalling the conjectural nature of these metaphysical speculation attempts. All the problems regarding the soul infusion – and the connected ethical concepts – immediately disappear. But other serious problems remain that neither this option can heal. The problems up to now proposed concerning the evolutionistic idea are anyway solved, at least as far as the conception and the soul infusion are concerned. None the less an insoluble problem still exist and it is related to the kind of creatures – and to the reason why – they can enjoy this supernatural chance of extreme and unfathomable destiny. But this is another matter.

This new notion is of some interest to be particularly coherent with our past research work, where starting from anthropological evidences and present scientific epistemological demands, we posed a peculiar close examination and classification between "*religions*" and "*teoetotomies*". In particular the absence of any idea of sin and spiritual decay, distinctive of the "*religions*" category, eliminates the need of any animistic principle which takes upon itself, as to quantify them, all the implications of a spiritually degraded situation as well of the single ethic acts.[38] This aspect is also justified by the total absence of the soteriological eschatological valence typical of the teoetotomie, which located this "*a–animistic*" hypothesis inside a religious metaphysical frame given the absence of any ethic valence connected with the sacred. The conscious, personal faculties peculiar of the human being can be interpreted as coming from the mere immanent reality which originate us since the divinities typically creative valence contemplated in these systems.

A last consideration to be made is that such a–animistic theistic hypothesis can be more easily identified into an evolutionistic frame. A very important metaphysical implication that let us have at our disposal – for the first time at an epistemological level – a really objective discriminating basis of the distinct metaphysical which are pertaining to these themes. In fact if the classic concept of soul was inapplicable and it wasn't possible to move from positions hinged on these contents, any metaphysical theological consideration was rejected or got lost any possibility of relying on metaphysical

assumptions coherent with the scientific paradigm. There were no proclamations or syncretisms able to heal up this breaking.

While these new metaphysical settings can propose unusual as well as coherent sceneries to the modern man, hence fresh philosophical metaphysical conceptions can rise thanks to a new and propulsive osmosis between science and philosophy. Everything is, in the end, made more precious by the fact that such sceneries seem to propose new exegetic interpretative modalities of the texts that still represent the source for any discussion about the soul themes, the human mind and, last but not least, the sacred: the biblical texts. As already developed in the previous works[39], this result is always more definite and coherent, as if it wanted to stimulate further analysis of these interesting and fascinating opportunities.

And now allow me a small personal reflection. The possibility to place, without any excesses or straining, the biblical texts exegesis inside a setting consistent with the most modern and refined scientific paradigms, from which emerges a sacredness and religiosity meaning antithetic to the canonical one, has meant and has represented for me a disturbing and charming aspect. A sort of strong evidence of how man can come to a liberating, univocal and satisfying knowledge of the being through a humble unification of such different settings so distinct from our human experience; on one hand that behaviour that move us towards an objective idea of the reality where we live, on the other the "*curiositas*" concerning the fundamental themes of our being. A meaningful result that lays in front of us these soft witnesses in a completely new, uneasy human and sacral perspective.

"*And you shall know the Truth, and the Truth shall make you free*". John 8,32

Italy

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[2]   Frazier, J. James, *Il Ramo d'Oro*, (Vol I e II), Turin: U. S. Boringhieri, 1973; Tokarev, Serghej, *Le Religioni del Mondo Antico. Dai Primitivi ai Celti*. (Milan: Tete, 1981), p. 80 e ss.; Facchini, Fiorenzo, e Magnani, Paolo, *Miti e Riti della Preistoria. Un Secolo di Studi sull'Origine del Senso del Sacro*. (Milan: Jaka Book, 2000), p. 285 e ss.

[3]   Verolini, Roberto, *Il Dio Laico: Caos e Libertà*. (Rome: Armando Armando, 1999), p. 32 e ss.; http://www.diolaico.it.

[4]   De Marchi, Luigi, *Scimmietta Ti Amo*. (Turin: Longanesi, 1984), p. 18.

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[6]   Bossi, Laura, *Storia Naturale dell'Anima*. Milan: Baldini Castoldi Dalai, 2005.

[7]   Frazer, J. James, op. cit., 1973.

[8]   Bossi, Laura, op. cit., 2005, pp. 340 e ss.

[9]   Julian, Jaynes, *La Mente Bicamerale e l'Origine della Coscienza*. (Turin: Adelphi, 1984), pp. 307–350.

[10]   Bossi, Laura, op. cit., 2005, pp. 357–375.

[11]   Bocchi, Gianluca, e Ceruti Mauro, *Origini di Storie*. (Milan: Feltrinelli, 1993), p. 146 e ss.

[12]   The modern neurosciences have inherited the ancient problem of the "*omunculus*" or "*machine's spirit*" of the previous philosophical speculations. Nowadays such idea represents an important theme but kept in the background of all a series of studies and approaches – to someone seen an expression of an excessive reductive materialism – that dividing the fundamental instances of mind/soul concepts, have canalized the discussion into absolutely antithetical extents. The "*omunculus*" seems to be vanished as an apart being, and almost indicate an operative condition, totally distinct from some consistent meaning with which there is a trend to indicate only the operative aspect, emerging from the coordinate concurrence of various intellectual/cognitive and perceptive factors.

[13]   Griffin, R. Donald, *Menti Animali*. Turin: Bollati Boringhieri, 1999.

[14]   Dennett, C. Daniel, *L'Idea Pericolosa di Darwin*, Turin: Bollati Boringhieri, 1993.

[15]   Changeux, Jean–Pierre, *L'Uomo Neuronale*, 5ª. Milan: Feltrinelli, 1996.

[16]   Changeux, Jean–Pierre, op. cit., 1996, p. 218 e ss.; Churchland, M. Paul, *Il Motore della Ragione la Sede dell'Anima. Viaggio Attraverso il Cervello Umano*. (Milan: Il Saggiatore, 1995), p. 17; Gazzaniga, S. Michael *La Mente della Natura. Il Cervello Umano tra Ereditarietà ed Ambiente*. (Milan: Garzanti, 1997), p. 71.

[17]   Popper, R. Karl, *Tre Saggi sulla Mente Umana*. (Rome: Armando Armando, 1996); Popper, R. Karl, *Conoscenza Oggettiva*. (Rome: Armando Armando, 1972), pp. 157 e ss.

[18]   It is interesting to recall Benjamin Libet and other's experiences that have demonstrated as the conscious action is always seconds of tenth late as to the moment in which the cerebral modules activation can be recorded, from the motor to the listening and speech formulation ones, to underline how any aware experience inevitably emerges from biological factors completely extraneous to what we usually mean with words like "*conscious*", or to any reference to our "*personal I*". Penrose, Roger, *Ombre della Mente*, (Milan: Rizzoli, 1996), pp. 467–472; See also Changeux, Jean–Pierre, op. cit., 1996; Churchland, M. Paul, op. cit, 1995; Gazzaniga, S. Michael, op. cit., 1997.

[19]   Edelman, M. Gerald, *Sulla Materia della Mente*. (Milan: Adelphi, 1993); Popper, R. Karl, *Verso Una Teoria Evoluzionistica della Conoscenza*. Rome: Armando Armando, 1994.

[20]   Damasio, R. Antonio, *L'Errore di Cartesio. Emozione, Ragione e Cervello Umano*. Milan: Adelphi, 1995.

[21]   Merlin, Donald, *L'evoluzione della Mente. Per Una Teoria Darwiniana della Coscienza*. Milan: Garzanti Ed, 2004.

[22]   Dawkins, Richard, *Il Fenotipo Esteso*. Bologna: Zanichelli, 1986.

[23]   Lorenz, Konrad, *L'Altra Faccia dello Specchio. Per Una Storia Naturale della Conoscenza*. Milan: Adelphi, 1974.

[24] With "*exaption*" is meant the process through which biological resources suitable for a specific function are later on used, within evolution processes, to obtain new structures directed to completely different functions from the ones originally conceived. For example, the birds' feathers that originally had a thermoregulatory function, then had an important role in the wings, or the present mammals internal ear ossicles which carry the sound impulse, come from very old Teleostei fishes mandible articulation bones. Bocchi, Gianluca, e Ceruti, Mauro, op cit., 1993, p. 195 e ss.

[25] Merlin, Donald, op. cit., 2004, pp. 116–148.

[26] Damasio, R. Antonio, 1995, op. cit.

[27] Changeux, Jean–Pierre, op. cit., 1996, p. 281 e ss.; Edelman, M. Gerald, *Sulla Materia della Mente*. (Milan: Adelphi, 1993), p. 257 e ss.; Wilson, O. Edward, *Sulla Natura Umana*. (Bologna: Zanichelli, 1980), p. 18, p. 39 e ss.; Korner, Melvin, *L'ala Impigliata. I Condizionamenti Biologici dello Spirito Umano*. Milan: Feltrinelli, 1984.

[28] Solms, Mark, e Turnbull, Oliver, *Il Cervello e il Mondo Interno*. Milan: Raffaello Cortina, 2004.

[29] The Third World Congress of *Phenomenology of Logos*, Wadham College, University of Oxford, England: Roberto, Verolini and Fabio, Petrelli, *Philosophical Aspects of the New Evolutionistic Paradigms*.

[30] Bocchi, Gianluca, e Ceruti, Mauro, op. cit., 1993, p. 157 e ss.

[31] Dennett, C. Daniel, *L'Evoluzione della Libertà*. (Milan: Raffaello Cortina, 2004), p. 169.

[32] Luminet, Jean–Pierre, *La Segreta Geometria del Cosmo*. Milan: Raffaello Cortina, 2004; Barrow, D. John, *Il Mondo Dentro il Mondo*. (Turin: Adelphi 1991), p. 249 e ss.; Barrow, D. John and Tipler, J. Frank, *Il Principio Antropico*. Milan: Adelphi Ed, 2002.

[33] Penrose, Roger, op. cit. 1996, pp. 435–459; Penrose, Roger, *La Mente Nuova dell'Imperatore*. (Milan: Sansoni, 1997), pag 512 e ss.

[34] With words as "*discrete*" or "*quantized*" is meant any natural "*not continuous*" process, characterized by the existence of elementary events/magnitude not reducible below a minimum "*atomic*" level. A metaphor of the difference between "*discrete*" and "*continuous*" is given comparing a stair and a flight. In the first one the difference in height is given by the single steps, in the second there is a unique inclined plane that allows to stop and stay in every point, at any height as to the base. The difference in level measure (D) where one can stop is in the first one (stair) "*discrete*", or referred to the heights which correspond to the integer multiples (n) of every single step height (h_g) [$D = n \times h_g$]. In the second case it is possible to go and freely stop at any height, moving imperceptibly whenever you want – so we deal with a "*continuous*" movement/difference of level – parallel to any of the difference in level infinite values in theory accessible between the base and the top.

[35] The general relativity doesn't allow the separation between the space dimension and the temporal one. Here we have granted us such exposition – aware of its formal incorrectness – only to highlight the meaning of the discrete concept.

[36] It is to notice the recent years formulation and application of the so called "*fuzzy*" logic, where logic agents different from the classic Aristotelian ones are to consider.

[37] *Catechismo della Chiesa Cattolica*. (Rome: Libreria Editrice Vaticana, Vatican, 1992), pp. 105–107.

[38] Verolini, Roberto, op. cit., 1999, pp 51 e ss.; Verolini, Roberto, e Petrelli, Fabio. *Metamorfosi della Ragione. Esegesi Evoluzionistico Psicosociologica di Gn 1,3 ed Implicazioni Bioetiche*, Hygiene and Environment Science Department, University of Camerino, 1994.

[39] Verolini, Roberto, op. cit., 1999; Petrelli, Fabio, Verolini, Roberto e Venturi, Larissa, op cit., 2000.

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SECTION IV

THE ROLE OF HUMAN EMPATHY IN COMMUNICATION

ADRI SMALING

THE MEANING OF EMPATHIC UNDERSTANDING IN HUMAN INQUIRY

1. 'DO YOU HAVE TO BE ONE TO UNDERSTAND ONE?'

In his textbook *Contemporary Philosophy of Social Science* (1996) Brian Fay holds the opinion that empathy is neither sufficient nor necessary for understanding another person. In this context he conceives 'empathy' as 'being one' or 'psychic identification'. His argumentation may mainly be found in the chapter titled 'Do you have to be one to understand one?' Many university students and others may have digested this text. Hopefully they will agree with my comments.

According to Fay empathy would not be sufficient for understanding another person because of the following arguments. 'To be one' implies 'to have the same or similar experiences as one'. However, 'having the same or similar experiences' does not imply understanding these experiences. Understanding an experience does not just mean having it, because understanding also implies description, interpretation and explanation (p. 18ff.). Moreover, if 'to be one' would also imply 'to have the self-understanding of one', 'to be one' will still be insufficient for understanding because self-knowledge, self-understanding is limited. Self-knowledge and self-understanding are limited regarding one's drives, emotions, motivations, abilities, communicative interactions and mutual influences. In addition, self-knowledge and self-understanding are limited with respect to influences of history, society, institutional contexts, etc. In short, empathy is not sufficient for understanding one, because, first, having the same experiences as one does not imply understanding (interpreting or explaining) these experiences and, second, even if self-understanding would be optimally achieved, it is still limited. Indeed, empathic understanding is not sufficient for scientific understanding in all respects, even in a broader sense.

According to Fay empathy would even be unnecessary for understanding another person. His main argument is that others may understand us better than we understand ourselves, because they are not us, they are different from us and do not become us. Why would this be the case? First, we are often too

enmeshed in the flow of our own activity and feeling to grasp what this flow is all about. Psychic identification will even hinder reflection and understanding. Second, the activities and feelings which make up our lives are often confused and therefore confusing. Ambivalence and mixed-up motives hinder self-knowledge. So, psychic identification would not help. Third, often others can more readily grasp connections between our experiences and feelings on the one hand and external situations and prior events on the other. Others can more easily detect causal patterns, influences and effects, because they have a wider view and are less involved. Fourth, we sometimes hide ourselves from ourselves out of fear, guilt, or self-protection. Self-deception plays an extensive role in our lives. Again, psychic identification would not help. Therefore, empathy in the sense of psychic identification is not necessary for understanding another person. Being one may even hinder understanding one. However, I do not think that empathic understanding is not necessary.

Fay is very satisfied with his conclusion that empathy is not necessary to understand one. To him empathy means to be one and the thesis that you have to be one to understand one is an instance of solipsism. Indeed, if you have to be one to understand one, understanding another would be impossible or at least quite problematic, because to be one is impossible, to have the same or similar experiences as one is impossible or improbable. Hence, the conclusion that empathic understanding is not necessary removes a barrier to mutual understanding. As a matter of fact, understanding another is still possible by describing, identifying and explaining the feelings, thoughts, actions and relations of another, and empathy is not needed.

Fay's conception of empathy as psychic identification is the basis of his argumentation. I do not agree with this conception, because it is one-sided and too narrow. Consequently, I reject his argumentation. I agree with his conclusion that empathy is not sufficient to understand another in all respects, but I disagree with his conclusion that empathy is not necessary for understanding another person. Furthermore, Fay's conception of 'to know' as 'to describe, identify and explain' seems rather cognitivistic to me in the sense of ignoring emotional and affective aspects. In this article, I will argue that optimal empathy is needed in particular types of social research and that emotional and affective aspects of understanding another cannot be ignored.

Fay himself moderates his rejection of the epistemological and methodological significance of empathy as he conceives it:

Sensitivity heightened by shared experience is often an important step in understanding the lives of others: this is the truth contained in the thesis that "You have to be one to know one." But genuine understanding goes beyond sensitivity. To know others – indeed to know oneself – is to be able to make sense of their experience. For this one needs, in addition to sensitivity, the

ability to decipher the meaning of their experiences. For this you needn't be them or be very much like them (except in the innocuous sense of being able to have experiences and to think and feel in ways persons do) (p. 28).

Nevertheless, sensitivity as well as being able to have experiences in ways persons do, is important to Fay, but he does not even see these faculties as elements of empathy or empathic understanding. It will be shown that Fay conceives both empathy and empathic understanding much too narrow.

I also disagree with methodologists of the social or human sciences who reject the necessity of empathy, conceive it very narrowly or one-sidedly, or disapprove the methodological worth of empathy, sometimes without mentioning the term, such as Alvesson (2003), Seale (1998) and Silverman (1989). For instance, Seale (1998) says that the interpretivist and feminist approaches in social research 'can be seen to be somewhat romantic, believing that authentic accounts of what "things are really like" will be given in moments of emotional intimacy where souls are bared and pretence is stripped away' (p. 209). 'There is a danger here of imagining that a particular inter-action format is an automatic guarantee of the analytic status of the data that emerge' (p. 209). In contrast with him, I will bring to the fore that empathy has positive features and that empathic understanding does not necessarily imply uncritical acceptance of empathic experiences as always having valida-tional or self-evidential value of themselves. Empathic understanding is more than emotional intimacy and it does not simply imply an authentic account of the true soul of another. This will be sustained on the basis of the relevant literature.

The main aim of this article is to develop a comprehensive conceptual-ization of empathic understanding and show that empathic understanding in this sense is necessary for everyday life, professional care, education and especially for qualitative research. My conceptualization will include an idea of optimal empathic understanding (see the last section). For the time being, the kernel of this conceptualization may be formulated as follows: empathic understanding is understanding another person by placing oneself imagina-tively in her or his experiential word. To reach the aim of conceptualizing empathic understanding I will present the opinions of several scholars who differ from Fay concerning the conceptual meaning and the epistemological and practical significance of empathic understanding as well as scholars who seem to agree with Fay. In other words, both the internal, conceptual meaning of empathy and empathic understanding and the external meaning of these for research and other professional practices will be discussed.

In the next sections of this article the following topics and issues will be discussed. First, different opinions of philosophers of science, colleagues of

Fay, will be discussed. Some empirical-analytical opinions (of, for instance, Carl Hempel and Karl Popper) and hermeneutic-interpretive opinions (of, for instance, Gadamer and Ricoeur) correspond with Fay's negative stance, but only partly. Sometimes these opinions imply a broader concept of empathic understanding. Sometimes they abstract from the practical domain of doing empirical research or ignore the importance of the practice of doing empirical research. On the other hand, most classical hermeneutical philosophers (for instance, Schleiermacher and Dilthey) and phenomenological philosophers (for instance, Husserl and Stein) take a positive stance towards empathic understanding. Secondly, empathic understanding in the context of professional relations is considered, in particular psychotherapeutic relations between therapist and client and relations between researcher and researched within the context of human inquiry. Therapists as well as methodologists recognize the importance of empathy, but they do not conceive empathy nor empathic understanding as psychic identification. Thirdly, the meaning of empathic understanding in everyday life as seen in developmental psychology and cognitive science are discussed. Professional empathic understanding will turn out to be a special articulation of empathic understanding as a necessary ingredient of everyday social life. Finally, I will develop, explain and present a conception of optimal empathic understanding which will clarify and enlarge its significance for human inquiry as well as mental care. In this article I will focus on optimal empathic understanding in human inquiry, especially qualitative research methods, such as open interviewing, participatory observation and participative inquiry, including participative action research. Optimal empathic understanding has to be developed and learned. Optimal empathic understanding implies an integration of a mental, attitudinal dimension and a social, behavioral dimension and it is called 'dialogical-hermeneutical empathic understanding'.

2. EMPATHIC UNDERSTANDING IN EMPIRICAL-ANALYTICAL PHILOSOPHY OF SCIENCE

The opinion of Fay that empathy or empathic understanding is not necessary for human understanding seems to be in accordance, at least partly, with some representatives of two very different approaches within philosophy of science: the empirical-analytical approach of, for example, Hempel, Nagel, Popper and Rudner (in this section), and the hermeneutic-interpretive approach of, for example, Gadamer, Ricoeur, Weber and Winch (in the next section).

Karl Popper (1972) wants to contribute to a so-called 'objective hermeneutics' by his 'situational analysis' and he rejects 'subjective procedures as

sympathic understanding or empathy, or there-enactment of other people's actions, or the attempt to put ourselves into another person's situation by making his aims and his problems our own' (p. 163). Popper does not say that empathy implies psychic identification, but we nevertheless recognize Popper's anti-psychologism. Empathic understanding in the sense of 'putting oneself in another's place *by making his aims and his problems our own*' (my italics) is not acceptable to Popper. He does not even discuss a heuristic function. Besides, he still conceives empathic understanding too narrowly by saying that it implies making the aims and problems of another our own. For years Popper was of the opinion that psychology (as well as sociology) did not have any relevance for epistemology. However, later on he mitigated this attitude (cf. Popper & Eccles, 1977).

> Carl Hempel (1965: 161–162) says: And indeed, the subjective experience of empathic identi-fication with a historical figure, and of an immediate – almost self-evidently certain – insight into his motivations, constitutes no knowledge, no scientific understanding at all, though it may be a systematic explanation. In fact, the occurrence of an empathic state in the interpreter is neither a necessary nor a sufficient condition or sound interpretation or understanding in the scientific sense: not necessary, for an appropriate theory of psychopathic behavior may provide the historian with an explanation of some phases of Hitler's actions even in the absence of empathic identification; not sufficient, for the motivational hypothesis suggested by the empathic experience may be factually unsound. (…) Weber himself stresses that verification of subjective interpretation is always indispensable.

'The method of empathic understanding (…) does not in itself constitute an explanation; it rather is essentially a heuristic device' (p. 239). 'This under-standing of another person in terms of one's own psychological functioning may prove a useful heuristic device in the search for general psychological principles which might provide a theoretical explanation' (pp. 257–258). So, unlike Popper, Hempel acknowledges a useful heuristic function of empathic understanding, although it would still be dispensable. However, he restricts empathic understanding to empathic identification.

The opinions of Ernest Nagel (1961), Richard Rudner (1966), Alan Ryan (1970) and other empirical-analytical philosophers of science are similar to the opinions of Hempel in so far they acknowledge the heuristic signifi-cance of '*Verstehen*' or empathic understanding, but deny its explanatory or validational value. For instance, the reasoning of Rudner (1966) that empathic understanding is not an indispensable methodological device of the social sciences, runs as follows:

> The issue is not whether achieving empathic understanding of some subject of inquiry (presumably by an imaginative act of psychologically "putting oneself into the place of" the subject) is a helpful, fruitful, or indispensable technique for discovering hypotheses or means for

testing hypotheses. The issue is not even whether such techniques of discovery are peculiarly techniques of the social scientist. What is at issue is whether empathic understanding constitutes an indispensable method for the validation of hypotheses about social phenomena (p. 72)

And his crucial question is: 'What check does the empathizer have on whether his empathic state is veridical (i.e. reliable)?' (p. 73). Rudner claims that if one would have sufficient knowledge to establish independently the reliability of an act of empathic understanding this empathic act would have been made redundant. In case there would not be such knowledge, this act of empathic understanding would appear to be not reliable. Consequently, empathic understanding, even in a broader sense than psychic identification, is needless. However, I think that Rudners requirement that an act of empathic understanding should be checked and sustained in all respects is not reasonable. Indeed, scientific theories or hypotheses, interpretations or even descriptions are rarely exhaustively checked, sustained or verified in all respects. In addition, empathic understanding should be conceived as inherently including a testing procedure to make improvement possible. Furthermore, it will be noticed that these philosophers differentiate sharply between a context of discovery, heuristics or exploration, which would be epistemologically irrelevant, on the one hand, and a context of justification, validation or testing, which would be exclusively epistemologically relevant, on the other hand. Nowadays, since the Kuhnian revolution in philosophy of science, such an exclusive distinction as well as the connected disapproval of the context of discovery as epistemologically meaningless, is out of date (cf. for instance, Nickles, 1980). Anyhow, Nagel and others acknowledge the relevance or even indispensability of empathic understanding for developing social scientific knowledge. In other words, they acknowledge the methodological significance of empathic understanding. Their far too restrictive view of philosophy of science does not change this.

Not all mentioned empirical-analytical philosophers of science conceive empathic understanding in the very narrow sense of psychic identification. In fact, Rudner and others conceive empathic understanding not as psychic identification, but as 'putting oneself into the place of the subject'. However, all of them underestimate the scientific importance of the context of discovery, the practice of doing research, in which most of them acknowledge the heuristic importance or even necessity of empathic understanding. It is nevertheless interesting that the mentioned logical positivists and their followers are far more tolerant and even appreciating concerning empathic understanding than the critical rationalist Popper.

In the following it will be sustained that psychic identification is not the most adequate meaning of empathic understanding and that empathic

understanding in a broader sense is important, of not indispensable, for human inquiry. I will develop a more encompassing conception of empathic understanding, which incorporates elements of checking, testing and reformulating interpretations, conjectures, hypotheses and theories partly based on empathic acts. Empathic understanding can be tested and supported in a reasonable way, without rendering it superfluous. In the next section the hermeneutical character of this testing procedure will be shown. In addition, it will be made plausible that empathic understanding in this broader sense can function as strong, be it not conclusive evidence for interpretations of another's experiences.

3. EMPATHIC UNDERSTANDING IN HERMENEUTIC-INTERPRETIVE PHILOSOPHY OF SCIENCE

It might be amazing, that some hermeneutical philosophers, not subscribing to an empirical-analytical approach at all, also reject empathic understanding like the logical positivists or even like Popper. Why would they do that?

Hans-Georg Gadamer (1975) rejects understanding in the sense of re-enactment, an empathic re-experience or reconstruction of an original intention, a recovery of the (past) intentions of agents, an identification with or a re-creation of the minds of agents. Interpretation is not a psychological process of empathy, not the empathic re-experience of an original intention. In this respect Gadamer rejects the views of Schleiermacher, the young Dilthey, Collingwood and other hermeneutical philosophers from the Romanticist tradition, which particularly dominated in the nineteenth century. Within this tradition '*Verstehen*' (understanding) has been mainly conceived as empathic understanding in the sense of re-enactment, recovery, identifying and grasping the authentic and unique feelings and experiences of another. By the way, Gadamer (1975) uses the term empathy ('*Einfühlung*') only a few times. More often he uses terms like 'psychological interpretation' or 'sympathetic understanding' ('*Mitleidenschaft*'; a kind of loving relationship), mainly when he discusses the hermeneutics of Schleiermacher. In Gadamer's view, interpretive understanding is rather a 'fusion of horizons', placing other's behavior or its products in a historical, social-cultural tradition. Historical figures, authors and artists are not conscious of the workings of these traditions. However, Gadamer did neither claim to develop or describe a methodology for the social or human sciences nor to present a psychotherapeutic theory or approach. His book *Truth and Method* (1975; originally in German, 1960) is about hermeneutical philosophy and the philosophy of the human sciences ('*Geisteswissenschaften*'), which does not simply imply a specific scientific or

therapeutic methodology. Hermeneutical explanation in the sense of Gadamer focuses on culture and history and abstracts from several aspects of human, societal and personal everyday life. Gadamerian hermeneutics excludes intentional explanations. I agree with Fay when he says that Gadamerian hermeneutics is flawed or one-sided because 'it overlooks the special role the intentions of the agent, and/or the intentionality of the act itself, play in ascertaining an act's significance' (Fay, 1996: 150). Anyhow, the sociological methodologist and influential qualitative researcher Silverman (1989) also conceives empathic understanding in the discussed, outdated, one-sided, Romantic way like Fay, Gadamer, Popper and others, and rejects it too. Of course, I don't agree.

Sometimes Gadamer seems not to reject empathic understanding in all respects or possible meaning aspects of it. He says:

When we try to understand a text, we do not place ourselves in the author's inner state; rather, if one wants to speak of "placing oneself", we place ourselves in his point of view. But this means nothing else than that we try to let stand the claim to correctness of what the other person says. We will even, if we want to understand, attempt to strengthen his arguments (Gadamer, 1988: 69).

However, he adds also: 'We can (…) leave completely aside what Schleiermacher set forth as subjective interpretation.' And : 'It is the task of hermeneutics to illuminate this miracle of understanding, which is not a mysterious communication of souls, but rather a participation in shared meaning' (p. 69). Thus he rejects empathic understanding in a more narrow sense. He rejects especially the emotional and irrational dimensions of understanding.

Gadamer's philosophy is relevant to human inquiry in that every real hermeneutical act implies, beyond ordinary, everyday understanding and interpretative explanation, also application, a change on the part of the interpreter. Gadamerian hermeneutics is applicative hermeneutics. Applicative understanding means that the interpreter has an openness and willingness to learn, to be confronted with his or her fore-meanings, to correct his or her prejudices, and to be personally affected by the interpretive process. The same is true in qualitative research: the qualitative, empathic interviewer or participative researcher opens his mind to personal change, learning processes and confrontations. Later on I will come back to this interactive aspect of (empathic) understanding. My conception of empathic understanding will be applicative as well as interactive. True empathic understanding implies, in my opinion, an openness and willingness to learn and to confront oneself with the experiential worlds of others.

Unlike Gadamer, Paul Ricoeur explicitly discusses a hermeneutical methodology of the human sciences in his book *Hermeneutics and the Human Sciences* (1981). In chapter eight 'The model of the text: meaningful action considered as a text' he defends the text as a paradigm for the object of the social sciences as well as the methodology of text-interpretation as a paradigm

for interpretation in general in the field of the human sciences. Like Gadamer, Ricoeur rejects empathic understanding in so far it means

an immediate grasping of a foreign psychic life or with an emotional identification with a mental intention. Understanding is entirely mediated by the whole of explanatory procedures which precede it and accompany it. The counterpart of this personal appropriation is not something which can be felt, it is the dynamic meaning released by the explanation which we identified earlier with the reference of the text, i.e., its power of disclosing a world (Ricoeur, 1981: 220).

Ricoeur does not use the term empathy nor empathic understanding. Thus, it is not sure what his opinion concerning a much broader conception of empathic understanding would be. Anyhow, Ricoeur restricts his model to theoretical interpretation and explanation in the human sciences and he abstracts, like Gadamer, from the more practical methodological domain of collecting data, such as interviewing, participatory observation, participative inquiry, etc. However, I wish to stress that precisely in this practical domain of doing empirical research empathic understanding, in a broader sense than psychic or emotional identification, is *not* dispensable. It seems to be that Gadamer and Ricoeur, like the mentioned empirical-analytical philosophers, neglect or underestimate the importance of the context of discovery, the methodological domain, the practice of doing empirical research. In addition, social science in the opinion of Gadamer and Ricoeur abstracts from explaining individual differences between purposeful actions and personal behavior. Their conception of social science (psychology included) turns out to be too restrictive.

However, Max Weber, philosopher of social science and originator of interpretive sociology, has proposed the methodological 'principle of subjective interpretation' (Weber, 1949). This principle states that sociological phenomena have to be studied in terms of the thoughts, feelings, motivations and purposeful behavior (action) of the studied, abstract or concrete, subject. In his opinion, subjective interpretation is based on two kinds of understanding: rational understanding (think of logic, mathematics or statistics; and also of understanding rationally purposeful action) and emotional understanding (sometimes called empathic understanding or emotionally empathic understanding), which is imaginative participation in 'such emotional reactions as anxiety, anger, ambition, envy, jealousy, love, enthusiasm, pride, vengefulness, loyalty, devotion, and appetites of all sorts, and thereby understand the irrational conduct which grows out of them' (Weber, 1968: 23). Sociological interpretation is mainly rational understanding, but empathic understanding is a necessary component. Empathic or emotional understanding is needed for generating hypotheses to be tested. Hence, in Weber's view empathic understanding is not sufficient, but still

necessary, or, at least, heuristically important for generating hypotheses, while rational understanding is necessary and insufficient as well. In this respect Max Weber has influenced the phenomenological philosopher and sociological theorist Alfred Schutz (1962, 1964). Schutz stresses the point that 'subjective interpretation' should not mean empathy with unobservable, unverifiable inner states such as intentional emotions. Schutz's own answer to the charge of subjectivism made by Ernest Nagel and others is unambiguous:

(…) a method which would require that the individual scientific observer identify himself with the social agent observed in order to understand the motives of the latter, or a method which would refer the selection of the facts observed and their interpretation to the private value system of the particular observer, would merely lead to an uncontrollable private and subjective image in the mind of this particular student of human affairs, but never to a scientific theory. *But I do not know of any social scientist of stature who ever advocated such a concept of subjectivity*' (my italics) (Schutz, 1962: 52).

Fay should have realized this! By implication, Schutz does not see Max Weber as taking such a subjectivist position. Indeed, according to Max Weber both empathic and rational understanding are necessary ingredients of sociological understanding.

The philosopher of social science Peter Winch, who is deeply influenced by Ludwig Wittgenstein, conceives understanding mainly as understanding rule-following or rule-governed behavior. However, he does not reject empathic understanding in all respects:

(…) a historian or sociologist of religion must himself have some religious feeling if he is to make sense of the religious movement he is studying and understand the considerations which govern the lives of its participants. A historian of art must have some aesthetic sense if he is to understand the problems confronting the artists of his period (…) (Winch, 1958: p. 88)

He calls this feeling or sense 'historical imagination' and also 'empathy' (p. 90). He even defends the idea of 'putting oneself in the other fellow's position' against criticisms of, for instance, Popper. Popper says that hypotheses based on such a mental process must be tested. However, Winch shows that Max Weber himself already insists that 'putting oneself in the other fellow's position' must be tested. Weber requires a process of checking the validity of 'intuitions' that are based on empathy. So, Popper cannot blaim Weber for accepting 'intuitions' on the basis of empathy as sufficient evidence. It is true that Winch is of the opinion that Weber gives a wrong account of this process as a statistical process, but: 'Weber is clearly right in pointing out that the obvious interpretation need not be the right one' (p. 113). To summarize, in the view of Winch, empathic understanding needs a checking process, but the heuristic function of it within understanding

rule-governed behavior is indispensable. In my conceptualization of optimal empathic understanding a checking process will be incorporated as well as the feeling ingredient.

4. PHENOMENOLOGICAL PHILOSOPHY AND EMPATHIC UNDERSTANDING

We have already discussed the phenomenological social theorist Alfred Schutz. The following two philosophers, Duyndam and Stein, are philosophers of science as well as students of empathic understanding also in contexts different from doing scientific research. Edith Stein may be seen as a phenomenological philosopher and a philosophical psychologist and Joachim Duyndam may be seen as both a humanistic and a phenomenological philosopher. He focuses on empathy in psychotherapy and mental counseling. I discuss them because their conceptual ideas of empathy are relevant to my aim to develop a new conception of empathic understanding in human inquiry. Indeed, empathic understanding as a research method has an internal correspondence with using empathy in everyday life as well as other, professional situations.

Edith Stein (1989) shows in her dissertation 'On the Problem of Empathy' (originally published in 1917) that several philosophers have acknowledged the possibility and epistemological significance of empathy. Her conception of empathy differs from Fay's and shows similarities with the conception of the early Edmund Husserl in his *Ideas* (1952; originally in German: *Ideen*, 1913). She says: 'Empathy in our strict defined sense as the experience of foreign consciousness can only be the non-primordial experience which announces a primordial one. It is neither the primordial experience nor the "assumed" one' (p. 14). So, in her opinion and in the opinion of several others empathy is not psychic identification at all. Empathy in the sense of feeling into, '*Einfühlung*', '*Nachfühlen*', or '*Nacherleben*' is not sympathy in the sense of fellow feeling, feeling with, '*Mitfühlung*' or '*Mitgefühl*'. It is not having or simply sharing the primordial experience of another. The empathic experience is primordial as present experience, but it is non-primordial in content (cf. p. 10). At the same time empathy is neither a pure matter of producing cognitive assumptions. It is not sheer hypothesizing or theorizing. Empathy is a kind of act of perceiving *sui generis* (cf. p. 11). Empathy differs from sympathy as well as feeling of oneness, because the experience of the empathizer is non-primordial in content, while the experience of the empathizee is primordial in all respects. Empathy also differs from outer perception (including sensory perception) insofar 'outer perception is a term

for acts in which spatio-temporal concrete being and occurring come to me in embodied givenness' (p. 6). Furthermore, empathy differs from memory, expectation or fantasy, because the subject of the empathized experience (the empathizee) is not the subject empathizing (the empathizer), but another (cf. p. 10). According to Stein, empathy in the indicated sense is an essential aspect of self-understanding as well as understanding others. (To be clear, the concept of 'self empathy' should be understood as implying that one empathically relates to oneself *as another*!) In any case, Fay and Stein considerably disagree conceptually as well as epistemologically. Stein does not conceive empathy as psychic identification. At the same time she seems to exclude hypothesizing and theorizing from the empathic act at all. I do not follow her in this respect. I understand her position as rather Husserlian and as a consequence not sufficiently hermeneutical. In my conception of empathic understanding, hermeneutics, especially the idea of the hermeneutical circle, will be an important ingredient. Empathic understanding as a process, certainly in human inquiry, should include this hermeneutical circle, which implies testing, adjusting and developing interpretations. Nevertheless, in his transcendental phenomenology Husserl needs the idea of empathy ('*Einfühlung', 'Fremderfahrung als Appräsentation oder analogische Apperzeption*') to constitute intersubjectivity between the isolated transcendental ego's, to make possible a social world (cf. Husserl, 1950). Thus, in the philosophy of Husserl empathy, be it in a non-hermeneutical sense, is of crucial importance.

Maurice Merleau-Ponty (1962; 1968) and Stephan Strasser (1969) try to sustain the possibility of understanding another by an epistemological, and later on, an ontological grounding of intersubjectivity on a sort of basic, embodied, pre-subjective commonality, a shared 'intercorporeity'. However, they do not discuss empathic understanding as a way of personal handling, as a method which may be improved, developed further and checked on its validational value. Nevertheless, the idea of embodiment of mutual empathic understanding will be incorporated in my conception of empathic understanding. Empathic understanding will be based on emotional resonance which may be grounded in that pre-subjective 'intercorporeity'.

Joachim Duyndam (2002), who focuses on the emotional aspects of empathy and not so much on attitudinal or behavioral aspects, says that empathy does not imply sharing the actual feelings of another, being absorbed by the actual feelings of another. 'Empathy is not the same as collectively bathing or immersing in actual feelings' (p. 144). True empathy implies having one's own potential feelings connected with the actual feelings of another. In his opinion the supporting or empowering effect of empathy should be explained by its potential character (for instance, the realization that "this

could happen to me") and not by actuality (p. 142ff). (The distinction between potentiality and actuality is borrowed from Husserl. We notice the similarity with Stein: the actual feelings of Duyndam are similar to the primordial experiences of Stein and the potential feelings of Duyndam correspond to the non-primordial content of the empathic experience of Stein.) Striving for having the actual feelings of another may even lead to an untrue and dangerous form of empathy, which Duyndam calls 'gruesome sham-empathy'. In this context he mentions Nietzsche: 'Nietzsche rejected (…) empathy as a malign form of pity, because it was the effect of doubling the suffering: not only does the victim suffer, but also the person who shows him pity' (p. 143; cf. Duyndam, 2001). In the opinion of Duyndam Nietzsche refers to untrue empathy, to an example of 'gruesome sham-empathy'. Sham-empathy may also have an alienating effect: the sham-empathizer runs away with the feelings of another and leaves the other alone. However, as I will show, most authors who have a positive stance towards empathic understanding (including therapists and counselors) are of the opinion that empathic understanding should not be conceived as pure emotional identification.

In addition to the misunderstanding that empathy means having the same feelings as another Duyndam points to a second, related misunderstanding: that empathy would imply unquestioning support. Empathy does not necessarily imply that the empathizer subscribes to the truth-claims or good-claims of the empathizee concerning the outside world. 'Someone who is paranoid or jealous knows for sure that he is being threatened; someone who is angry absolutely knows that what has happened is awful; and the blindness of love is proverbial. Empathy does not mean that such emotions are justified' (p. 146). Duyndam nevertheless recognizes the importance of 'true' or 'good' empathy. In his view a positive therapeutic effect of empathy depends on the potential character of empathy and not on imitating or taking over the actual feelings from the empathizee, the client, by the empathizer, the therapist. At the same time he stresses the emotionality of empathy, be it a potental and not an actual sharing in someone's emotions. Moreover, he stresses the importance of an empathizing other for self-understanding. However, Duyndam seems to underestimate the role of the actual or primordial feelings which the empathizer does experience besides the potential or non-primordial feelings as Stein points out. In other words, he ignores the importance of simulation or resonance of emotions as aspects of empathy. As a matter of fact, autistic and psychopathic persons cannot completely compensate for their affective deficiency by learning cognitive or rational strategies.

To conclude, Fay's conception of empathy as psychic identification seems at least one-sided and too narrow. In addition, his epistemological and practical

pessimism concerning empathy seems doubtful. Empathic understanding in a broader sense, for instance as 'imaginative participation in emotional reactions with the purpose of understanding irrational conduct which grows out of them' (Weber), 'putting oneself in the other fellow's position' (Winch), 'having a non-primordial experience of foreign consciousness' (Stein) or 'having one's own potential feelings connected with the actual feelings of the other' (Duyndam), undermines Fay's reasoning, because empathic understanding in these senses does not imply being one, being similar to one or having the same or similar experiences as one. In the following, this conclusion will be sustained and elaborated. Empathy and empathic understanding will turn out to be very important and even indispensable for everyday social life and especially for professional care, education and qualitative methods such as open interviewing, participatory observation and participative inquiry, including participative action research. In my conceptualization I will distinguish empathy from sympathy and explicitly reckon with the danger of sham-empathy and the misunderstanding that empathy would imply subscription, without ignoring the primordial affective component. In addition the importance of social interaction for improving empathic understanding of another will be explicated. The quality of empathic understanding can be developed further by hermeneutic and dialogical processes. Most philosophers discussed above abstract not only from the methodological domain and other professional contexts, but also from the dimension of social interaction and its practical relevance for improving empathic understanding.

5. EMPATHIC UNDERSTANDING IN PROFESSIONAL CONTEXTS

In the next two subsections the contexts of psychotherapy and human inquiry, especially qualitative research, will be considered. In these contexts empathic understanding is a very important issue. Concerning the relation between doctor and patient, between therapist or counselor and client, empathic understanding is seen as indispensable. Many qualitative research methods are very much similar to our behavior in ordinary social life, in which empathic understanding is indispensable for just living together as humans. As a matter of fact, these research methods are chiefly based on empathic abilities. In both contexts empathic understanding has to be improved and developed further by social interaction.

5.1. Empathic Understanding in Psychotherapy and Counseling

If we conceive empathy as psychic identification and also say that this is impossible or worthless, like Fay, a problem arises concerning psychotherapy,

counseling, developmental aid, rearing in early childhood, etc. After all, empathic understanding is generally recognized as of great importance to these domains. However, in these cases empathy is conceived in a broader sense, not in the sense of being one or being very similar to one. Let us have a look at two of the most influential pioneers in the study of empathy in psychotherapy: Carl Rogers and Heinz Kohut. In the context of this article I do not discuss the different opinions on the issue in what way empathy or empathic understanding would be a therapeutic instrument or just a condition and what would be their effectiveness as a therapeutic instrument. To both Rogers and Kohut empathy is at least the most important method to understand another. I focus on the conceptual meaning of empathic understanding, especially with regard to psychic identification. It will be apparent that even these two champions of the use of empathy in therapy do not simply conceptualize empathic understanding as psychic identification.

In client-centered psychotherapy empathic understanding is one of the three most important conditions for personal growth in a therapeutic situation (see Rogers, 1961: 33ff. and 60ff.). The other two conditions are genuineness (congruence or transparency) and acceptance of the other as a separate person (unconditional positive regard). Sometimes Rogers adds two other conditions for significant learning in therapy: facing a problem (the client should have an uncertain and ambivalent desire to learn or to change, growing out of a perceived difficulty in meeting life) and, what I would call, responsivity (the client should experience or perceive something of the therapist's acceptance, congruence and empathy) (see Rogers, 1961: 281ff.). We will come back to this issue of responsivity later on. Together these necessary conditions could be sufficient to form an effective psychotherapeutic instrument.

In the context of this essay, it is important to notice that Rogers emphasizes the 'as if' nature of empathic understanding:

To sense the client's inner world of private personal meanings as if it were your own, but without ever losing the "as if" quality, this is empathy, and this seems essential to a growth promoting relationship. To sense his confusion or his timidity or his anger or his feeling of being treated unfairly as if it were your own, yet without your own uncertainty or fear or anger or suspicion getting bound up in it, this is the condition I am endeavoring to describe. When the client's world is clear to the counselor and he can move about in it freely, then he can both communicate his understanding of what is vaguely known to the client, and he can also voice meanings in the client's experience of which the client is scarcely aware. It is this kind of highly sensitive empathy which seems important in making it possible for a person to get close to himself and to learn, to change and develop. (…) It is not surprising that we shy away from true understanding. If I am truly open to the way life is experienced by another person – if I can take his world into mine – then I run the risk of seeing life in his way, of being changed myself, and we all resist change. So we tend to view this other person's world only in our terms, not in his. We analyze and evaluate it. We do not understand it. But when someone understands how it

feels and seems to be me, without wanting to analyze me or judge me, then I can blossom and grow in that climate. I am sure (…) that when the counselor can grasp the moment-to-moment experiencing occurring in the inner world of the client, as the client sees and feels it, without losing the separateness of his own identity in this empathic process, then change is likely to occur. (…) Suitable training experiences have been utilized in the training of counselors (…). Such experiences enable the person to listen more sensitively, to receive more of the subtle meanings the other person is expressing in words, gesture, and posture, to resonate more deeply and freely within himself to the significance of those expressions (Rogers, 1967: 89, 90; see also Rogers, 1961: 62).

Already in Rogers (1951: 29) is written: '(…) the experiencing with the client, the living of his attitudes, is not in terms of emotional identification on the counselor's part (…).' Rogers acknowledges that empathic understanding is neither simply psychic identification, being one, or being similar to one (cf. Widdershoven, 1992), nor 'a wooden technique of pseudo-understanding in which the counselor "reflects back what the client has just said" ' (Rogers, 1967: 90ff.). Likewise, Rogerian empathic understanding is neither pure simulation of the thoughts and feelings of another nor mere theorizing. Affective and cognitive aspects of the empathic attitude are integrated in empathic understanding, which can be trained in interactions.

The 'as if' quality of empathy does not make it 'sham-empathy'. On the contrary, empathy in the sense of Rogers means neither being absorbed nor being totally immersed in actual or primordial feelings. At the same time this 'as if' quality does not preclude empathy to be genuine. The 'as if' quality refers to the interpretive or critical dimension of empathic understanding. (One may also think of the non-primordial and potential dimensions of empathy as discussed in a former section.) Bozarth (1997: 86) says: 'Whatever the reason, he (Rogers) seemed particularly concerned that the therapist not identify with the client but maintain the as-if dimension'. Bozarth mentions this concern as an aspect of Roger's idea of objectivity in psychotherapy. Furthermore, we notice that to Rogers empathic understanding is not a pure cognitive-rational activity. Empathy is basically a highly sensitive and open attitude, which, in addition, needs to be expressed and communicated to be effective and, more important in our context, also to be checked. The behavioral expression to the other of empathic understanding may help to improve this understanding.

Eugene Gendlin, who has developed Rogerian client-centered therapy further, makes the therapist-client distinction even greater. The therapist has to use and analyze his own experiences for empathically understanding the emotions and feelings of the client. Gendlin calls this experiential aspect of empathy 'the experiential response' (Gendlin, 1968). The understanding of another's consciousness by the aid of your own has been called 'sympathic introspection' by the sociological methodologist Cooley (1926). We do not

embrace his term. 'Empathic introspection' would be a better one. For empathy does not necessarily imply sympathy. Empathy is more neutral than sympathy, which implies appreciation and a certain degree of commitment. Denijs Bru, psychotherapist, humanistic counselor and inspired by Rogers and Gendlin, stresses the importance of grasping empathy as an interactional process. He is of the opinion that empathy is more than an attitude. Empathy starts as a sensitive attitude, but continues as an interactional process, which aims at mutual understanding. Further, this mutual understanding is more than communication or responsivity, because the client as well as the therapist or counselor may change or develop as a result of it (see Bru, 2001: p. 52). In the last section of this paper the important social-behavioral dimension will be integrated in my conceptualization of empathic understanding. Besides, empathy as a central feature of moral counseling has been persuasively shown in, for example, Hoogeveen (1991), Jorna (1997) and Mooren (1996).

The psycho-analytical therapist and theorist Heinz Kohut defines empathy as 'the capacity to think and feel oneself into the inner life of another person' (Kohut, 1984: 82). In his opinion empathy is the chief method of understanding in therapeutical practice as well as theoretical investigation. Empathy is not a form of extra-sensory perception. Nor is it the same as we would feel if in similar circumstances. Projection in this sense is not empathy. Empathy is also not the same as identifying with, or becoming the other, so that one is flooded by or overwhelmed by the intensity of another's feelings. On the contrary, empathy implies trial and error, a long-term process of 'tasting' and checking. Sometimes this process is called 'empathic immersion', but without the negative connotations of Duyndam. Empathy is not merely immersion. Kohut also characterizes empathy as 'vicarious introspection', without pretending identification with the other (Kohut, 1959, 1981). By 'vicarious introspection' he means 'that only through introspection in our own experience can we learn what it might be like for another person in a similar psychological circumstance' (MacIsaac, 1997: 247). 'For Kohut, empathy is that which allows an individual to experience another's experience without losing one's ability to evaluate objectively another's mental states. In other words, empathy is simply experience-near observation and nothing more' (MacIsaac, 1997: 248). So, like Rogers, Kohut conceives empathy as implying a kind of objectivity.

The psychiatrist and poet Van den Hoofdakker (2001) is of the opinion that empathy is a necessary condition for an effective and humane medical practice, but that empathy is not intrinsically good in an ethical sense. Empathic understanding may be used to exercise power, to manipulate or to hurt another. Indeed, empathic understanding implies knowing the weaknesses

of another. A smart manipulator needs empathic understanding. To be sure, in such a case empathy has nothing to do with being one. The psychiatrist Van Tilburg (2001) accentuates the importance of training courses in medical education to promote the empathic abilities of physicians. In addition, Bohard & Greenberg (1997: 4ff.) show in their volume *Empathy Reconsidered: New Directions in Psychotherapy* that empathy is not sheer psychic identification and that aspects like feeling, thinking, interpreting, communication, co-construction, responsiveness and behavioral achievement play a part.

In sum, in psychotherapy empathy does not imply psychic identification. Even the two champions of using empathy, Rogers and Kohut, warn against striving for identification! Empathic understanding means using one's sensitivity, but without losing the 'as if' quality and a kind of 'objectivity'. In other words, Rogers, Kohut and others, recognize the necessity of the affective or resonant facet of empathy, but they stress just as much the necessity of the cognitive or rational facets of empathy: checking, testing and analyzing interpretations. Further, empathy is an attitude or a capacity to think and feel oneself into the experiences of another, but, in addition, the process of empathic understanding needs the social dimension, the interaction between empathizer and empathizee. This social dimension becomes an important factor, because it enhances the quality of empathic understanding. Moreover, this interactional empathic process is not only a checking and correcting process, but may also change the participating persons. Nevertheless, empathic understanding is not necessarily 'good' or an ethical principle. First of all, empathic understanding is an indispensable way to understand others. Besides, explicit training programs for enforcing the empathic capacity should be included in medical education. These elements of empathic understanding will be incorporated in my conceptualization.

5.2. Empathic Understanding as a Scientific Research Method

If we conceive empathic understanding as narrowly and one-sidedly as Fay (1996) does, several methodological concepts would turn out to be problematic. Some well-known concepts are: 'role taking' or 'taking the perspective of another', 'getting good rapport', and 'open-mindedness'. Should we reject these concepts like Fay rejects empathic understanding? All these concepts overlap a great deal in meaning and are strongly connected with empathy! Or should we reject the general methodological significance of empathy and the other mentioned concepts because they would be exclusively linked with outdated and dangerous Romanticism as Silverman (1989) and Alvesson (2003) do? No! The main reason is that empathy in connection with these methodological concepts is not meant as psychic identification, being

one or being like one, nor as a Romanticist infallible entrancement into the authentic and unique subjective experiences of another.

For instance, Rubin & Rubin (1995) say in their book on qualitative interviewing that throughout the research interview the interviewer should show that he or she empathizes with the present emotional undertones. And they discuss some ways to do that. However, empathic understanding 'does not require becoming a member of the group you are studying. You can study trophy hunters without being one. (…) Disagreement does not necessarily conflict with empathy and rapport in fieldwork' (p. 133). Moreover, Kvale (1996) says in his book on qualitative research interviewing: 'A good interviewer is an expert in the topic of the interview as well as in human interaction' (p. 147). And:

The interviewer has an empathic access to the world of the interviewee; the interviewee's lived meanings may be immediately accessible in the situation, communicated not only by words, but by tone of voice, expressions, and gestures in the natural flow of a conversation. The research interviewer uses him – or herself as a research instrument, drawing upon an implicit bodily and emotional mode of knowing that allows a privileged access to the subject's lived world. (p. 125).

Kvale outlines ten criteria for interview qualifications that may lead to good interviews. His fifth criterion (The interviewer should be sensitive!) runs as follows:

The interviewer listens actively to the content of what is said, hears the many nuances of meaning described more fully. The interviewer is empathic, listens to the emotional message in what is said, not only hearing what is said but also how it is said, and notices as well what is not said. The interviewer feels when a topic is too emotional to pursue in the interview (p. 149).

Thus, to these authors on qualitative interviewing empathic understanding is not psychic identification, being one or being like one. Rather empathy is a very sensitive mode of interpretive listening which should be shown.

Even Gorden (1980) emphasizes the importance of empathy in his conventional book on interviewing, not specifically qualitative interviewing. He defines empathy as

the process by which one person is able to imaginatively place himself in another's role and situation in order to understand the other's feelings, point of view, attitudes, and tendencies to act in a given situation. In essence, empathy is the ability to correctly answer the question, "How would I feel or act in the situation if I were in his place?" (p. 13).

In this conception empathic understanding can easily be seen as a type of taking the role (or perspective) of another. In addition, Gorden mentions three conditions for a person's ability to successfully empathize with another person in a situation:

(1) The degree to which this person's knowledge of the other's situation is complete and accurate.
(2) The extent to which this person has experienced the same situation, or the degree to which he can imaginatively construct such a situation from elements of several similar situations.
(3) The degree to which this person accurately observes and remembers his own experiences.

The emotional and affective components of empathy are somewhat suppressed in the formulation of these conditions. On the contrary, the cognitive components are emphasized, including the ability to use one's own experiences to interpret the meaning of what another is saying (we recognize this element of using one's own experiences in the views of Bru, Duyndam, Gendlin, Cooley, Kohut and others). Again, empathic understanding is clearly different from psychic identification, pure emotional indwelling as well as Romanticist mergence. The conceptions of empathic understanding which Alvesson, Fay, Seale and Silverman seem to endorse are too narrow and one-sided. This is the main reason why their critical comments regarding the epistemological and methodological significance of empathic understanding in human inquiry turn out to be irrelevant.

6. EMPATHIC UNDERSTANDING IN THE CONTEXT OF ORDINARY LIFE

Within the empirical sciences empathy and empathic understanding in everyday life are most explicitly studied in developmental psychology and cognitive science. That is why the next two subsections are concerned with these disciplines. Incidentally sociology and social psychology will be taken into account, because within these disciplines the much related idea of 'taking the role (or perspective) of the other' is an important methodological and substantial concept (cf. Smaling, 1990). In ordinary social life role-taking abilities are indispensable. Therefore, qualitative social researchers need these abilities too, and, in addition, have to promote them to higher levels. 'Role-taking' may be seen as a kind of empathic understanding in the comprehensive sense, mostly a more cognitive and situational kind.

6.1. Developmental Psychology on Empathy

Some developmental psychologists appear to conceive empathy as a type of psychic identification, a sort of being one. This is remarkable, because they seem to deviate from several other scholars. However, these psychologists refer to early stages of human development.

Eisenberg & Strayer (1987: 5) say:

In our view, empathy involves sharing the perceived emotion of another – "feeling with" – another. This vicarious affective reaction may occur as a response to overt perceptible cues indicative of another's affective state (e.g., a person's facial expressions), or as the consequence of inferring another's state on the basis of indirect cues (e.g., the nature of the other's situation).

They say 'sharing', 'feeling with' and not 'feeling into'! I think that they opt for this definition because they want to include the early phase in human development or even a precursor of empathy in the sense of feeling into. However, they also agree with Hoffman (1982) and Reik (1949) that in later phases and certainly in a professional context empathy includes many cognitive processes:

Some are quite simple, such as those involved in the direct association between another's visual cues of distress and memories of one's own distress, whereas other modes of cognition entail more sophisticated information-processing or inferential capabilities. The development of the more sophisticated of these capabilities is no doubt age-related. There is clear evidence that role-taking capabilities increase with age, and one would also expect children's store of information relevant to interpreting situational cues to increase as a function of experience and cognitive development. Thus, it is reasonable to assume (as has Hoffman) that developmental changes in cognitive processing capabilities are directly related to the development of both empathy and sympathy (which he considers to be a sophisticated mode of empathy) (pp. 9, 10).

Because of these later phases, the early phase of empathy is sometimes called 'proto-empathy'. Proto-empathy in a strict sense is a sort of psychic identification, a type of emotional immersion, a bodily felt resonance without any awareness nor any reflection on the difference between self and other (e.g. between a baby and the mother; in proto-empathy the subject is a proto-subject and the object a pre-object (ch. De Preester, 2006). Proto-empathy is not true empathy yet. The last phase in Reik's model of empathy is called 'detachment': moving back from the merged inner relationship to a position of separate identity that permits a response to be made that reflects both understanding of the other as well as separateness from them (cf. p. 5; and Marcia, 1987: 83). In accordance with this, Mackor (2001), philosopher of law, distinguishes between affective, cognitive and detached empathy. In both affective and cognitive empathy emotional or bodily-felt experiences play a role. In detached empathy the empathizer tries to understand the emotions of the other without having an emotional experience at all. Mackor makes a reasonable case for the proposition that the quality of understanding on the basis of this totally detached empathy is low. Therefore, I will not integrate Mackor's 'detached empathy' in my conceptualization of optimal empathic understanding.

Hence, for adults and in particular for professionals empathy includes cognitive aspects as information-processing and inferential capabilities, while a certain detachment (but not too much) is of importance. Empathy is not simply feeling-with or mental identification. In addition, developmental psychologists see empathy and its adequate development as an essential ingredient of adulthood. This view is in accordance with the opinion of sociologists and social psychologists who say that 'role-taking' or 'taking the perspective of the other' is a necessary condition for the existence of human societies (see, for instance, Mead, 1934; Blumer, 1969; and Lauer & Handel, 1977). Role-taking may be seen as an ingredient of empathic understanding as I conceive it. Together with the acknowledged basic importance of empathic understanding in human life, it is justified to say that empathic understanding may likewise be seen as a necessary ingredient of social life. Furthermore, the idea of different types (aspects or phases of an interactive or developmental process) of empathic understanding will be incorporated in my final conceptualization.

Regarding Fay we could say that he conceives empathy as a very early type of empathy or rather proto-empathy.

6.2. Cognitive Science on Empathy

One could wonder if and how in the domain of cognitive science, which is of a strongly empirical-analytical type of science, the affective aspects of empathy are attended to. It appears that both cognitive and affective aspects are considered in a balanced way. Barnes & Thagard (1997) conceptualize empathy as a way of 'feeling into', not 'feeling with' (or sympathy). 'It signifies the ability to comprehend another's state without actually experiencing that state' (p. 5). Empathy is a way of 'to put oneself in another's place' (p. 2) and this implies 'an understanding of another person that includes, but is not limited to an affective experience' (p. 2).

The term sympathy means to share an experience with someone else. When one sympathizes with others, one "feels with" or shares their suffering. The term sympathy, then, refers to our awareness and participation in the suffering of another person, while empathy refers to the attempt to comprehend either positive or negative states of another (p. 2).

They discuss three theories of empathy: the simulation-theory (ST), the theory-theory (TT), and their alternative which integrates ST and TT, the analogical theory of empathy (AT). ST states that we habitually understand another's actions in the absence of any theory of mind (folk psychology included) by using the resources of our own minds to simulate the beliefs and intentions of others. Of course, a successful simulation presupposes some similarities

between interpreter and interpretee. Vielmetter (2000) says that simulation is best seen as a prelinguistic and biologically based capacity that allows us to recognize the emotional responses of other humans and mammals to their environment. In his opinion

this empathic capacity constitutes the necessary starting point for all interpretive attempts of other agents. Yet in order to complete a successful interpretation that takes into account the relevant differences between individuals, the simulative process also needs to be complemented by knowledge of holistically constituted linguistic and theoretical discourse (Kögler & Stueber, 2000: 47).

TT states that understanding other people is a matter of applying some 'theory of mind'. We would possess a primitive theory of mind, often called folk psychology, which we use to understand others. AT says that ST and TT may be the case simultaneously or alternatively, depending on the difficulty of understanding the actions. The underlying process of this understanding would be a sort of analogical reasoning, of which we would be more or less aware. By this analogical reasoning a source analog (in our mind) is mapped to a target analog (something to be understood). The source analog is already available (ST) or has to be constructed (TT). The process of this analogical construction is partly described by the so-called multiconstraint theory of analogy proposed by Holyoak and Thagard (1995). The crucial difference between the computer program Analogical Constraint Mapping of Holyoak & Thagard and someone who understands another empathically is

that the analogical transfer involves not only a verbal correspondence but also a projection of emotions. Your memory of being fired involves not merely the fact that you were angry, but also your feeling of being angry, and you attribute to the other person an image of this feeling. Thus empathy involves an unusual sort of analogical thinking, in that the correspondence involves emotions as well as verbal representations (Barnes & Thagard, 1997: 5).

ST, TT and AT are of an emotional and/or cognitive nature. However, none of them, not even their interplay, seems to be sufficient or plausible when we encounter very different cultures, world views or '*Weltanschauungen*'. Stueber (2000) proposes an interpretive position as an alternative to ST and TT, which he also presents as an amendment of ST. This interpretive process is not an application of some theory nor is it a simulation ('off-line' or otherwise). Kögler (2000) defends a similar non-theoretical, interpretive model of interpersonal understanding. Professional therapists like Rogers, Gendlin and Kohut seem to subscribe to some form of integration of empathy as simulation, interpretation and application of some kind of theory. Kohut's opinion seems to be very close to the view af empathic understanding as some type of analogical reasoning. However, my aim is not to analyze the

differences and similarities between the discussed views any further. My aim is to distil meaning aspects to include in my conceptualization of empathic understanding.

In the context of methodology of the social sciences I prefer to choose a hermeneutical-interpretive position as an alternative to ST, TT and AT, which is partly based on these three processes, which integrates them and which overcomes their shortcomings concerning understanding differences associated with cultures and world views. So, the hermeneutical-interpretative position may be better characterized as a complement to the ST, TT and AT theories. This hermeneutic-interpretive approach is characterized by the so-called hermeneutical circle, which is a cyclical or rather spiral process of interpreting, testing, re-interpreting, re-testing a whole and its parts in their reciprocal relationships. However, in this context the hermeneutical circle should be enriched with emotional and affective aspects of the interpretive process as well as the use of some type of analogical reasoning.

It is clear that a conceptualization of empathy as indicated above does imply that empathy is not simply conceived as psychic identification, being one or being similar to one. The empathic capacity, the ability of feeling-into the mental state of another is a necessary condition for understanding other agents and consists of simulations, applying 'theories', and interpretations, which are mutually related. I will incorporate the discussed emotional, cognitive and interpretive aspects of empathic understanding in my final conceptualization. However, the social dimension, especially the interactional dimension, of empathic understanding is rather ignored in cognitive science. This social dimension has to be incorporated too.

7. TOWARDS A CONCEPTION OF OPTIMAL EMPATHIC UNDERSTANDING

Fay (1996) says that empathic understanding is insufficient as well as unnecessary for understanding another person. I disagree. The main reason turned out to be that Fay conceives empathic understanding too narrowly and one-sidedly. Conceived in a broader sense empathic understanding has been indicated by several philosophers, scientists, therapists and counselors as indispensable for human understanding. However, which conception should we choose? If empathic understanding is neither psychic identification, being one, nor being similar to one, then what is it? Based on the views discussed before, I propose the following definition of 'empathy'.

Empathy is the ability of placing oneself imaginatively in another's experiential world while feeling into her or his experiences (points of view, thoughts, ideas, cognitions, desires, intentions to act, and, especially, motivations, feelings and emotions).

The following important elements or implications of this definition should be kept in mind:

(1) empathy does not mean psychic identification, being one or being similar to one; it has an 'as if' quality without becoming a sort of sham-empathy;

(2) empathy is not just projecting what we would feel in a situation similar to the situation of another; it is a trial and error, long-term, 'tasting' and checking process;

(3) empathy does not mean 'feeling with' ('*Mitfühlung*', fellow feeling or sympathy), but it means 'feeling into' ('*Einfühlung*', '*Nachfühlung*' or '*Nacherleben*') the experiences of another; nevertheless, a sort of emotional resonance is basic;

(4) the experiential world of the other is seen as having cognitive, affective, emotional and motivational dimensions;

(5) empathy as such is an attitudinal ability and not yet communicative (verbal or non-verbal) behavior; however, in the process of empathic understanding empathy may get a communicative character;

(6) empathy does not necessarily imply subscription to what is expressed; the empathizer may disagree with the empathizee;

(7) empathy neither implies ethical goodness; empathy may be used to exercise power, to manipulate and to hurt another;

(8) the empathic ability has to be developed through one's personal life; its quality is age-related; so, the development of empathy may have certain stages.

Having defined 'empathy' we can define 'empathic understanding' as follows:

Empathic understanding is understanding another person on the basis of empathy; this understanding is directed at comprehending or explaining the experiences, mental states and behavior of that person, also in their interrelationships.

Or, more shortly:

Empathic understanding is placing oneself imaginatively in another's experiential world while feeling into her or his experiences with the aim of comprehending these experiences.

Comprehension does not imply sympathy or approval; it is a type of inter-pretive explanation. Neither empathy nor empathic understanding imply actually experiencing the mental state of the other or showing the behavior of the other. Although empathic understanding will still be insufficient for complete understanding of another person in all respects, it will be necessary and feasible. Admittedly, this conception expresses why under-standing another is difficult and may fail, but it also expresses that empathic understanding is not a hopeless endeavor. Empathic understanding is possible. It is not a mystery. It is not white magic. As a matter of fact, empathic understanding is a necessary condition for understanding others in ordinary life, for keeping personal mental health and for maintaining human societies. Moreover, during a lifetime or during learning processes empathic understanding can be improved within communicative processes. Because optimalizing the development of empathic understanding needs communication, a conceptualization of optimal empathic understanding must include a socially behavioral dimension in addition to the dimension of attitu-dinal or mental ability. The social dimension of empathic understanding enforces its applicative character in the sense that the social dimension of empathic understanding stimulates the empathizers's self-understanding and self-development.

Van Strien (1999), like Gendlin (1968) and Bru (2001), does not abstract from the dimension of social behavior, especially social interaction. He differ-entiates between five phases or facets of the process of empathic understanding of another person. Van Strien writes within the context of psycho-analytic therapy. I will adapt his descriptions and characterizations to the research context and eliminate the typical psycho-analytic interpretations:

— *affective empathy* or *empathic resonance*; the empathizer participates, in an 'as if' mode, in the experiential world of another person (think of ST, but maybe more emotion- or affect-loaden; affective empathy is also an ingredient of AT);
— *cognitive empathy*; the empathizer analyses and interprets the perceived affective experiences and behaviors of another (think of TT, but maybe more reflection-loaden; cognitive empathy is also an ingredient of AT);
— *expressed empathy*; the empathizer expresses his or her experi-enced empathy, verbally or nonverbally; in an interview situation empathic understanding should be shown to the interviewee to have an effect;
— *received empathy*; the empathizee has to accept the expressed empathy; this responsivity is necessary to get good rapport between the researcher and the researched; so, we could also speak of *responsive empathy*;

— *interactional empathy*; the empathizer and the empathizee interact; they react appropriately to each other, especially concerning the aspect of empathic understanding; in the interactive process empathic understanding is expressed, received, accepted, affirmed and stimulated.

The affective and cognitive types of empathy are of a mental or attitudinal nature and the other three types are of a social or communicative nature.

I want to modify this series from Van Strien (1999) in three respects. First, I add a third, hermeneutical-interpretive type (in short interpretive empathy) to the mental types. This interpretive type of empathy has already been discussed in former sections:

— *interpretive empathy*; a hermeneutical approach to empathic understanding implies that the verbal and non-verbal behavior of the interpreting empathizer has to be understood and interpreted by means of a process characterized by the so-called hermeneutical circle; in the hermeneutical circle parts of the behavior of the researched empathizee are interpreted and re-interpreted from the whole, and the whole is interpreted and re-interpreted from the parts; this understanding and interpreting process is a checking and validating process; this interpreting process also implies self-clarification on the part of the interpreting empathizer because his or her for-understandings or pre-suppositions are being confronted by the behavior of the researched; in addition, societal, cultural and historical aspects are included in the interpretive process. In addition, the other is also interpreting his or her own behavior, thoughts, feelings, etc. So, understanding another empathically implies a 'double hermeneutics' (cf. Giddens, 1976).

Secondly, in my opinion, the set of mental types of empathy (affective, cognitive, interpretive empathy) and the set of social types of empathy (expressed, received, interactional empathy) can be combined, because these two sets can be seen as independent dimensions; we can construct a cross product of these sets or dimensions (see Figure 1). The mental types may exist without a social dimension, but they need a social dimension as indicated to be optimized. However, the social types cannot exist without a mental dimension. Therefore, the social dimension has also a value 'not expressed', a kind of zero-value. In situations of professional care giving, counseling, education, research-interviewing and participative inquiry the mental as well as the social dimension of empathic understanding should be optimized. Explicit training courses will be indicative. Hence, the 3×4 cross table in Figure 1 represents a typology of twelve types of empathic understanding of which the dialogical-hermeneutical type is the most optimal one.

Thirdly, the affective phase or facet of the mental dimension of empathy (empathic resonance), which is based on emotional and bodily-felt

Social Mental	not expressed	expressed	received	interactional
affective				
cognitive				
interpretive				dialogical- hermeneutical empathic understanding

Figure 1. A 3×4 structural conceptualization of empathic understanding.

experiences, but which is not proto-empathy anymore, may be expressed verbally as well as non-verbally. The expressed embodiment of affective empathy may be received and responded to in body language.

The next remark concerns my typology as such. In this text the focus is on conceptualizing empathic understanding. However, in real life empathic understanding is a process. The facets of the mental and social dimensions and the combinations of these can also be seen as the phases of a circular or rather spiroid process of understanding each other.

According to my discussions above this typology has to be understood in the following way. The affective type of empathic understanding is basic and influences the cognitive and interpretive type. The interpretive type of empathic understanding is nourished by the affective and cognitive types. Thus, besides the cognitive component the interpretive type has an affective component. This affective component may be expressed or not. It may be expressed verbally or non-verbally. The embodiment of affective empathy may also be not expressed or expressed, noticed (received) or interactively exchanged. In addition, the expressed type of empathic understanding influences the received and interactive types. The received type influences the interactive type. Hence, the interactive type of empathic understanding is nourished by expressing and receiving empathy. (Of course, there are mutual influences between two mental or two social types of empathy. These and other reciprocal relationships between types are not expressed in Figure 1 for reasons of simplicity of presentation.) Therefore, a combination

of the interpretive and the interactive types of empathic understanding will deliver the most optimal variation of empathic understanding. I call this type or variation *dialogical-hermeneutical empathic understanding*. This type of understanding implies self-clarification on the part of the interpreting empathizer because his or her for-understandings or pre-suppositions are being confronted by the behavior of the researched; the dialogical character implies that the interactions show mutual respect and appreciation, a double hermeneutics, openness and a striving for communicative symmetry, etc. (see Smaling, 1996 & 1998). The dialogical-hermeneutic type of empathic understanding also includes a narrative dimension of optimal empathic under-standing. Josselson (1995), for instance, says: 'The empathic stance orients us as researchers to other people's experience and meaning-making, which is communicated to us through narrative. To understand another within the empathic stance means being able to understand their stories' (p. 32).

Thus, the conceptual structure in Figure 1 expresses that optimized empathic understanding always has both mental facets (or phases) and social facets (or phases). This conceptualization of optimal empathic understanding may also help to evaluate the quality of empathic understanding. In this sense this 3×4 typology may be seen as a taxonomy. Conceived in this way empathic understanding does have an intrinsical device for being checked, tested, refor-mulated and developed further. This built-in self-validation implies a two-way device: a mental way, the hermeneutical circle, and a social way, the inter-active process. These two self-validating processes should be intertwined. Within this intertwining process of validation cognitive, interpretive as well as affective moments play their part.

Empathic understanding as conceptualized above has a special significance for human research when this research has a participatory character, an emancipatory aim or a goal of empowerment. Indeed, the social dimension implies that the other, the empathizee, may develop his or her self-understanding, may develop a better understanding of his or her situation, and may have the experience of being taken seriously and being respected (see Smaling, 1996; and Smaling & Maso, 2002).

I wonder whether Fay would still reject empathic understanding as concep-tualized above. As we have seen, Fay (1996) acknowledges the necessity of intentional explanations, although these are not sufficient. He also says: 'Actions express beliefs and desires; to determine the meaning of an act one must determine the relevant beliefs and desires behind it' (p. 105). However, intentionalism is one-sided. Interpretivism 'correctly insists that any acceptable account of social phenomena which conceives them as inten-tional must pay strict attention to the scheme of meaning in which they are

located and on which they draw' (p. 134). In as far as intentionalism and interpretivism exclude each other they are both one-sided. Moreover,

(…) interpretivism mistakenly asserts that uncovering the scheme of meaning operative in a culture is sufficient. Social science does require understanding, but it *also* requires explanation; it consists not just of the interpretation of meaning of social phenomena but *also* the uncovering of their causes, the competencies which underwrite them, and the ways (if any) in which they are irrational (p. 134).

Thus, in as far as intentionalism and interpretivism neglect causal explanations they are both one-sided once again. Anyway, Fay accepts the necessity of understanding in the sense of grasping the intentional and motivational structure of acts. However, I don't know whether he would appreciate the basic affective component of empathic understanding as conceived above. The apparent neglect of the affective and embodied dimension of interpersonal understanding seems unjustified to me.

Finally, we live in a very complex world. Multiculturalism, migration, globalization, the rapidity of social change, fragmentation, ICT etc., make it necessary that not only professionals must develop and train their empathic competence. I think that, given the complexity of contemporary societies, empathic understanding should be explicitly developed and trained by everyone. As for me empathic competence should belong to the objectives of basic educational programs, all over the world.

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HALIL TURAN

SCIENTIFIC ANALYSIS OF THE BODY
AND THE INTERACTION OF MINDS

The conception of sharing life rests on the assumption that one shares the same physiological and psychological structures with the others. One thinks that beings with similar structures have similar pains, similar pleasures, similar desires, fears, and in general the same formal structure of understanding and will. Organic similarity is easily confirmed: human bodies are sufficiently similar in all macroscopic and microscopic details in every particular part or system. This is how we are able to survive: the same type or quantity of food is nourishing; the same measure of bleeding or of impact is grave, etc. It is only by reckoning the due measures of these goods and evils that one is able to live; one becomes so assured of the utility of these measures as to have no doubts in advising the same to the others. I advise because I am satisfied with my experience when I respect these due measures; and I assume that "the others" advise me to do the same because they are satisfied with their experiences. Hence, there arise universal measures for good and evil. This is a common sense analysis of the origin of values or norms: I and the others presume to know what *good life* for the human or even for the animal *is* in general through considerations of similarity.

Advices on issues like the nutritiveness of the food or advantageousness of a specific bodily motion refer, of course, only to a primitive form of a common understanding of, or care for the species, and such examples constitute the archetypes of any conceivable counsel. All practical, ethical and aesthetical judgements, imperatives or recommendations aim the improvement of life: one professes to know what is better by one's own experience and hence one thinks one can, and even ought to advise the means to attain it. No doubt, error and hypocrisy are possible, but error and lie become conceptual possibilities only when their contraries already have assumed meanings. Besides, this cannot be an argument against the idea that all counsel aims at good. The philosophically significant type of advice is veridical, and all ethical counselling is generally taken to be aiming the common good. It seems possible to offer the same argument from a solipsistic perspective too: even

when ethics is seen as aiming nothing but the personal good, it may be that the personal and the common good are one and the same thing, for egoism does not necessarily aim the good of the ego at the expense of the others. Although the existence of the others is epistemologically problematic, my good and evil cannot be conceived in isolation from the good and evil of the others.

SIMILARITY AND INTERACTION

I have argued elsewhere that resemblance is the only basis for caring for others, other minds, or souls, or beings like me.[1] Indeed, the existence of the others can only be justified by the perception of the resemblance of shapes, sounds, movements, etc. What exactly is similar? The notion of similarity has a wide extension; it ranges from relations between vague concepts defined by means of direct sense perception to various numerical relations formulated by parameters of time and space, and those of any other conceivable property. Bodily family resemblance, for example, or resemblances of voice the child can recognize are formal similarities that require no mathematical apparatus. These are indispensable relations of sense, relations one cannot survive without learning how to draw. Communication, cooperation, breeding, moral behaviour are unthinkable without an ability of drawing such simple relations when necessary. It can safely be assumed that these are what all humans and some animals can do; for otherwise these forms of life would apparently be impossible. No sufficiently complex organism feeds merely itself, but it cares for the others – primarily for its offspring – as well. Care concerns primarily the nourishment of the young and it extends to specific methods of maximizing the quality of life, of teaching the same perceptual or sensory pleasure of a good of any kind, of making the young recognize others' right to a good life, of reminding them of what is required for the common good, of schooling them so that they may experience the same aesthetic pleasures before the same work of art or in a ceremony, of forbidding them what one takes to be ugly, evil, painful, etc.

   Judgements founded on this propensity to care follow from primitive forms of calculating without precise numerical relations. Mathematical, or in general a primordial methodical treatment of similarities render scientific "healing" possible; for, without calculation all curing can only be instinctive. Certain forms of scientific calculation are in that sense only means to attain happiness. A calculation of this kind, either a primitive or a scientific one, must rest on the "knowledge" that certain states of the body are better than others. It seems that ethics too is a form of such healing practices.

The common sense conception of breeding provides a familiar example of the view concerning interaction between minds. There are specific methods of education within communities; certain methods of breeding are held to be conducive to a better life, others are thought to be useless or harmful. In all philosophical systems of morality the role of causality – in the form of interaction between minds, in education, counselling etc. – for attaining optima in human existence seems to be taken for granted. We may discover an ontological assumption in this picture: there must be a causal interaction between similar minds, for breeding is possible. Although this may never have been explicitly stated in philosophical discourse, it seems that it is almost always assumed. Besides, all systems of morality seem to be built upon the same assumption that human beings – whose existence is taken for granted – ought to be cared for.

The fundamental belief in the possibility of moral and aesthetic education and the possibility of healing or correcting rest on the assumption that there exist similar beings and their good is commensurate with the person who educates or heals. Does this mean that what one calls virtue or beauty and their opposites are instilled into one's mind by other minds? Is one ontologically justified in advising the same to others, in trying to bring others to similar optimum states by referring to the fact that similarity is confirmed without limit in the structure and functioning of other bodies? If, however, one cannot demonstrate the existence of others by an appeal to simple formal similarity in bodily motions, one cannot *a fortiori* demonstrate it by appealing to scientific tools, which embody further assumptions concerning relations between phenomena. Mathematics enables one to draw clear-cut relations between what formally appears to be similar: my nerves, if I could measure their modifications, would appear to be similar to those of the others under similar conditions, just like the movements of the macroscopic members of my body. Mathematical analysis of those similar structures may yield significant parallels in every minute structure, but one cannot "prove" that there is a causal interaction between distinct minds by referring to these parallels or similarities.

One of the oldest examples to ethical counselling supported by a theory of physiology is found in the Stoics', and particularly in Chrysippus' approach. If no distinction is drawn between body and mind, as it was the case with the Stoics, then similarity in bodily structure would serve as the ground for advising what is good for man in general, provided that the normal in modifications can be defined. The speculative basis of the Stoic mind-body identity thesis and their physiology resting upon this assumption is apparent; but the parallels Stoics draw between observable phenomena and

speculative elements are striking: in defining the passions as "flutterings", and the particular passions as "shrinkings", "swellings" and "strechings", the Stoics were able to identify good and evil in terms of modifications of matter.[2] These definitions are not exactly metaphorical, the terms flutterings, etc. denote abnormal states of the soul, which is literally body, and these abnormalities are due to failure to employ one's reason properly. It is the task of the philosopher to advise the normal state: such and such bodily states are ailments, as swellings, strechings, etc. of the visible parts of the body generally are, and therefore must be avoided. Here, as in other cases, the philosopher's justification seems to depend on the observed similarity in organic structure: there is a similarity between the observable parts of human bodies; therefore, it may be assumed that the finer structures of the same bodies are similar too. The Stoics' peculiar materialism seems to free them from certain additional theoretical impediments of dualism, where one has to infer similarity of thoughts or of souls – which, apparently cannot be compared (quantitatively) among themselves – from the similarity of bodies.

All justification of moral or aesthetical counselling seems to depend on the similarity of bodies. An analogy with natural phenomena seems to be at work here: there is an optimum rate of flow of rivers, for example, below and beyond which human life is affected; similarly, there is a normal countenance, and that which falls beyond this normal, for instance a swelling of the face becomes an indication of illness, pain or distress. All such abnormalities are generally related to directly observable physical mechanisms of animate and inanimate nature: forcing, breaking, stretching, impeding, that is, changing the normal course of movement and the like can in general be related to what is harmful. The belief that what is forced, what is impeding etc. is to be avoided seems to be a very common one, unless, of course, a tool, a mechanism is explicitly designed contrariwise, as it is in some instruments. Even such tools are designed with the intention of "stabilizing", of building up a system of natural things which, though compelled, aims regularity in motion.

In general, rough movements, like movements impeded by friction, stretching, etc. are correlated with irregularity, disease, injury and the like. Hence, many philosophers could speculate that the best state of the soul is correlated with regular motions in the observable mechanisms: an uncompelled flow of the constitutive material of the kind specified by the theory, atoms[3], breath, or animal spirits, or electron current could therefore be related to health in general, or to happiness. As certain physical phenomena are indexed as normal or regular, the states thought to correspond to, or to be the effects of this regularity are recognized as good for the body, and also as good for the soul.

CARTESIAN SCIENTIFIC TREATMENT

René Descartes' scientific account in the *Passions of the Soul* is a paradigmatic example of an ethics where the mechanisms of human passions are almost mathematically defined[4] and the means of their control, in the sense of maintaining their regularity is advised.[5] Descartes draws relations between bodily expressions and the motion of the fluids, that is, the movement of finer bodies, and offers a physiological account of a subject which normally belongs to the domain of ethics. The basic assumption of Descartes' treatment is that there is a causal interaction between bodies and minds, which, evidently are taken to exist independently. Descartes matches passions with bodily modifications, and seems to think that this could enable one to determine the normal, and hence good and evil on an objective basis.

All moral systems embody assumptions concerning the optimum states of the mind and/or the body. These are assumptions concerning the objectivity of these optima, as well as assumptions concerning communicableness and advisability of these states. Hence, one may think that moral education aims, on the one hand regulating human beings' physiological systems, and on the other, regulating their perceptions, that is, their passions. In Descartes' treatment will has a priority over reason, it is an innate power which everyone (every normal human being) can make use of to warrant the epistemological reliability of her/his thoughts as well as to regulate various physiological systems of her/his body. It is through the adequate use of one's will that one could attain optimum states both for thought and body. These optima are said to be interrelated. For example, Descartes' common-sensical advices to his critic and correspondent Princess Elisabeth suggest that he takes the problems of the soul to be mostly related to physical causes; it is through maintaining bodily equilibrium that one could regain the power to use one's will to attain happiness.[6] Descartes' account is a clear example of drawing relations of causality both between mind and body in general, and between independently existing minds: the wise man, the scientist who has attained therapeutic knowledge through observations, experiments and a reliable method of drawing relations between them, offers his recipe to every normal human being. Hence, the scientist appears to know which states are optimum for the body, and therefore for the mind.

Descartes' method in ethics seems to embody three assumptions; the first is that body and mind – the two substances which constitute the Cartesian meditator – causally interact; the second, that all human beings are similarly constituted by minds and bodies which interact in the same sense as the meditator appears to observe in his own case; and third, that all minds and bodies in general interact among themselves. By means of these assumptions,

and the reliability of the account concerning the physiology of the passions, it becomes possible to argue for the conceivability of "healing" both the body and the mind. Ethics, in this sense is physics, or medicine.[7]

It is possible to view this paradigm of ethics, therefore, as a bidirectional causal analysis, in which primarily the meditator's knowledge of good and evil becomes the criterion of good and evil. The soundness of this knowledge can easily be questioned, especially if it is claimed to be universal; for, first of all, the experience of the meditator, given his particular history, propensities and the particular contexts of experience he finds himself in, can only be "unique". Secondly, and more importantly, Descartes could only justify his claims on the indubitability of his account by having recourse to the conception of a benevolent God – simply because this was necessary to guarantee his subjectivist foundationalism in general. Once the Cartesian meditator[8] is denied this ultimate justification, his subjective experiences by means of which he may determine value can hardly be said to be indubitable and hence universal. Of course, if the second and the third assumptions of the Cartesian ethics above are considered to be evident in themselves and hence in need of no justification, then the direct experience which enables the meditator to discern value for himself becomes the ground of value for all beings with similar constitutions.

The relation of similarity in question is drawn between the bodies the Cartesian meditator observes, including his own body. In the Cartesian language, one's body, as attached to one's soul, is the closest body to oneself: "… we notice no subject that acts more immediately upon our soul than the body it is joined to, and that consequently we ought to think that what is a Passion in the former is commonly an Action in the latter. …"[9] And, given that sense perceptions arise by the movements of this close body, which in turn is moved by other bodies, the soul appears as perceiving the material world as a whole through the modifications of a particular part of this whole. The similarity, therefore, concerns only one kind of phenomena, namely the appearances of human bodies, their forms, movements, sounds, rhythms etc.

Unlike the second and third assumptions, whose verification is possible only with reference to the congruity of external phenomena among themselves, the first assumption of the Cartesian ethical theory, namely that there is a causal interaction between one's mind and body (assuming that they can be distinguished) seems to be directly verifiable at least in certain cases: the meditator observes that when his body is in a disturbed state, then his sensation, i.e. his thought of pain increases or that of pleasure decreases. Conversely, when one feels pain due to a bodily cause, one can *think* of expedients to avoid pain.

One also feels that the quality of one's thoughts affect the state of her/his body. Painful thoughts seem to cause certain disturbances in one's body, and in many such cases one can look for means to avoid a whirl; one may simply think of subjecting one's body to stimuli which one thinks to be useful in removing the causes of the disturbance. Entertainment, work, voyage, medical treatments are all such expedients.

Descartes seems to have thought that introspection is not always reliable: although everyone can somehow attend to her/his thoughts, this may not necessarily lead to a clear understanding of the real causes of these thoughts or perceptions.[10] The unenlightened, for example, may err in interpreting the causes of what they think they experience. Only those who are morally enlightened, perhaps the philosopher himself, or the enlightened scientist has the true knowledge of good and evil. This suggests that the privileged man of the Cartesian account resembles the Stoic sage whose life is a paragon and hence the measure of virtue and vice. The Cartesian enlightened scientist, however, is not observing himself, but the common nature; he is concerned with the human body in general. Hence, it appears that the normal is determined by his observations of external bodies, and not with introspection. That introspection is not very reliable is emphasized by Descartes once he considers seemingly inexplicable passions, which he thinks are due to "haphazard movements of the spirits" affecting the pineal gland.[11] Only the scientist, the enlightened philosopher who employs a reliable method can give a veridical physical account of these seemingly inexplicable causes. Thus, for example, it is the propensity of the body due the traces left in the pores of the brain that a person has such and such a character or inclinations.[12]

It is very difficult, however, to see how the ideal Cartesian meditator[13] can remove doubts concerning his perceptions of himself, given that the scientific theory employed in the explanation of the bodily causes of the idiosyncrasies – particularly the one employed in the *Passions* – can hardly be said to be the final, and hence indubitable. Further, there are grounds for doubting one's own arguments concerning the "motives" behind one's volitions, or intentions, if one is relying on introspection alone. Supposing that recourse to some notion of "unconscious" in the explanation of behaviour, representation or inclination is possible, that the apparent could be interpreted by elements normally imperceptible to the agent, the certainty of one's claims about the apparent superficial motives derived from her/his particular view could easily be undermined. But, of course, this was not a doubt that dawned on Descartes' sceptical mind.

Béatitute is the highest goal of the wise. In his Letter to Princess Elisabeth, 4 August 1645, Descartes explains the difference between happiness (*l'heur*)

and *béatitude*: "The former (*l'heur*) depends only on outward things: we are thought more fortunate (*heureux*) than wise if some good happens to us without our own effort; but happiness (*la béatitude*) consists … in a perfect contentment of mind and inner satisfaction, which is not commonly possessed by those who are most favoured by fortune, and acquired by the wise without fortune's favour. …"[14]

But in order to lead a happy life, and to govern one's body well, one has to know how the mechanism works, how the animal spirits affect the pineal gland, and also the power of the soul, that it can manage the body it is attached to, that it can alleviate the undesired effects of the external bodies. This knowledge is necessary for leading a happy life, a life of contentment. Descartes argues that pleasures of the body, though less valuable than those of the mind, should not be despised, and that passions, affections of the soul due to bodily causes, once "tamed" are useful even if they tend to excess.[15] Passions, according to Descartes', are not bad in themselves, only submission to them is bad.

It seems that, for Descartes similarity is the only means to justify the assertion that human beings have a common nature. The fundamental piece of knowledge is that "I am a thinking being, capable of being affected by the body". The Cartesian meditator of the Second Meditation onwards, considers the belief that his mind is affected by the body it is attached to, and that this body in turn is affected by the matter external to it to be justified. This justification depends mainly to the well-known argument concerning the truthfulness of God. Hence, as the meditator observes that there are human beings having a body similar to his, he can suppose that there are souls attached to these bodies, and that the same mechanism of interaction between bodies and minds is valid for all such beings.[16] Souls, attached to bodies, perceive both mind, that is, themselves directly as they observe their wills as active[17] and also matter, through the effects of this substance on their bodies. As rational beings they are capable of knowing the nature of the body and soul, and as active beings have the power to change or "regulate" the course of the sentient mechanism of their bodies (i.e. the animal spirits) through the mediation of their imagination.[18] Therefore human beings are capable of acting against the dictates of their bodies and hence of acting morally.

Descartes' view is not that moral acts are possible only through opposing nature,[19] but only that bodily motions (of the animal spirits, muscles etc.) which affect the soul can be regulated so that these motions yield actions in accordance with values, the knowledge of which can be attained by the Cartesian mind. It is possible to change the course of animal spirits by "habit-uation", that is, by the action of the will: … although the movements – both

of the gland and of the spirits and brain – which represent certain objects to the soul are naturally joined with those [movements] which excite certain passions in it, they can nevertheless by habituation be separated from them and joined with other quite different ones… [20]

For Descartes, passions, that is, "perceptions or sensations or excitations of the soul, which are referred to it in particular and which are caused, maintained, and strengthened by some movement of the spirits",[21] and which incite one to act in a peculiar manner, can be regulated and modified through volition. That a regulation or modification is needed must be an issue concerning ethics. But the *Passions of the Soul* is a physical, or a physiological treatment of the subject. However, the three metaphysical assumptions underlying this approach I have singled out above, strongly suggest that this physiological account is at the same time an ethical one. For, first, if ethics is concerned with evaluation and edification, then the Cartesian physiological account of the passions prepares the ground for establishing value through a quantificational analysis of the motion of the elements of the body like the animal spirits, muscles, blood, etc. Thus, the account can be seen as defining the quantificational values of ethical values. Hence, the optimum state of the body, and therefore of the soul, becomes both the requirement and the measure of virtue and vice. If ethical values are related to the measurable normal, and specified through a scientific analysis of the body, then counselling could have an objective ground for all similarly constituted beings. Secondly, and more importantly, this quantitative objectification of ethical value requires a preliminary qualitative distinction between good and bad, which can be drawn only with reference to certain idealized examples. Considering courage and cowardice, or joy and sadness, for example, one could easily say that the values attached to these passions must already have become evident by means of examples. Descartes, in defining joy as "a delightful excitation of the soul"[22] and the opposite passion, sadness, as "an unpleasant languor"[23], for example, employs terms which indicate value in terms of sense qualities. Similarly, he defines courage and cowardice in terms of "fervor or agitation"[24] and "languor and coldness"[25] respectively. These are qualities which refer to ease and difficulty in performing certain acts. In short, the physiological discourse cannot determine value by itself; it is rather a secondary account which requires that the meanings of good and bad be determined beforehand.

The Cartesian account of passions is a physiological account which presupposes that value is known by some other means; for, physics cannot by itself determine value. It may be held that excessive motion, constriction, coldness, etc., and their opposites are sense qualities which can also be expressed in quantitative terms related to body, and in that sense physics can be said to

be a measure for value. For, certain forms or rates of motion are better, more favourable, and more useful to life than others, and one could attain the knowledge of this evaluation by observing human or animal behaviour. The meaning of that behaviour, however, can be grasped only by introspection. Without one's own inner experience, one cannot deduce good from the motion or the state of bodies one observes; that is, one must first know the qualities of a certain sensation from one's own experience in order correlate it with phenomena of behaviour. Pain behaviour of someone would be meaningless if I could not correlate it with my own experience, it would be meaningless to me if I could only correlate it with some modification in the body I observe. And it is evident that value cannot be discovered from relations between phenomena, if these phenomena do not have the capacity to affect the observer.

The Cartesian spectator cannot compare his inner experience with that of the other, but only external phenomena among themselves. The idea that there is an interaction between my soul and my body, as long as I can distinguish them, originates from introspection. The simple observations that I can stretch my arms as I want to, that I am affected by the contact of objects in various ways, and that I can distinguish between pleasant and unpleasant sensations caused by objects, constitute the ground for the idea that I am a "psychophysical unity" – to borrow a term from Edmund Husserl. This metaphysical view concerns parts or constituents, neither the unity nor the separate existence of which cannot be verified by facts; then they must be only conceptually distinguished. The distinction must be a heuristic one, since it seems to aim a systematic analysis of behaviour: the assumptions that there are other beings who act following the commands of their souls, that they display the same causality in the interaction between their bodies and souls are essentially scientific, because one employs them to understand the regularities of a part of the external world – the world of similar beings to whom one depends. This is not a fully-fledged scientific view, but the knowledge that one can move one's body in various ways as one wills, that one's volition is distinct from the arm or lips one moves is a primordial knowledge that might serve as a suitable foundation for science.

LEARNING FROM THE OTHERS

One assumes that the terms virtue and vice can be applied to everyone in the sense they can be applied to oneself. But how can I apply them to myself? The straightforward answer is that the others use certain terms that imply

approval or disapproval, praise or blame, and hence one learns the meanings of the terms good and evil, virtue and vice through Wittgensteinian language games. This view implies that ascription of value terms is rendered possible by observing and imitating the others' specific behaviour. However, if we assume that the value of an act is determined by the agent's intention as well as by the consequences of the act, then mere observation of behaviour could provide little ground for assessing the value of an act, or of a person. Perhaps, one could appeal to coherence as a criterion, and try to estimate the value of an act by placing it in a context of the performer's antecedent and consequent acts. But coherence can only be an indirect criterion: one knows what intention is from one's own experience.

However, I may not be able to identify my intentions clearly in all my acts. Hence, there remains a ground for doubt in most cases about the meanings, not only of my so-called unintentional, but even those of my deliberate acts. It is possible that my own interpretation of the meaning of my behaviour, and of my real intentions may often be biased. Nevertheless, although there may never be an independent and objective court that may unveil the real meaning of one's acts to appeal to, it is clear that one is always in search for one. Others' judgements are always important: this is how the child or the adult seems to learn to correct his behaviour; if one cannot ground one's own interpretation of one's acts upon an objective basis, as far as this is possible, then one cannot be said to improve morally; for, otherwise one would be able to correct only a particular misbehaviour in a particular act, but would be at a loss to understand the principle underlying the censure or the praise. The court consisting of one's educators and friends, therefore, seems to constitute the only reference for objective evaluation. Indeed, this external court seems to provide a model for one's inner court, the court of conscience.

Although it is very difficult to consider myself as capable of attaining indubitable knowledge of my intentions in all my acts, my experience of myself as an intending being enables me to understand what intention is. But, intention in others has a different meaning. It is through noting similarities between my interested behaviour and theirs, between my simple intentional behaviour (for example, stretching my arm to handle an object to use it) and those of the others that I can conceptualize somebody's intention. These similarities help me to attribute similar motivations to beings similar to me in form and structure. Although this parallel is clearly observable primarily in simple self-interested behaviour, it can serve as the basis of a heuristic principle to account for more complex behaviour in the moral sphere.

Intention assumes, then, different meanings in different contexts: one knows that one intends by introspection, but one infer others' intentional behaviour by

appealing to similarities between bodily movements. In fact, if the behaviour in question is complex as it is in moral acts, then I may not be able to discover similarities between my and the others' behaviour, because I may not be able to remove doubts about my intentions in similar cases, or simply because I may lack a comparable personal experience. But, even when I cannot compare others' behaviour with mine, I can continue to draw relations among various acts and characters, including those described by narrations or fables. Observation of the common traits among both observed and imagined phenomena enables one to deal with new cases of acts and characters. One hardly needs to refer continually to her/his inner experience in order to understand the meaning of and evaluate others' behaviour.

Evaluating others' behaviour by direct reference to my own case is difficult, and sometimes even impossible. Given that one's private experiences as a doer constitute an insignificant part of the domain of similarity relations one draws in the moral sphere, it is necessary and practical to refer to examples provided by observations and narrations of others' behaviour. Finally, given the difficulties in discovering one's intentions behind one's own acts, it seems much easier to deal with simple characters with clear intentions.

SELF-INTEREST

The relation between intention and behaviour can most concretely be described in terms of self-interest, a motive observable by introspection in one's simple intentional acts. Probably it is because self-interest is apparent in certain animals' behaviour that one can easily empathize with them. Children's self-interest is not concealed, and in this respect their behaviour resembles that of animals' in simplicity; indeed one must assume that the primary motive for children is self-interest in order to communicate with them. If self-interest proves to be a useful heuristic principle to trace intentional behaviour in animals and children, why should one not employ it to analyse complex human behaviour?

In certain cases of introspection, one's account of the reasons for resolving to act in such and such a manner may not be convincing enough. There will remain room for doubt about the nature of one's acts which may be interpreted as altruistic at first sight, for example. Similarly, reassessing one's deeds in the performance of which one has initially observed oneself as disinterested or objective, one may discover reasons for viewing oneself as having pursued one's own interests, or as having retaliated simply by refusing to take a side. That self-interest may be underlying even the most selfless seeming acts is an idea that must not be overlooked.

To instantiate the claim that altruistic interpretations of value may simply be superficial, let us refer to a historical example. Epicurus' eulogy of friendship is well-known. For him and his followers friendship was one of the most valuable things in life, making life bearable, and giving one the greatest pleasures. "All friendship is an intrinsic virtue, but it originates from benefiting."[26] This saying attributed to Epicurus, and the following: "It is not our friends' help that we need so much as the confidence of their help"[27] bring to the fore the idea that the sense of security, the belief that one is in the company of reliable persons is what makes friendship so valuable. The most interesting thing in this interpretation is that, altruism, and even self-sacrifice, which must accompany all friendship to make it true friendship, become intelligible when the motives behind them are interpreted ultimately in terms of self-interest.

The principle of self-interest, that all behaviour is fundamentally egoistic, then, may be applied to analyse both phenomena related to introspection and those related to human behaviour in general as a heuristic tool; at least it may be a conceivable methodological assumption whose appropriateness is to be tested in practice. But the analysis of human behaviour is mainly the analysis of others' behaviour, which rests on the methodology of comparing similar phenomena among themselves. This methodology seems to be epistemologically justifiable, if it is judged by the criteria of simplicity and comprehensiveness: it is clearly economical in number of the basic conceptual tools it employs – propensity to seek pleasure and to avoid pain – and comprehensive in ranging over a wide domain of phenomena, which is practically the domain of all conceivable human and even animal behaviour, including moral acts. But whether this methodology can be reckoned satisfactory with respect to the two other important scientific criteria of evaluating scientific theories, namely accuracy in prediction and fruitfulness in leading to discoveries may not be as clear as in the case of the first two.[28] However, given that what we evaluate is not a fully-fledged scientific theory, but only a conceptual framework that may serve as the foundation for a conceivable one, an appraisal of the underlying methodology by means of these criteria may not be relevant to the issue. My main point is only that the two merits of the methodology in question, namely its simplicity and comprehensiveness, insofar as it makes use of a single principle that may be applied to analyse any kind of moral phenomena, makes a scientific approach that may be founded on it an interesting and promising one.[29]

The methodological principle of self-interest is generally employed to analyse others' behaviour as if those agents are parts of a mechanical system: all systems which recognise expectations of pain and pleasure as the principal

or sole motives behind ethically and politically meaningful phenomena in fact exemplify an analysis of behaviour in which the individuals are viewed as driven by a unique species of force, like the parts of a clock-work. That the observer too is a part of this system is not the point, for it is trivially obvious that one is taking oneself as a human being like the others. What is more important is that the observer who adopts this self-interest view can justify the choice of self-interest as a heuristic tool by referring to her/his inner experience. The main epistemological standpoint is that of the ego: shunning pain and seeking pleasure is a primitive mode of behaviour; the judgements of taste or value may primordially be related to sensations of pain or pleasure associated with certain things or persons. Certain observations may blur one's vision; there may be certain acts behind which one cannot identify motives of the same kind. But, upon recollection and considering second thoughts, it is possible to discover possible egoistic motives which may convincingly be identified as true motives or reasons. Could not the Epicurean notion of "friendship" as virtue in-itself, or Humean "sympathy" as the peculiar human tendency be only *ad hoc* principles to account for the possibility of moral behaviour? One can hardly observe oneself accurately while acting, but simply acts with vague thoughts concerning virtues or principles. One cannot leave one's friend, for example, in a state of despair and need, and think of enjoying oneself; or cannot think of entertainment while one's family or friends are starving. One cannot avoid thoughts of duty; but are these acts of friendship or sympathy, or the feelings of duty fully altruistic? The Epicurean view is perfectly conceivable: the thought of a life with true friends, without enemies, a life of security and pleasure may well be the motive behind the seemingly altruistic acts of friendship and self-sacrifice. It may be difficult to estimate which of these two diametrically opposed interpretations is the "true" account. But this much is certain: even those altruistic acts can, with hindsight, may appear egoistic. This seems to be a dilemma many philosophers faced, and tried to escape by sacrificing the principle of economy in methodology.

Introspection may be misleading, but this is not to say that it is a useless tool. On the contrary, conceiving the others as intentional, goal seeking beings, driven by the motive of self-interest becomes possible only with the assumption that human nature is essentially egoistic; and this assumption has its roots in one's self-observation in certain simple acts like seeking food when one is hungry. If one is not harming others in doing what is necessary for one's survival, then one's inclination to pleasure and looking for means to satisfy oneself appears admissible and good. Such simple intentional acts are not morally questionable. Introspection, in such cases, shows one that one is

driven by self-interest; and this observation provides one with the basic tool to analyse the human being's intentional and goal seeking behaviour.

The conceptual framework that makes an egoistic analysis of human behaviour possible employs self-interest as its basic tool; this is a tool one discovers in self-observation. The similarity relation I draw between my experience and the behaviour of the others, which makes such analysis possible may, however, be resting only on a fictitious basis: there may be no actual beings similar to myself. Hence, the idea that other egos are governed by the same type of causality as that which appear to be governing myself in my acts, should be considered solely as a heuristic assumption in the domain of a certain class of phenomena.

Whether a science embodying the assumption of egoism can satisfy the criteria of fruitfulness and precision is a question to be answered by appealing to phenomena whose congruence provides the most solid measure for truth. Others' behaviour could perhaps be better explained in terms of altruism. But describing moral phenomena in altruistic terms have almost always seemed possible only by transcending the phenomena themselves. But, in referring phenomena to entities of a totally different kind, and refusing to inquire into the causal relations among phenomena, one must be rejecting the idea that an ethical or political theory can be scientific.

CONCLUSION

Ethical value emerges only in the setting of acts that affect one, it is constituted by others' behaviour, by education; it is only by means of correlating similar phenomena of similar bodies, including those one relates to the body one considers to be governed by oneself – or to be attached to one's mind, as Descartes conceived it – that one can discover a foundation for evaluation. This relation of similarity by itself could ground nothing concerning value, if one does not already know what is valuable for oneself. Other means of learning or teaching value, like narrations of exemplary acts, too become meaningful only if one can relate them to one's primitive experiences from which value is derived. Those experiences related to value must, in turn, ultimately be related to one's sensations of pain and pleasure. This simple but firm foundation of experience must constitute the ground for all evaluation, for otherwise it would be impossible to attach a concrete meaning to any phenomena or any discourse concerning value. I, as a psychophysical mechanism, observe myself as experiencing various instances of sensations some of which have easily observable counterparts in the structure of similar bodies, like inflammations, beatings of the heart, change of colour etc. It

seems plausible that all instances of sensations have certain counterparts in the minute structure of all similar bodies. The origin of this view is the ancients' speculations, particularly those of the Atomist and the Stoic schools. The Cartesian account of the passions rests on the same fundamental idea, namely that sensations are caused by movements of the matter, the regularity of which is desirable. An obvious corollary of this fundamental idea is that evil, or pain can be avoided by regulating these movements. The physical knowledge of the causes and effects of such movements, therefore, could be conducive to happiness, since a reliable knowledge of the mechanism is necessary for altering one's perceptions. A physiology of sensations would thus enable one to objectify value. But, as I have tried show, value can hardly be understood without a subjective element.

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NOTES

[1] Turan, H., "The Existence of Other Egos and the Philosophy of Moral Sentiments", in A-T. Tymieniecka (ed.), Analecta Husserliana LXXXIV, pp. 177–191.
[2] For Stobaeus' report on the Stoics' definition of passions in terms of flutterings, see A.A. Long, D.N. Sedley, *The Hellenistic Philosophers*, 2 vols. (Cambridge: Cambridge University Press, 2003); vol. 1, p. 410. According to Galen's and Diogenes Laertius' testimonies joy (or pleasure) is a "swelling" (*eparsis*), distress or fear a "shrinking" (*meiōsis*). Op. cit., vol. 1 pp. 411–2, vol. 2, pp. 406–7.
[3] Among the ancients Democritus is known to be among the first philosophers who drew a relation between states of the soul (cheerfulness, contentment, i.e. *euthumia*) and motions of bodies, i.e., of the atoms constituting the soul: "For good spirits [*euthumiē*] come to men through temperate enjoyment and a life commensurate. Deficiencies and excesses turn into their opposites and make large motions in the soul. And such souls as are in large-scale motion are neither in good balance nor in good spirits." The translation is from G.S. Kirk, J.E. Raven, and M. Schofield, *The Presocratic Philosophers* (Cambridge: Cambridge University Press, 1987), p. 430.
[4] See, for example, Descartes' account of the relations between "laughter" and "joy" in articles 124 and 126 of *The Passions of the Soul: Oeuvres de Descartes*, XX vols. eds. Charles Adam and Paul Tannery (Paris: Librairie Philosophique J. Vrin, 1996), vol. 11, pp. 419–21; (AT XI). I will refer to Stephan Voss' translation by the abbreviation the *Passions*; all my quotations throughout this text will be from René Descartes, *The Passions of the Soul*, trans. Stephen Voss (Indianapolis: Hackett Publishing Company, 1989).
[5] Descartes argues that controlling the passions is possible by means of volition, but this can only be indirect, that is, by means of the imagination, by exposing oneself to certain perceptions, or by medical treatment. See, for example, Descartes' letter to Princess Elisabeth, May or June 1645: AT IV, pp. 218–22; *The Philosophical Writings of Descartes*, 3 vols, trans. John

Cottingham, Robert Stoothoff, Dugald Murdoch, and Anthony Kenny (Cambridge: Cambridge University Press, 1991) (Hereafter CSM or CSMK [for vol. 3]); vol. 3, pp. 249–51. See also the *Passions*, p. 43, Art. 45, where the indirect action of the soul with respect to its passions is explained: "… in order to excite boldness and displace fear in oneself, it is not sufficient to have the volition to do so – one must apply oneself to attend to the reasons, objects, or precedents that convince [one] that the peril is not great, that there is always more security in defence than in flight, that one will have glory and joy from having conquered, whereas one can expect only regret and shame from having fled …"

6   Letter to Princess Elisabeth, May or June 1645: CSMK; Vol. III, p. 250 (AT IV, p. 220): "I think the waters of Spa are very good for this purpose … Your Highness … should be like people who convince themselves they are thinking of nothing because they are observing the greenness of a wood, the colours of a flower, the flight of a bird, or something else requiring no attention. … for one can, in the process, content oneself with the hope that in this way one will recover perfect health, which is the foundation of all the other goods of this life."

7   *Passions*, p. 17; AT 326: "[M]y purpose [in the *Passions*] has not been to explain the Passions as an Orator, or even as a moral Philosopher, but only as a Physicist."

8   I have in mind the meditator in the First Meditation, and not the meditator after the Second Meditation. The Cartesian meditator in the First Meditation is the "I" who stipulates that he will admit nothing which is not evident; this meditator recognizes himself as fully responsible for knowledge and calls into doubt the most important assumptions like the existence of a benevolent and omnipotent being which Descartes retrieves in the Second Meditation. The Cartesian meditator, in the First Meditation, therefore, is deprived of the conceptual support of the benevolent and omnipotent God; this is a solipsistic observer who has nothing to rely on except his own perceptions and probably logic.

9   *Passions*, p. 19; Art. 2; AT XI, p. 328.

10   The case of a patient reported to have continued to feel pain in her fingers of her amputated hand, cited by Descartes in the *Principles of Philosophy*, (Part Four, 196: AT IX A, pp. 319–20; CSM I, p. 283) suggests that for Descartes some judgements based on perception may not true. According to the physiological explanation endorsed by Descartes, sensory awareness is the outcome of a nerve-brain interaction, and nerve signals may not always be caused by events in the locations we feel. To know the real causes of thoughts seems to be a matter of having true, or scientific knowledge on the causes of perception.

11   These haphazard causes are perceptions (i.e. passions) whose origin is sometimes inexplicable; cf. articles 21, 25, 26, 51 of the *Passions*.

12   See the *Passions*, Art. 21.

13   Not Descartes himself, but one who follows the sceptical method of the *Meditations*; or Descartes himself as the meditator in the First Meditation where he robs himself of all means of indubitability in knowledge.

14   CSMK III; p. 257; AT IV, p. 264.

15   Letter to Princess Elisabeth, 15 September 1645; CSMK III, p. 265; AT IV, p. 287.

16   It is not directly by similarity itself, but by the warrant of the "knowledge" that God does not deceive that Descartes thinks he can prove the existence of other human beings. See, for the clearest statement of this view, his Letter to Clerselier, June or July 1646; CSMK III, p. 290; AT IV, p. 445: "It is very useful indeed to convince oneself first of *the existence of God*, and then of the existence of all creatures, *through the consideration of one's own existence*."

17   *Passions*, Art. 19; AT XI, p. 343: "Our perceptions are of two sorts, and the first have the soul as cause, the others body. Those which have the soul as cause are the perceptions of our

volitions, and of all the imaginations or other thoughts that depend on them. … though with respect to our soul it is an action to will something, it can be said that it is also a passion within it to perceive that it wills. …"

[18]   The action of the soul on the body is through the mediation of imagination: "Our passions cannot … be directly excited or displaced by the action of our will, but they can be indirectly by the representation of things which are usually joined with the passions we will to have and opposed to the ones we will to reject. …" (*Passions*, p. 43; Art. 45; AT XI, pp. 362–3)

[19]   See, for example, Descartes' Letter to Princess Elisabeth, 18 August 1644; CSMK III, p. 261; AT IV, p. 276.

[20]   *Passions*, p. 48, Art. 50; AT XI, p. 369.

[21]   *Passions*, p. 34; Art. 27; AT XI, p. 349.

[22]   *Passions*, p. 69, Art. 91; AT XI, p. 396.

[23]   *Passions*, p. 70, Art. 92; AT XI, p. 397.

[24]   *Passions*, p. 113, Art. 171; AT XI, p. 460.

[25]   *Passions*, p. 114 article 174; AT XI, p. 462.

[26]   A.A. Long and D.N. Sedley, *The Hellenistic Philosophers*, vol. 1 (Cambridge: Cambridge University Press, 2003), p. 126 (*Vatican Sayings*, 23).

[27]   *Ibid.* (*Vatican Sayings*, 34)

[28]   For the meaning of the four principal criteria in a theory choice, see Thomas Kuhn, *The Copernican Revolution* (Cambridge M.A.: Harvard University Press: 1957), pp. 38–41.

[29]   We may also add that this approach is "communicable" because of the palpability of its roots. John Cottingham in "The Ethics of Self-Concern" (*Ethics*, **101**, 1991, pp. 798–817) argues that Aristotle's notion of vice and virtue, which he holds to be embodying the notion of self-concern, makes the foundation of ethics intelligible. In order that ethics and political philosophy be communicable and hence efficient, the foundation must be comprehensible and verifiable by experience. According to the view I am propounding, the most concrete basis for experience is in introspection. Hence, observing the impulses that drive one in simple intentional acts like the search for material means for self-preservation or pleasure, one may distinguish self-interest as the fundamental motive of human behaviour, and in turn may employ this as a tool in further analysis in the moral sphere.

ELLA BUCENIECE

"TO COMMUNICATE WITH A GNAT": EXPERIENCE AND COMMUNICATION WITHIN THE CONTEXT OF LIFE-WORLD

1. EXPERIENCE

Once upon a time, in the wide spaces of the Universe, in a lonely corner of the solar systems, there was a small planet on which some clever animals had invented cognition. It was the most pretentious and ludicrous moment in the whole history of the world, and, yet, it was only a moment. Nature managed to draw its breath for several times only, before the planet petrified and the clever animals had to die …

True, this fable only partly reflects the fact of how pitiful, how sad and how fleeting the human intellect is as against Nature. Ages had passed on without intellect being there; and nothing will change when the intellect is no longer. For this intellect has no higher mission over and above the life of the humans. Because it is human intellect, and only its creator and holder is pathetic about it – as if the whole world is pivoting around him. Yet, if we could communicate with a gnat, we would discover that even this small creature floats in the air with a similar pathos and feels itself the flying centre of the Universe[1].

This lengthy citation from Nietzsche chimes in with the theme of the present Congress, so tersely and fittingly – as always – formulated by A-T. Tymieniecka. It is evident that Nietzsche does not seek for any specific ways of how to communicate with a gnat. All that he does is this – he draws attention to the limits of the human intellect, to the boundaries marked by the signs signifying the existence of different worlds and attesting their rights. The existence of another world is marked by boarders, signs, horizons; these are elements forming our life-world – that life-world which is penetrated by the gnat, when we experience its sting or are annoyed by monotonous drone. At the same time our intellect knows no limits, and this may be considered its only limitation when it thinks itself more powerful than life. For life is not only intellect; it manifests itself in manifold ways and reminds of itself even in the most prosaic manner – by toothache, for example. Milan Kundera, a Czech writer living in France, may well be justified for speaking in an ironic manner about the idealistic qualities of the *cogito ergo sum* formula – such a thing can be asserted – he says – only by a person who has never experienced toothache. Pain, joy, hope, suffering

and other forms of experience are the numerous ways whereby human existence is actualized and which, being highly individual, form the bases of our shared life-world. Experience as opposed to intelligible noumenal order shows itself forth and shines in the phenomenal and marks the immediacy of the existence.

Most of the classical philosophical approaches have striven to separate the intelligible order of things from the phenomenal manifestations, or – as in the case of the empiricist tradition – to check the truth of the predicative assertions by way of verificationist procedures. Phenomenology, on the other hand, concentrates on the undifferentiated unity of the actual experience, in which there is no demarcation between the noumenal and the phenomenal and where the human consciousness is a universal self-referential system and where experience is experience of the self: "Each one of us bears in himself the warrant of his absolute existence"[2]. Husserlian philosophy may best be understood as a rigorous description of experience, because we never experience consciousness as pure seeing, hearing, feeling, wanting and so on. We always see something, hear something, we feel in a certain way and we want something particular. "Consciousness – writes Ferguson – is to be understood as lived experience (acts), rather as a detachable contents"[3]. Or, as formulated by Husserl:

Dazed by the confusion between object and mental content, one forgets, that the objects of which we are conscious, are not simply in consciousness as in a box, so that they can be merely found in it and snatched at in it; but that they are first constituted as being what they are for us, in varying forms of objective intuition[4].

Thus, things do not enter into the subjective sphere as if from outside it, rather – they appear in the very subjective process as meanings or senses. The concept of experience entered into the 20th century philosophy mainly through the positivistic linguistic and pragmatic tradition. It is understandable therefore, that any attempt to develop this theme requires to be referred to this approach. Husserl in his work *Experience and Judgment* seems to accept the framework of the empiricist tradition, and strives to correlate the experience with judgement. Yet, in distinction from the linguistic tradition, he commits his project to "phenomenological elucidation of the origin of judgement and only then proceeds to investigate phenomenological genealogy of logic in general"[5].

On top of that – in contradistinction from the above-mentioned tradition, where experience and judgement are considered as separate structures in the sense that experience validates (or invalidates) the truth of the judgement, Husserl speaks about the judgement of experience, which is revealed by self-evidence. This type of predicativity is connected with the predicative experience. The predicative givenness as self-evidence of experience is the

very sphere, which is approached by Husserl in order to seek for the justification of judgement in developing the phenomenological theory of judgement. Predicative experience is not empiricism; it is not confined within the factually given, because consciousness as self-evident givenness of individual objects contains within itself the mode "of experience as the givenness of individual in imagination"[6]. Husserl evolves a very substantial description of the concept of experience, yet its main features are connected with "lived experience". It is difficult to enumerate all the concrete manifestations of it, and Husserl makes no attempt to do this – he just draws attention to the structure of manifestations of experience. Experience is the givenness that is experienced as actual experience; it is also in "as if" mode; it is also pregivenness as previous experience, and so on. Thus, Husserl stresses that experience obtains of temporal qualities, and it is this very feature – as is pointed out by L. Eley – that distinguishes Husserlian approach from the metaphysical tradition, in which the form of the judgement as such and thus *ego cogito* is not temporal[7].

At the same time pregivenness is not only previous experience (genetical aspect), but it is also "believing consciousness which is the medium in which the existents as objects of experience are at first simply pregiven for us"[8]. In other words – things are simply given to us as presuppositions of belief even before the activity of cognition has taken place. The ground of this belief is the world, which is the initial presupposition of the whole praxis – the praxis of life and the theoretical praxis of cognition. Experience for Husserl is horizon-structure and each experience obtains of its own horizon. The world is the world of experience, it is the universal ground of all particular experiences. The meaning is experienced in the actual sense, yet the "actual meaning" – as N. Luhmann has observed – "unfolds in horizons, which paradoxically function as a limit, or boundary, as the unattainable and the impassable (which contradicts to the concept of the limit)"[9]. For Husserl the world of experience is life-world, namely – "the world in which we are already living and which furnishes the ground for all cognitive performance and all scientific determination"[10].

Yet, the fact that all predicative self-evidence is based on the self-evidence of experience does not mean that Husserl had attempted to lessen or to deprecate the significance of the cognitive judgement or of science. On the contrary – he allotted judgement privileged position. According to Husserl, absolutely everything in the world affects us, and anything may become the substratum of the possible judgement. This is why the world of science is pregiven to us as impregnated by the precipitate (*Niederschlage*) of logical operations. "The world – Husserl writes – is never given to us as other than the world in which *we* or *others* (my italics – E.B.), whose store of experience

we take over by communication, education and tradition, have already been logically active in judgement and cognition"[11].

I made a special stress on *we* or *others* so as to emphasize the idea that the theme of intersubjectivity also enters into experience and points towards the "logical activities", which are significantly involved in experience for the simple reason that the world is pregiven to us as object of possible cognition.

Husserl goes on to emphasize in *Experience and Judgment* that the pregiveness includes also the determinants of the present-day natural sciences, and that these also belong to us, namely – to the world that is pregiven to the adults of the present time. It has to be admitted at this point, that, notwithstanding the generally universalistic understanding of experience, Husserl excludes from its domain such element as, for example, child's experience, artistic experience and the experience of those cultures that are not grounded in logical activities. At the same time, he keeps on remainding that logical activities do not cover the whole of the life-world and that cogitation is to be understood as "possible experience".

The present-day technological experience and world-wide communication is based on "logical activities", and yet it does not cover the whole gamut of the manifold human activities. It is noteworthy that Husserl, in his time, had given consideration to the phenomenon of communication and had marked the distinctions involved in considering the relationship between communication and signs.

2. COMMUNICATION AND THE MEANING OF SIGNS

The ambivalence of the previous turn of the centuries – that of the nineteenth and the twentieth – and of the first part of the twentieth century was characterized by S. Freud as an "discontent in the culture" (*Unbehagen in der Kultur*). In a similar way we could speak of the present age – the very beginnings of the twenty first century – as "a discontent in the life" (*das Unbehagen am Leben*, (K. Held)[12]. If Freud could hope for the release of the mind and the bodily life in dealing with this discontent, the present spectrum of optimistic choices has shrunk to infinitesimal size, because the total release of everything that was to be released has in the end released us from the very willingness to be released. The life-world has become invaded and colonized by signs communicating among themselves with no meaning and relation to the lives of men and women, thus producing – not a *cosmos* but a *chaocosmos* (U. Eco). Life breaks up into isolated fragments which are not even denotative but just simulacra. Of course, there can be no communication without signs, and yet – in a paradoxical fashion – when interaction does not take place

as intersubjectivity the communication itself is simulated. The chief position in modern communication is occupied by mass media characterized by what Max Luhan expressed in the famous dictum: Media is Message. That is to say: the meaning of the news has been transferred into the technical structure itself and the meaning no longer partakes of the exchange. What is received is ready-made news (Jean Baudrillard). Signs and meanings according to Baudrillard – are produced and re-produced as a one-way traffic of communication without the possibility of answer (and responsibility), thus producing in the end anti-communication.

Another important feature of the present-day communicative situation is the one which is brilliantly worked out by Jacques Derrida in his semiological project – the peculiar deconstruction of the concept of meaning and sign. In *Positions* Derrida says: "Grammatology as the science of textuality, then would be non-expressive semiology only on the condition of transforming the concept of sign and of uprooting it from it's congenital expressivism"[13].

Actually, it is a question about the manifestation of the unmanifestability. In his latest approach to writing as dissemination structure Derrida makes objections against the phonetically-alphabetical approach (which he detects both F. de Saussure and E. Husserl). The substance of phonetical writing is time, while the *gramma* substance of writing is graphic – punctuation, intervals, etc., in other words – it is spatial. Thus, the process of representation becomes a play of differences, of footprints, of embossments, i.e. no single element of the text can function as a sign or presence, because it constantly directs towards some other element; it constituates itself in the footsteps of another, though it relates only to oneself. And again reference to Derrida: "This interweaving, thus textile, is the text produced only in the transformation of another text. Nothing, neither among the elements nor within the system, is anywhere even simply present or absent. There are only, everwhere, differences and traces of traces"[14].

Derrida is convinced that it is exactly this notion of sign that dismantles the metaphysics of presence, because up till now the meaning of a sign had been determined by relation to something other, as a significator of something. He stresses also the specific feature of writing as communication in that writing is not tied down to one addressee. "My written communication … must be repeatable – iterable – in the absolute absence of the address (or empirically determinable set of addresses)"[15]. From which it follows that in written communication there is no addressee, but is the other: iterability having a common root with Sanscritic *itara*, which means: the other[16]. No doubt, this may turn out to be a fruitful and stimulating look at communication, considering, in particular, that life-world is a text-world and allowing for the

elimination of meaning and sense as a structure of *Lebenswelt*. However, Husserl did not connect the crisis of sciences and human communication or togetherness with lack of "elements of play" or results, but saw the crisis of sense (*Sinnkrise*) in the movement of the scientificated (*Verwissenschaftlichung*) world towards "infinite goals" in the absence of relation to human experience which is characterized by boarders, horizons, finality. The "sign" of the life-world, discovered by Husserl is the existence of the horizon (*Horizonthaftigkeit*). The horizon is the borderline, yet it does not – as observed by K. Held – "determine what comes into it as objects; it determines only the possibility of what may come into it"[17]. Thus horizon as sign is a boarder, a borderline, and at the same time is coming together, communication (on the level of ordinary, common sense consciousness horizon is also the meeting place of the land and the sky). Modern science has abolished the boarders of human experience and has substituted them with classification into various disciplines[18]. However, the boarders of human experience resist strict classification; they are flexible, gradual (like changes of generations, like chat of contemporaries); besides, the human experience is always "perspective", i.e. – it reveals only the phenomenological given (*Gegebenheitsweisen*). The thing that comes within the reach of the human consciousness is never ready-made, it unfolds, opens up, evolves, it is always perspective.

The manifold structures of Lebenswelt are thematized in Husserl's later works, yet the genesis of its meaning is present also in the earlier works, where consciousness appears as pure life, as experience (*Er-lebnis*) in depicting the "mechanism" of the ideal manifestations (*Ausdruck*) and realizations (*Erfüllung*) of meaning. The consciousness appears here as pure life, as experience. "Consciousness can no longer be the blueprint of the object (as it is in Kant), nor an image, nor a system of signs. Consciousness has to "touch" the object so that it appears in its own meaningfulness" – writes Russian phenomenologist V. Molchanov[19] Although consciousness is not, according to Husserl, "a system of signs", yet when reflecting on the formation of the ideal part of the meaning, the experience appears as manifestation (*Ausdruck*) and involves signs. Yet Husserl makes significant distinctions; first of all – between the act of signification (*das Bezeichen*) which involves also signs and features, and, secondly – between the act of the imparting of meaning (*das Bedeuten*), which is characterized by realization. The first type of act, especially in communicative speech, is tied up with the message (*Anzeige*), but not *vice versa*, and this is a very important distinction also in the present-day context. Manifestation (*Ausdruck*), in its turn, displays its function of meaning also outside communication; it takes place in the "solitude of the life of the soul" (*in einsames Seelenleben*) where manifestations are not

functioning as features. Actually, the main line of thought of the whole 2-nd volume of 1. *Investigations* is geared towards demonstrating the independence of meaning from the sign, from perception and from images of imagination. Husserl writes in paragraph 35:

Every case of the formation of new notions demonstrates the way in which meanings evolve in the place where no meanings had previously existed. In the same manner as numbers in their ideal sense are not extinguished with the act of counting … The same with the ideal, purely logical entities, notions, truths, surmises, in short – with logical meanings. They comprise the ideally closed totality of general objects and to be thought or expressed for them is pure contingency[20].

This thought – as is well known – has troubled quite a few of Husserl's followers and experts; they have sensed Platonism here. Albert Camus, for example dismissed it and said: "I did not find here craving for the concrete, for meaning of human fate, but a fairly muddled intellectualism that wants to generalize the very concreteness"[21]. In my opinion Husserl is not striving towards generalizations and he is not generalizing; all that he does is to try to distinguish between the ideal meaning and the act of its realization, including realization by way of using signs. Besides, in distinction from Plato, in his latest introduction to phenomenology – "Crisis of European sciences and transcendental phenomenology" Husserl depicts the genesis of the ideal meanings – how they have evolved from the praxis of *Lebenswelt*; thus he displays their initial foundation (*Urstiftung*) and does not simply postulate them.

Of course it has to be born in mind, that Husserl does not use the notion of manifestation in its usual sense, where it is connected with signs and features in the function of communicative news. Phenomenologically manifestation (*Ausdruck*) is also the meaning itself – this is why it can take place in the "solitude of the soul". Actually, it is the home of the manifestation of meaning, because, for example, "sign may have a meaning, but it does not *express* the meaning … When we are living in the understanding of a word, the word denotes one and the same thing, regardless of whether it is addressed to somebody or not"[22].

At the basis of meaning as pure denotation lies the well-known view that in *Logical Investigations* Husserl makes no distinction between meaning and sense, as does, for example, G. Frege, – an idea which is opposed by the phenomenologist. This non-distinction, to my mind, is well substantiated, because Husserl speaks about a particular structure – the sense of the meaning (§15),while Frege "uses one term in our understanding, but another – in order to denote the object of the expression". Thus, for Husserl meaning is both the act of its manifestation and the object, and this peculiarity allows for the expression of the specific, psychic mental acts and contents in those

expressions, which are devoid of objectivity – as the golden mountain, circular quadrangle, or to talk about such "objects" as silence, space, air, etc.

Another feature which is pointed out by Husserl, is the distinction between expressions in their plurality of meanings (*Vieldeutigkeit*) and different values of meaning (*Vielwertigkeit*) – the first type of words are ambivalent [ambiguous], the other – universal. The ideality of meaning makes for the possibility of forming universal words and allows to determinate the autonomy of meaning as against the images (for example, such terms as culture, religion, science, art, line, etc.).

Another aspect, which to my mind, allows to connect the structure of the ideality of meaning in the *Logical Investigations* with the later *Lebenswelt* theme, is observable in such Husserlian expressions as "the living meaning of manifestations", "the living sense", "the living experience", "the life of the soul", "living in the understanding of the word", etc. Thus, meaning is also life and *vice versa*; only a living being has meaning. Thus, in opposing A. Camus we may say that Husserl is touching upon the meaning of the fate of [individual] human being and this is a very straightforward intellectualism, though not an easy one – it is exactly like the fate of real women and men.

As to Derrida's work *Speech and Phenomena* – he reads Husserl in a metaphysical vein by interpreting meaning as belonging to the sphere of volition, as its necessity to be expressed; thus he transfers Husserlian thought into the domain of language. No doubt in connection with manifestation and meaning Husserl touches upon linguistic expressions, upon speech and signs of language. He makes many fine distinctions, for example, between the general meaning of a word in communicative speech (29 §) and the meaning of a word *per se*; he discusses the meaning of a word "I" in distinction from the word 'lion", etc. Yet, in general, we may join Lothar Eley in saying that "language is not the guiding principle of meaning; on the contrary, meaning is the guiding principle of language"[23]. Meaning, and the manifestation of meaning is pre-linguistic, and Husserl touches upon language only in discussing judgement and predication; he views language in the function of elucidation and communication and speaks of language as the horizon in which sense is reflected as sense[24].

Finally, I want to pose the question: what is the meaning (if any) of Husserlian concept of meaning in general and within the context of the present-day theory of discourse and/or other theories? No doubt, Husserl had been and remains a challenge for the development of philosophy, also in that part of philosophical enterprise which is not a direct heir to the phenomenological line of thought – as for example in the theory of discourse and in linguistic philosophy.

Phenomenological approach, especially its *Lebenswelt* and intersubjectivity notions, have been particularly fruitful in the foundation of social philosophy as developed by A. Schütz and T. Luckman, N. Luhmann, J. Habermas and others.

The fundamental continuity of critical evaluation of phenomenology as phenomenology of life by stressing creativity of life and self-individuation, performed by A-T. Tiemieniecka has also substantially extended the field of phenomenology within the context of scientific life-world view. The Husserlian ideas in the 21st century – the century of communication – serve as topical remainder about the unescapable presence of non-communicable and the non-linguistic. He was topically ahead of his time with the concepts of experience and communication, for thus he took a stance against the "linguistic turn" in favour of being, ontology or transcendental empiricism, later developed by M. Heidegger, later Wittgenstein, Deleuze, A. Badiou and others. Meaning, sense is that component that manifests itself; no communication is able to produce it, though it is able to seek to understand and to explain it. Husserl delineated both meaning and communication and showed their difference. The objects of consciousness may be intentionalized, not communicated. Because the experience of sense produced by happiness, death, pain, love, suffering can never be fully communicated so as to become mere information, news. These are unchangeable objects of consciousness and are always connected with thinking, reflection, transcendence, because they display life as opposed to scientific objectivations. Even in an age oversaturated with technical devices and communicative media life to be lived remains the only "handwork" of human beings; it requires – among other things – philosophical reflection and serves as a fully sufficient justification of the same. If we agree with Nietzsche – and it is difficult not to agree with him that philosophy is beginning with borders of mind – it might after all be possible to come very close to "the world of a gnat", without destroying it with our human – so very human – logical activities.

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[6]   Idem, p. 20.

[7]   Eley, L., "Afterword to Husserl, Experience and Judgment: Phenomenology and Philosophy of Language", in: *Experience and Judgment* (Evanston, 1973), p. 406.

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[10] Husserl, E., *Experience and Judgment* (Evanston, 1973), p. 41.

[11] Idem, p. 42.

[12] Held, K., "Einleitung", in E. Husserl, *Phänomenologie der Lebenswelt, Ausgewählte Texte II* (Stuttgart, 1986), S. 48.

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[14] Idem, p. 26.

[15] Derrida, J., "Signature. Event. Context", in *Margins of Philosophy* (Harvester: Wheatsheaf, 1982), p. 315.

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[20] Husserl, E. *"Logical Investigation", 2 vol. "Expression and meaning"* in Logos, Moscow, 1997 p. 64. (in Russian).

[21] Kamī, A., *Mīts par Sīsifu* (Camus Albert. *Le mythe de Sisyphe*) (Rīga, 2002), p. 64 (in Latvian).

[22] Husserl, E. *"Logical Investigation", 2 vol. "Expression and meaning"* in Logos, Moscow, 1997 p. 14. (in Russian).

[23] Eley, L., "Afterword to Hussel, Experience and Judgment: Phenomenology and Philosophy of Language", in E. Husserl, *Experience and Judgment* (Evanston, 1973), p. 402.

[24] Husserl, E., *Experience and Judgment* (Evanston, 1973), p. 268.

MARIA MERCEDE LIGOZZI

ALBERT CAMUS: THE AWARENESS OF EXTRANEOUSNESS

If I were to write a treatise on morals, it would come in one hundred pages, ninety-nine of which would be perfectly blank. Then, on the last one I would write: I only know of one duty, and that is to love. I say no to all the rest. I say no with all my strength. Tombstones remind me that this is useless and that life includes both the rising and the setting sun. Nonetheless, I have mixed feelings about what uselessness takes from my rebellion, whereas I can feel very well what it adds to it. I was thinking about all this while sitting on the floor … and in the church the muffled sound of the organ and the warmth of its notes, which resurfaced at intervals behind the cries of the children. Death. Should I go on this way, I would certainly end up by dying happy.[1]

Through the *medium* of literary philosophical language, Albert Camus formulates in his *Carnets* a phenomenology of "metaphysical rebellion" as a cipher of the human condition rising against itself, and which – like thought – fulfils the same function as the "cogito" and becomes an "evidence". The "rebellion" against the shallowness of one's own being is an *ex-sistere* : to rise, to soar above oneself, as it happens in Art, which is a "demand of unity and a denial of the world." The building of *universes* that are *other* brings about "rebellion", hence it is an aesthetic requirement that reveals itself not just in artistic creation, but may as well be fulfilled in every man who, as an exile in his own country, suffers for the incompleteness of every reality that he would rather possess in full. Therefore, Camus argues that: "Everyone is trying to make a work of art of his own life". In *L'Homme révolté* (*The Rebel*) the progress of rebellion emerges as the "realization" of something man can identify with: "The rebel wants to be everything, to identify completely with the good he has become aware of, and he wants others to acknowledge it."[2] In Hegelian philosophy self-consciousness, to assert itself, must become distinct from all that is different from it: according to Camus, in "unconditional idealism" man is the creature that must deny, in order to define its own being and diversity. Consciousness/self-consciousness is an oxymoron, a fulfillment/discontent seen as a denial of man's appetite for his own circumstance: "What differentiates self-consciousness from the natural world is not mere contemplation, wherein consciousness identifies with the outside world and forgets itself, but the appetite it may feel towards it."[3] The spiritual

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dimension of consciousness unfolds through the acknowledgment of the other, which includes his destruction as well. Destruction, as a tendency of human action, becomes a perpetual struggle for acknowledgment. Such a vision is not dissimilar from what Kojève defines as the dialectic relationship between self-consciousnesses grappling with the idea of death: "In order to be recognized by another consciousness, man must be ready to risk his own life, to accept the possibility of death". Hence, the ideas of the social contract and of the "noble savage" produced by Rousseau's solipsistic consciousness clash against the awareness of the absurd, which implies the other's death as a possibility. According to Camus, basic human relationships are merely prestige relationships, since in the tragedy of the "absurd" the consciousness that is annihilated chooses to acknowledge the other consciousness without being acknowledged by it: the consciousness of the "slave" unfurls between the poles of killing and subduing. Therefore, in Hegelian dialectics, history is identified with the history of the "rebellion", which is accomplished with the presence in the sensible world of the Christ, who reconciles the universal God with man. By acknowledging the man-god, the "spirit of the world" will be reflected in itself and the "human city will coincide with the city of God". "Universal history, the world's court of law, will thus pronounce its judgment, wherein good and evil will be justified and every consciousness will be no more than a mirror reflecting other mirrors, in its turn reflected ad infinitum in reverberated images."[4] Conversely, in the ontological dimension of Camus's "rebellion", it is in the constant tension of the being towards its own limit "that men, reaching out to themselves, start being". "In order to be, man must revolt", for he arises against his own condition: "Human rebellion culminates in a metaphysical revolution" that is revealed to consciousness through rebellion. From the dimension of consciousness, man comes out of his loneliness and feels his *extraneousness* to the world, and he shares the condition of *bìos xenikòs* with all men, because "human reality, in its entirety, resents this distance from itself and the world."[5]

Such an apperception of *extraneousness* is defined within the context of everyday life, both through the *medium* of inquiries about the world and the attainment of that liminal circumstance when men start *being*. The awareness of *being a stranger* develops at the very moment when man reaches presence of mind, for "a man who has been seeking for life where it is usually placed (marriage, social status, etc.) suddenly realizes how he has been a stranger to his own existence". Therefore Camus says: "I do not wish to be happy at present, just to be aware." Such an awareness means "to look at oneself being born" in an "adorable silence" wherein the "song of the world rises" and eternity is revealed. However, in the constant presence of oneself where

"we think we are detached from the world, some beaches, dazzling in the morning sun, are enough to feel that resistance melt inside of us." According to Camus, that is just what happens, since "each minute of life has in itself a miraculous meaning and an eternally young face."[6] But such a "smiling despair" contained in "happiness, as a relentless sense of our misfortunes" is revealed in the dimension of the *absurd*, as a "comparison between the human call and the unreasonable silence of the world."[7] As a matter of fact, Camus maintains that "despair was not a point of departure but a permanent state of existence not excluding happiness".[8] This very contrast between the irrational and the eagerness for happiness and reason produces disillusionment and a sense of confusion in man.[9] "It is essential not to lose oneself and not to lose the part of oneself that is dormant in the world", for a man who has become aware of the *absurd* is bound to it forevermore. Such an awareness and intuition of the absurd, once they have become an *evidence*, make man aware of "his own innocence", because "the absurd man only demands to live with what is able to conform to what is, not to let anything unsure intervene: he wants to hold on to fact."[10]

The consciousness emerging from the intoxication of suffering allows for a "separation from the world" wherein *extraneousness* unfurls in the "nakedness" of the being. Accordingly, man meets the world in its essence and consents to the world and to enjoyment, but only in denudation, for "every time we yield to our vanities, every time we think and live to show off, we betray ourselves." In this perspective, Camus argues that: "I would not be worthy to admire the nakedness of a landscape if I could not remain naked in front of myself."[11] Thus, the rebel is faced with the irrationality of the real and such a confrontation, disclosing his extraneousness to the world, "makes him live the absurd before his consciousness." In *Le Mythe de Sisyphe* (*The Myth of Sisyphus*), Camus expounds on the subject of the *Intention* – introduced into the philosophical debate by Husserl – claiming that to think is not

unifier, rendre familière l'apparence sous le visage d'un grand principe. Penser, c'est réapprendre à voir, diriger sa conscience, faire de chaque image un lieu privilégié.

Thus, the awareness of the absurd highlights the divorce between the "desiring spirit" and the "world", and it is torn between the complete *extraneousness* of the *Etranger* and the *nostalgie d'unité*. The protagonist of the *Etranger* inhabits a universe deprived of illusions and lights, where he feels his own *extraneousness* and does not look for the "meaning of what occurs to him": his actions are inexplicable, as is the very meaning of *stranger*. To Camus, the absurd is "a point of departure, the description of a disease of the spirit in

its purity, without attaching any faith or metaphysics to it."[12] Actually, what defines the theoretical nucleus of Camus's thought is precisely the parting from any traditional ethics, because the only morality of the absurd man is the religious one, which does not separate itself from God but is outside and not against God. Camus rejects hope, not the sorrow that it reveals and denounces, and he denies God, since the absurd upgraded to universal is a dead God: life must be questioned starting from a sorrow that is lucid and wants to remain so.[13] The absurd is "lucid reason that accepts its own limitations":

this intangible sense of the absurd may be captured in the different but related worlds of intelligence, of the art of living or of art itself. The atmosphere of the absurd is in the beginning; the end is the absurd universe and the attitude of the spirit that illuminates the world with a light of its own, so as to let shine the privileged and implacable face that the spirit can distinguish in it.[14]

The "ultimate awakening" of the *absurd man* is determined by the very "why" of that "automatic life", which suddenly emerges in the consciousness, and from which arises "the amazement" or "disquiet" that, according to Heidegger, is at the origin of everything. But he does not "separate consciousness from the absurd", whereas for Camus consciousness is the voice of anguish, which "begs existence to become itself again, from bewilderment to a nondescript anonymous." For the "absurd spirit", therefore, the world is neither rational nor irrational, but it is "unreasonable", and while Husserl claims that reason has no limits Camus, instead, argues that the "absurd determines its own boundaries, since reason cannot ease the anguish, because what is absurd is but the confrontation between the irrational with a violent yearning for clarity that resonates in the depths of man."[15]

Existentialist philosophers such as Jaspers, Shestov and Kierkegaard, who theorized the absurd condition man is forced to live in, retort to God to obtain the impossible: according to Camus, they turn the absurd (seen as the irrationality and inconsistency of the real) into transcendence, nullifying the "divorce between the spirit longing for a world that is a letdown and the yearning for unity". The source of the absurd is the contrast between "an action and the world that exceeds it", the comparison between action and the logic reality we want to establish: "The absurdity will grow as the divergence between the terms of the comparison widens. Marriages, challenges, resentments, silences, wars and even peaces are all absurd. For each of these things, absurdity begins with comparison."[16]

Nonetheless, Camus maintains that Kierkegaard and Shestov "exalt man's rebellion against the irremediable." Not unlike Kierkegaard, Shestov "saw the source of philosophy not in amazement, as did the ancients, but in despair and he, too, opposed Job to Plato and Hegel. Kierkegaard's remark that human

cowardice cannot bear what insanity and death have to tell us proves how he belongs in the philosophy of absurd."[17] In *Edifying Discourses* and in the *Diary of a Seducer*, Kierkegaard "lives the absurd" and rejects any consolation or morals; he

does not care to assuage the pain of the thorn he feels in his heart but he reawakens it and, in the desperate joy of a crucified man, glad to be crucified, he builds fragment by fragment a category of the demonic. That face, at once gentle and sneering, those sharp moves, followed by a cry coming from the depths of the soul are the very absurd spirit grappling with a reality that goes beyond itself.[18]

But Kierkegaard, according to Camus, does not keep "a balance between the irrational of the world and the rebellious yearning of the absurd, nor does he respect the relationship that constitutes the sense of the absurd."[19] Kierkegaard deifies the irrational and considers despair as a state of sin, through which man draws away from God. On the contrary, according to Camus, "the metaphysical state of man does not lead to God, for the absurd is sin without God." Thus, the Augustinian "*intimior intimo meo*" becomes the space devoured by the absurd of the human condition"[20], as much as "the stranger that in certain moments comes towards us in the mirror, the familiar yet disturbing brother whom we recognize in our pictures, is still the absurd."[21] The "nausea" that torments man creates "the incalculable degradation of our image" and it, too, is the *absurd*, as uselessness revealed "in the light of the mortal fate": "Everything is belied by the absurdity of a possible death: there it is, in front of us, as the only reality."[22] The awareness of extraneousness, moreover, opens up the perspective of "absurd freedom", since only a "return to consciousness", as an "escape from our daily slumber, represents our first step towards freedom": "in sinking into this bottomless assurance, in feeling a *stranger* to one's own life in order to increase it and go through it without the short-sightedness of lovers, there is already a principle of liberation." Yet this new independence is temporary, since it gives no access to eternity, but it replaces the illusions of freedom that come to a standstill before death.[23] Accordingly, to live is to "bring forth the absurd" and through rebellion, which "is a perpetual confrontation between man and his obscurity", the being opens up to the heterogeneity of the real, calling "the world into question at every moment."

In *metaphysical rebellion* the awareness of *extraneousness* is defined within the intramundane dimension and is at the same time the assurance of an overwhelming fate, with no hope or resignation. Such a fate unfolds, according to Camus, in

that violent sun and wind bath, which drains every life force. The rising flap of wings, life that grieves, the feeble rebellion of the spirit. Soon enough, scattered at the four corners of the world, forgetful, forgotten by myself, I am this wind and in the wind, these columns and this arch, these stones that taste of warmth and these mountains surrounding the desert town. And never have I felt so intensely the separation from myself and, at the very same time, my presence in the world.[24]

A presence that grasps the irrationality and the multiplicity of the real, like the character of Don Juan, who "brings along all the faces in the world and whose thrills come from the notion of being perishable. He chose to be nothingness." Don Juan's passion for indifference is a liberating kind of love because it is "a generous love, at once fleeting and peculiar: Don Juan's life as a whole is made up of all his deaths and rebirths and of his way to give and let live."[25] In Camus's thinking, Don Juan is a tragic hero, as is Clamence, the main character of the French philosopher's last work, *La chute* (*The Fall*), who lives an exiled life, without "suffering." He tries more and more to "take life seriously" as seriousness appears to him in all its frivolity, and extraneousness becomes his only dwelling place in a world where the "mediocre" modern man does nothing but "fornicate" and "read newspapers". For Clamence, pleasure has nothing frantic about it, but it is but a long slumber, since the excess of pleasure debilitates any imagination and judgment, and suffering dies down, as does virility. But Clamence's "bad conscience" is not redeemed, rather it unfurls along the meridian of extraneousness. In a world inhabited by "illegal widows" and "fierce orphans", to the hypochondriac seducer's self-consciousness justice is an indifferent lover, who yields to satisfy her desire to "be in the right." The stranger-Don Juan only lives the "climaxes" of existence, Edenic enclosures where solitude and love are joined.

Nevertheless, beyond such illusory enclosures, dissatisfaction multiplies the waning desire in a kind of insatiable satiety. Such insatiability is the nostalgia of self-love and of the impossibility of the other's love. The yearning for the other intensifies for lack of dialogue, in the age of "communication". The "free and powerful" life of the contemporary Don Juan is an illusion of emancipation from mechanic reality through extraneousness. In his melancholy dusk, Don Juan would overcome the transparent darkness of extraneousness, imposing the servitude of charm on the other: charm is "a way to hear others answer yes without having made any explicit inquiry." To love according to the "expression consecrated" by charm means "to love no one." The "love act" is the confession of the seducer's awareness of his own extraneousness, since pleasure, being a "soft hell", cannot bear "hypocrisy". The boundless expansion of pleasure brings Don Juan to be there "without being

there", as stated by the protagonist of *La chute*: "The more space I occupied, the more absent I was."

Nonetheless, depravation is not "liberating" because the awareness of extraneousness lives in "discomfort", in a sort of cramped and inhabitable cell, called *malconfort* in medieval France. The *malconfort* is Don Juan's stone guest at dusk, rousing the pricks of self-consciousness: men believe in sin without grace. Conversely, "complete" love is a "never ending and unexhausted embrace", where the acknowledgment of the other occurs beyond good and evil, beyond the "power" and the "whip" of the sadistic master-servant relationship. Like Copernicus, the crepuscular Don Juan, waiting for the coming of the "masters with their canes", "reverses the argument to triumph." But Don Juan's triumph is realized in the "prestige" of a death in grace and without redemption: Camus's tragic heroes wait for their own end without desiring it, "the extreme end, worthy of contempt."

Italy

NOTES

[1] Albert Camus, *Carnets*, Tome I.
[2] A. Camus, *L'Homme Révolté*.
[3] A. Camus, *L'Homme Révolté*.
[4] Ibid.
[5] Ibid.
[6] A. Camus, *Carnets*, Tome I.
[7] A. Camus, *Le Mythe de Sisyphe*.
[8] Czeslaw Milosz, *Shestov or the Purity of Despair*, in *Emperor of the Earth: Modes of Eccentric Thinking*, (Berkeley: University of California Press, 1977), pp. 99–119.
[9] Aniello Montano, *Albert Camus: A mystil without God*.
[10] Ibid.
[11] A. Camus, *Carnets*, Tome I.
[12] Oliver Tood, *Albert Camus: un vie*.
[13] Lorenzo Chiuchiù, *Metaphysical Rebellion*, in *A. Camus Christian Metaphysics and Neo-Platonism*,
[14] A. Camus, *Le Mythe de Sisyphe*.
[15] Ibid.
[16] Ibid.
[17] Czeslaw Milosz, *Shestov or the Purity of Despair*, op. cit. pp. 99–119.
[18] A. Camus, *Le Mythe de Sisyphe*.
[19] Cf. Ibid.
[20] Lorenzo Chiuchiù, *Metaphysical rebellion*, in *Albert Camus Christian Metaphysics and Neo-Platonism*,
[21] A. Camus, *Le Mythe de Sisyphe*.
[22] Ibid.

23 Cf. Ibid.
24 A. Camus, *L'Envers et l'endroit*.
25 A. Camus, *Le Mythe de Sisyphe*.

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SECTION V

THE HUMAN SELF

O L I V E R   W .   H O L M E S

DESCARTES, HUME, KANT AND DIDEROT: THE INTERCONNECTEDNESS OF THE SELF AND NATURE

> In every hypothesis of reason, error may lurk unnoticed, but
> a discovery of sense cannot be at odds with the truth.
> … Nature did not make human brains first, and then
> construct things according to their capacity of understanding,
> but she first made things in her own fashion and then so
> constructed the human understanding that it, though at the
> price of exertion, might ferret out a few of her secrets.
>
> Galileo Galilei*

In two lectures delivered at the Sorbonne, in 1929, Husserl introduced ideas which transformed his earlier position on transcendental phenomenology from a world of isolated ideas into a world community of intersubjective individuals. The observations and insights made in the lectures were amplified later in his *Cartesian Meditations*. In it, Husserl acknowledged Descartes as having initiated the necessary "impulse" to transform "an already developing phenomenology into a new kind of transcendental philosophy." This kind of phenomenology, for Husserl, both embraced neo-Cartesianism and, appropriately, rejected certain fundamental tenets espoused in Descartes' original *Meditations*. Husserl recalled for us the ultimate objective of the *Meditations* was to "reform" and transform philosophy into a "science grounded on an absolute foundation." Hence, "the need for a radical rebuilding that satisfies the idea of philosophy as the all-inclusive unity of the sciences within the unity of such an absolute rational grounding. With Descartes, this demand gives rise to a philosophy turned toward the subject himself or herself. The turn to the subject is made at two significant levels." On the first level, philosophical reflection leads to an "overthrow" and "rebuilding" of all the sciences that hitherto had been accepted. The second level, through the process of doubting, leads the "mediator" along the path of pursuing a "method" by which to lay subsequent "doubts" to rest. In the person of Descartes, according to Husserl, philosophy initiated a "radical new beginning": a new set of problems had

arisen, and it is as the first to face these problems that he had come to be called "the father of modern philosophy."[1]

In the history of philosophy, Descartes secured his place as the first modern critical thinker. In the history of science, his importance lies in the fact that he was the first to construct a scientific system, which conflicted at almost every point with Aristotelian principles. This systematic unitary science, so characteristic of the seventeenth through the eighteenth centuries, had reached a decline since the middle of the nineteenth century. In the twentieth century, to which Husserl referred as the "unhappy present," the following queries were raised: "is not our situation similar to the one encountered by Descartes in his youth? If so, then is not this a fitting time to renew his radicalness, the radicalness of the beginning philosopher… ." Husserl concluded his lectures with two well-known adages attributed to Socrates and Augustine: "the Delphic motto, 'Know thyself!' has gained a new signification. Positive science is a science lost in the world. I must lose the world by epoche, in order to regain it by a universal self-examination. '*Noli foras ire*,' says Augustine, "*in te redi, in interiore homine habitat veritas*."' ["Do not wish to go out; go back into yourself. Truth dwells in the inner man."][2]

To comprehend Descartes' position, and by extension, Husserl's response to his position, we must ascertain how, for reasons only in part philosophical, a new view of the self and a new view of nature had developed, demanding a reconsideration of the problem of knowledge. In his later writings, the concept of phenomenology, for Husserl, changed. At the time of his *Cartesian Meditations* and *The Crisis of European Sciences*, Husserl proclaimed that scientific knowledge can be understood only to the extent that we first understand the notion, *Lebenswelt*. The study of that lived world and of our experience of it, of "ego-and life-relatedness," becomes the primary consideration of phenomenology. Similarly, in his later writings, Descartes' ego lost its abstract, absolute status as it became "correlative" to the world of experience. We will examine these tendencies in Descartes' later writings, and their broader implication for eighteenth century thinkers.

Through the general characterization of Greek philosophy from the fourth century B.C.E, the individual and nature were inwardly related. The soul, Aristotle taught, realizes itself in and through the body. Aristotle defined the soul as "the first actuality of a natural body with organs," the point of departure for the issues with which we are concerned. The issues pertain to "whether the faculties are really distinct from the soul itself," and the related question: "whether the entire soul is present in the whole body and in each of its parts." Aristotle and his followers among Renaissance natural philosophers defined the soul as the life principle of the individual body, the principle

which differentiated living from non-living entities. The soul was perceived as the cause and principle of the living body. As such the soul was the source and formal cause of the specific functions and activities of animate beings, which included plants and animals as well as human beings. The emotive functions of the sentient soul resided in the heart, served by the arteries, while its faculties of cognition and voluntary motion had their seat in the brain, served by the nerves, the sense organs, and the muscles. Matter and form, the material and immaterial, are two separate aspects involved in all natural existences, and are separable only by abstraction.

Descartes' attitude, in contrast, was completely different. In its content Descartes' natural philosophy was diametrically opposed to the traditional world view, based on the theories of Aristotle, presented by Renaissance philosophers and their medieval predecessors. In Descartes' system all material beings were machines ruled by the same mechanical laws, the human body no less than animals, plants and inorganic nature. He rejected the traditional conception that nature was hierarchically ordered. For Descartes, the physical and organic world was a homogeneous mechanical system composed of qualitatively similar entities, each following the quantitative mechanical laws revealed by the analysis of the mathematical method. The world was not, as the scholastic and Aristotelian philosophers had believed, a heterogeneous but ordered diversity of entities, each finding its rank in the cosmic order through the purely qualitative analysis of a classification in terms of the kind of soul it possessed, be it vegetable, animal, or rational. Apart from the mechanical world, Descartes supposed that there was also a spiritual world in which the individual alone of the material beings participated by virtue of his or her soul. Thus, as Cartesian philosophy became widely accepted, the traditional view, namely, the view that the world was made up of a vertical scale of creatures, gradually disappeared and was supplanted by the conception that the universe was composed of parallel planes, the one mechanical and the other spiritual, and the individual alone sharing in both. From the seventeenth century, Descartes' formulated dualism had been fundamental to European thought.[3]

The task of the natural philosopher was not that of the biologist or the observer, but simply to explain the working out of the mechanical principles on which the Author of Nature had created the world. In natural philosophy Descartes set out to achieve two things. Firstly, to examine and generalize the mathematical method, which had been developing in the science of mechanics. Secondly, to build up by means of this method a general mechanical picture of the operations of nature. Descartes' *Discourse on Method* was published in 1637, a work which consisted of two parts: the first, an analysis of the

mathematical-deductive method, and the second an outline of his view of the physical world. The second part was expanded later in his *Principles of Philosophy*, published in 1644, and it was this part which was most influential during the seventeenth century. For Descartes, mechanical considerations determined the form and motion of the heavenly bodies, and indeed of all operations of nature. Mathematics he considered only as a methodological device, and he was unsympathetic to the attitude of the pure mathematician. "For really there is nothing more futile," he wrote, "than to busy oneself with bare numbers and imaginary figures in such a way as to appear to rest content with such trifles … which are discovered more frequently by chance than by skill … more of the eyes and the imagination than of understanding … ."[4]

Descartes' comprehensive and more speculative writings elevated mechanism to a universal truth, both in physics and in biology. Soul and material body have nothing in common save a single ambiguous point of contact (the "pineal gland"); nothing may be attributed to the soul save thought. Descartes' biological mechanisms became rather a universal transformation of systematic explanation, than a metaphysical shift in the principles of biology. For if, with Descartes we take the human body to be mechanical, but man not a machine, the reason for failing to extend similar reasoning to animals, which clearly possess the senses of pleasure and pain and perhaps some faculty of reason as do humans remains solipsistic. Descartes' dualism provided the reaction against Renaissance "naturalism" with its metaphysical justification. The philosophers of the Renaissance, in their reaction to their medieval predecessors and against the theological view of nature as the principle of "evil," proceeded to the other extreme, and obfuscated its features by spiritualizing it. In the clearly delineated dualism of Descartes, a sharp contrast to the hermetic tradition has been projected, all things infused, of the Renaissance thinkers, as do the Aristotelian physics of their respective schools of thought. For Descartes, two substances constitute all of reality. The notion, spirit, consists of a substance characterized by the act of thinking; the material realm he classifies as a substance, the essence of which consists in extension: *res cogitans* and *res extensa*. Defined accordingly, one was unable to attribute any property characteristic of matter to thinking. (Neither extension, place, nor motion). Thinking, which incorporates the various modes mental activity assumes, and thinking alone, is its property. Through the perspective of natural science, the more significant consequence of the distinction lay in the rigid exclusion of any and all psychic characteristics from material nature. Descartes usage of the passive participle, *extensa*, in contrast to the active participle, *cogitans*, which he chose to characterize the realm of spirit, served

to underscore the inertness of physical nature, a status devoid of its own sources of activity.[5]

The division between nature and spirit refers us to certain of the complexities inherent in the relation of the mind and the body in Descartes' writings. For him, the individual embodied the union of a soul with a machine like animal body. The individual becomes aware and shares in the dual world of mind and matter and, thereby, animals are not. Animals lack consciousness. Though animals, for Descartes, possess internal mechanisms by which to regulate their behavior, they lack consciousness and are considered as machines, mere "automata," and as a consequence, are incapable of sharing the acquired experiences of humans. In denying consciousness to animals and in differentiating the situations of humans and animals, Descartes eventually came to appreciate the broader difficulties inherent in considering animals and the sensible aspects of our human experiences. In his later writings, Descartes appeared to have realized that in the individual at least, the animal body, whenever possible, the humanly experienced "sensations, feelings and passions," becomes causally active in ways for which his mechanist principles were unable to account. A closer examination, of these post 1633 writings, will project into sharp relief the paradoxical manner in which Descartes discussed animal behavior. Self-consciousness, for Descartes, may exist in and by itself, that is, an awareness of the self-in-itself. Were consciousness extended to incorporate animals, the lines drawn between individuals and animals, between animals and vegetation, would become "opaque." Some comparisons of his earlier works to his later writings and correspondences will reveal a subtle shift in certain of the metaphysical principles underlying his universal physics. Let us consider:

From the description of inanimate bodies and plants, I passed to animals and particularly to man … . For, on examining the functions which might in accordance with this supposition exist in this body, I found precisely all those which might exist in us without our having to think of them, and consequently without their being in any measure owing to the soul … [i.e., those] functions in which the animals void of reason may be said to resemble us. Among these, however, I could not discover any of those functions which, as being dependent on thought, belong to us alone inasmuch as we are men, while, on the other hand, I did afterwards discover these when I suppose God to have created a rational soul [*une ame raisonnable*] and to have united it to this body in a certain manner which I described.

It is not sufficient that the soul be lodged in the human body like a pilot in his ship, unless perhaps for the moving of its members, but that its needs to be joined and united with it more closely, in order that, in addition to any such motor function, it may have sensations and appetites similar to ours and thus constitute a true man.[6]

The views expressed here concerning the "closeness" of the union of mind and body, to their "intermingling," an expression employed in his *sixth*

Meditations, remained a focus, for Descartes, which became consistent and clearer in the subsequent writings published before his death in 1650. During the closing years of his life, Descartes demonstrated a certain readiness to modify his philosophical views in passages in *The Passions of the Soul* and in his letters to Meysonnier, Arnauld and Princess Elizabeth. Descartes' openness to reconsider his philosophical perspective, suggests a realization, on his part, to reassess the paradoxical manner in which he treated animal behavior. In readjusting his perspective, Descartes proceeded to locate in animal organism mechanisms sufficient to explain those features of animal behavior that resembled human behavior (e.g., in the pursuit of food, in the tending of offspring, and the like.). He believes to have accomplished this in the account given to the *sensus communis*, or "brain-pattern," which he has located in the "pineal gland."[7]

   In noting that with the two eyes we apprehend one single thing, with the two ears one single sound, and with the two hands, when utilized in touching one and the same object, again a single body, Descartes contended that there has to be a center in which the incoming stimuli are combined and co-coordinated. Upon finding that in the upper brain there is only one organ (a small gland, about the size of a pea, commonly entitled the "pineal" gland) which is single and central in position, he concluded that this gland must be "the main seat of the soul, and the place where all our thoughts are formed." This observation also led him to posit that the soul exercises its function "in no wise the heart, nor the brain as a whole." Nor are the "seat of the passions" located in the heart:

As to the opinion of those who think that the soul receives its passions in the heart, it is not of any weight. Its sole foundation is the feeling we have of the changes brought about in the heart by the passions, and it is easy to show that this alteration is felt in the heart solely owing to the intervention of a small nerve which descends to it from the brain, just as pain is felt in the foot owing to the intervention of the nerves of the foot, and just as the stars are apprehended as in the heavens owing to the intervention of their light and of the optic nerves.

   Let us then allow that the soul has its main seat in the small gland which is in mid-brain, and that from there it radiates through the rest of the body owing to the intervention of the [animal] spirits, the nerves and even the blood, which participating in the impressions of the spirits, can carry them by way of the arteries to all it members … .[8]

In virtue of the manner in which mind and body form in man a quasi-substantial unity, each being immediately present to the other, the mind has, he maintains, an immediate awareness of the pattern thus generated in the pineal gland, and thereby indirectly of the corresponding bodies in outer space. In postulating that it is owing to the closeness of the union of mind and body in the individual that the human mind is in position to have this

immediate awareness of the brain patterns, Descartes intends immediacy "in awareness," not closeness of "spatial" proximity.

Descartes' dualistic manner of distinguishing and contrasting the psychical and physical has, as he discovers, committed him to the view that the changing, contingent, sensuous elements in experience prohibit being traced either to mind by itself or to the body by itself, nor thus, to any merely external action of either of them on the other. However, their *de facto* existence seems no less indubitable than the dualism they appear to contradict; and there must therefore be some other, third source, adequate to account for them. These are among the considerations which have rendered so unavoidable for Descartes the declaration of an "intermingling" of mind and body, a union in which they are not related in any external conjunction, but in a substantial or at least quasi-substantial manner. In this connection, a turn to Descartes attempts to amplify his teachings in the *Meditations* through the letters he wrote to Princess Elizabeth, the Princess Palatine, of Bohemia, will be instructive. The two letters were written on May 21, and June 28, 1643, in response to her question concerning how he reconciled his physical teachings, that the sole possible causes of motion are impact and pressure, with his other assertion that mind and body interact. For Descartes, as we read on, is prepared to assert that instinctive natural belief has no less an indispensable role to play in accounting for our "immediate" awareness of the mind-body union than in accounting for our apprehending in sense-perception the independently real.

I can trustfully say that this question which your Highness proposes seems to me to be the question which above all others can most reasonably be raided, in sequel to [what I have said in] my published writings. For there are two things in the human soul upon which all the knowledge we can have of its nature depends; on the one hand that it thinks, and on the other that being united to the body it can act and suffer along with the body. I have said [in the *Meditations*] almost nothing of this latter, and have studiously set myself to expound only the former. The reason for my doing so is that inasmuch as my principal design was to prove the distinction subsisting between mind and body, the former could serve in this design, whereas the other, if dwelt on, would have been harmful. But as your Highness is so clear-seeing that there is no concealing anything from here, I shall here endeavor to explain the manner in which I view the union of mind and body, and how the mind has the power of moving the body.[9]

The rest of the letter, however, remains peculiar, in that we find the Princess replying, respectfully but firmly, that his response has in no way diminished her difficulties, and instead has tended to accentuate them. Therefore, she implores him to provide additional help. In his next letter, Descartes finally makes an open admission, writing with unabashed candor. After thanking the Princess for giving him this further opportunity to elaborate on the points which he had addressed insufficiently in his previous letter, he proceeds to expound his theory of the quasi-substantial unity of mind and body. In his first letter, he

had mentioned that there are three kinds of "primitive notions": the notion of
the mind, the notion of the body, and the notion of mind and body together,
that is, of their union; to these assertions he makes the following observation:

First, then, I note how very different are the three kinds of notions; the mind apprehends
itself solely by means of the pure understanding; the body, that is to say extension, shapes
and movements, can be known by the understanding acting alone, but much better by the
understanding aided by the imagination; and finally the which pertain to the union of soul
and body, can be known only obscurely by the understanding operating alone, or even by the
understanding aided by the imagination, and yet are known very clearly by the senses[*tres
clairement par les sens*].[10]

Clearly, Descartes was aware of the startling nature of these last assertions;
and lest her Highness should suspect him of not speaking in all seriousness,
he proceeded to mention to her, in one of the most frequently quoted passages
in all of his writings, how, in his own plan of life, he has made it a rule to
employ only a very few hours in the day in thoughts which occupy imagi-
nation. This activity also counts among the exercises of the imagination all
serious conversations and everything which demands the exercise of attention,
and a very few hours in the year in thoughts which occupy the understanding
alone, all the rest of his time being devoted to the repose of the senses and
to the relaxation of the mind. This, he submits, is a regimen which, so far
as the engagements and cares of her higher estate may permit, she ought
herself to adopt. Her preoccupation with "metaphysical" issues, and conse-
quent "excessive" reliance on the pure understanding, may account for what
has been leading to regard the union of mind and body as difficult of belief.
What becomes essential for her entails accepting the mind-body notion as
being an ultimate notion, a notion disclosed by way of those sense-experiences
through which alone we can have assurance of the actual occurrence of the
union and of its specific features.

Hence it comes about that those who never philosophize, and who make use only of their
senses, entertain no doubts that the soul moves the body and that the body acts on the soul.
They consider the two as one single thing, that is to say, they apprehend their union; … it is
solely by making use of the activities and conversations of ordinary life, and by abstaining from
metaphysical meditation and concentration instead on the things which exercise the imagination
[in mathematics and physics], that we can learn to apprehend the union of soul and body.[11]

Descartes acknowledges that the notion of the union of mind and body
becomes increasing complex when subjected to philosophical speculation. He
concedes that the notion has to be certified by sense, not by thought, and
yet, in respect of certainty, not less reliable. The notion remains obscure to
the understanding, and even to the understanding aided by imagination, and

yet "known very clearly by the senses!" The interpretations, peculiar as they may seem, positioned Descartes to become a central thinker of the debates surrounding the next phase in the discussion of the connectedness of human mind, spirit, body and other "natural" bodies and spirits. The direction, in which Descartes' thought was moving in his last years, indicates a tendency to question precisely those postulates which have most decisively influenced the thinking of his immediate successors. The modifications of his teachings, addressed in his letters to Princess Elizabeth, anticipated and reinforced certain of the critical elements in the writings of Hume and Kant.

Princess Elizabeth and Queen Christina were two examples of how royal women were important in fostering the new ideas in scientific thought, and who also formed important links throughout Europe as patrons of science. Learned societies, modeled after the Royal Society of London and the Academie Royale des Sciences of Paris, provided the institutional model of organized science in the eighteenth century. Indeed, the naturalism and the rationalism of the "century of genius" were disseminated in the "Age of Academies." In 1650 Descartes was commissioned by Christina to draw up regulations for her scientific academy, as potential Director, to which he demurred. The Academie Royale des Sciences of Paris, weary of the watchful eyes of the censors, remained suspicious of Descartes' teachings. However, in 1699, when the Academy was reorganized, thanks to efforts of Bernard de Fontenelle, who became secretary from 1699 to 1741 and popularized Descartes' theories, this tendency changed. During the forty years of his stewardship, Cartesian philosophy dominated, and it took a few years before a small group of Newtonian sympathizers emerged within the Academy, led by Maupertuis and Clairaut. The science of the eighteenth century was "Newtonian," in that it was experimental science characterized by quantification and the use of mathematical abstraction in the description and classification of natural phenomena. Fontenelle was joined by Voltaire in popularizing Newtonianism for the educated French public, and initiated the tendency to extend the mechanical philosophy from the physical world to the world of humans, a tendency which was to become marked in France thought the eighteenth century. "The geometric spirit," Fontenelle noted in 1699, "is not so rigidly confined to geometry itself that it cannot be detached from it and transported to other branches of knowledge. A work of morals, of politics, of criticism, perhaps even of eloquence, would be the finer, other things being equal, if it were written in the style of a geometer." The style in which Fontenelle and Voltaire diffused Cartesianism and Newtonianism in France was promoted by Joseph Addison and Richard Steele cofounders of the *Spectator*, through their avowed aim to disseminate natural philosophy in

England. "It was said of Socrates," Addison wrote in promoting this purpose, "that he brought Philosophy down from Heaven to inhabit among Men; and I shall be ambitious to have it said of me, that I have brought Philosophy out of Closets and Libraries, Schools and Colleges, to dwell in Clubs and Assemblies, at Tea-Tables and in coffee Houses." This was the science of the academies and the intellectual societies.[12]

In their diffusion of the critical and empirical ideas which they took over from the preceding generation, the early generation of "*philosophes*" pursued two major paths of knowledge. The more conspicuous device was the popularization of the ideas of Descartes, Bayle, Locke and Newton. Their more original device was to identify the skeptical, practical, limited kind of reason which they adopted from the previous generation, and to match it deliberately against any metaphysics, whether of faith or reason, in a way which had not been dared by their predecessors. This shift from the older juxtaposition to the more recent opposition of faith and reason, and of different kinds of reason to one another was first prepared in the important field that intersected science and philosophy. Known both to the seventeenth and eighteenth centuries as "natural philosophy," it became the region, at the turn of the century, of an acrimonious intellectual battle between Cartesians and Newtonians on the metaphysical versus the empirical derivation of natural laws. Most of the natural philosophers of the seventeenth century had been concerned with the experimental, the theoretical, and the applied aspects of science. During the eighteenth century, however, English natural philosophers were primarily experimentalist, and the French mainly theoreticians, while applied science passed over from the gentleman-amateur scientists to the instrument-makers and engineers of England and, to a lesser degree, of France. The prevalence of the Newtonian view in mid-century spelled victory for Voltaire's prescription to "let the facts prevail" and consequently for the philosophes' address to particular kinds of knowledge as the material for rational truth.

The same kind of emphasis then made its appearance in philosophy itself. An increasing empirically-minded age, impressed by the achievement of scientific methods of observation and induction, sought to apply these methods to philosophy, for the purpose of discovering the laws of human nature, in the way that Newton had discovered gravitation. The "doctrine of ideas," assumed, almost as if it were self-evident, by Descartes, Locke and Berkeley, served to reflect the "skeptical" spirit of the age. The subjective idealism of Bishop George Berkeley, which he developed to demonstrate the derivation of all knowledge from the operation of the mind upon the sensations rather than from any logical structure in the external world, was actually a radical empiricism. However, it was David Hume, one of the most original

philosophers of the period, who made the most through application of this new attitude toward reason. He wrote his *Treatise of Human Nature* to show that "the experimental method of reasoning" reduced all certain knowledge to sense impressions, demeaned all rational connections among such impressions to associations based on fortuitous psychological habits and social customs, and therefore posited an empirically derived "science of man," consisting primarily of "moral philosophy" and history, as the necessary basis of the whole corpus of science and philosophy. The concept of causation was clearly the basis of all knowledge, but causality was insufficient as a demonstrable fact. Experience demonstrated the succession of events, but failed to reveal any necessity in that succession. Rather, it was habit which created the expectation that one event would invariably follow on from another. However, custom was not knowledge and did not strictly justify projections from the past to the future, from the known to the unknown. Hence, causality was more a mental postulate than a principle definitively derived from the nature of things. Natural belief in a rational order of nature was merely a premise, albeit one that proved useful and essential. Hume's *Treatise*, and the subtitle signal, "An Attempt to Introduce the Experimental Method of reasoning in Moral subjects." The "new Medium by which Truth might be established" is thereby the experimental method.

Newton, in his later work *Opticks*, published in 1704, placed his experimental and speculative natural philosophies in separate sections, appending the latter in the form of a number of *Queries* to the end of the section dealing with light. In *Query* 31 of the *Opticks*, Newton remarked that "if natural Philosophy in all its Parts, by pursuing this Method [of analysis and synthesis] shall at length be perfected the Bounds of Moral Philosophy will be also enlarged. For as we can know by natural Philosophy what is the first Cause, what Power he has over us, and what benefits we receive from him, so far our Duty towards him, as well as that towards one another, will appear to us by the light of Nature."[13] Newton, thus, put forward the prospect of a "science" of human nature that was to become grounded upon natural science. George Turnbull duly stipulated that moral philosophers had to follow Newton's example in deploying a double standard "of analysis and synthesis" to discover the system of laws governing the moral order. Hume also set out to apply a method for moral investigations, modeled on those formulated by Bacon and Newton. Hume's natural philosophy comprises a human naturalism; that is, despite his aspiration to emulate Newton, he does not attempt to connect moral phenomena with a systematic metaphysical account of the nature of the universe. Rather, Hume simply attempts to apply a form of physical scientific method to the study of the mind, and thereby

to discuss human nature and account for the vagaries of human behavior. He attempts to explain the observed facts of human nature by reducing them to as small a number of general principles as possible and the intended analogy is with Newton's explanation of the behavior of matter in terms of the laws of gravitation. Moral philosophy, in contrast to natural philosophy, comprises for Hume the understanding, the passions, morals, politics, and criticism: the whole corpus of the "science of man" discovered empirically and systematically. Aspiring to become the "Newton of the moral sciences," Hume believed that he was fomenting a Copernican revolution in philosophy because "moral philosophy is in the same condition as the natural, with regard to astronomy before the time of Copernicus." As he expressed it, "My Principles are … so remote from all the vulgar Sentiments on the Subject, that were they to take place, they wou'd produce almost a total Alteration in Philosophy: & … Revolutions of this kind are not easily brought about."[14]

In the introduction to the *Treatise*, Hume affiliates himself within the empirical tradition of Bacon, Newton, Locke, Shaftesbury, Mandeville, Hutcheson, and Bishops Berkeley and Butler, "who have begun to put the science of man on a new footing, and have engaged the attention, and excited the curiosity of the public." The "new footing," which prompted all of the excitement, was to ground all reasoning concerning human nature upon ordinary experience and observation. Hume celebrated the fact that these "late philosophers in England," had placed "the science of man on a new footing" by applying "experimental philosophy to moral subjects." However, their early contributions were only a beginning, and only in the arena of morals. Hume professed to be establishing "a compleat system of the sciences, built on a foundation almost entirely new." It remained for him to make his own distinctive contribution by demonstrating that their doctrine of moral, as resting on moral sense or taste than on reason, can be carried over into the field of knowledge, and that the sciences which deal with matters of fact and existence, whither natural or moral, are dependent, alike for their possibility and for their proper understanding, on "the particular fabric and constitution of the human species." Hume locates the laboratory of the "sciences of man" not in the natural world of objects, but in the "very capital or center of these sciences," human nature itself. In addition, for Hume, the "sciences of man" becomes "the only solid foundation for the other sciences," in that scientific truths must be grounded in "experience and observation." The "experimental" approach taken here, then, becomes the correlate of experience with respect to all matters of fact. Experiment entails the deliberate consulting of human experience, with due regard to the particular and varying circumstances in which the phenomena under investigation can be made to appear:

Moral philosophy has, indeed, this peculiar disadvantage, which is not found in natural, that in collecting its experiments, it cannot make them purposely, with premeditation, and after such a manner as to satisfy itself concerning every particular difficulty which may arise. When I am at a loss to know the effects of one body upon another in any situation, I need only put them in that situation and observe what results from it. … We must therefore glean up our experiments in this science from a cautious observation of human life, and take them as they appear in the common course of the world, by men's behaviour in company, in affairs, and in their pleasures. When experiments of this kind are judiciously collected and compared, we may hope to establish on them a science, which will not be inferior in certainty, and will be much superior inutility to any other of human comprehension.[15]

Thus, for Hume, the word, "experimental," becomes virtually the equivalent of the word, "empirical," but a more pungent word carrying with it the suggestion of a deliberate collecting of observations, sufficient in number and more especially in variety, to serve as a reliable basis for generalizations. In a manner similar to Newton, he places little emphasis on the hypothetical, speculative factor, without which we should have no questions to raise, and consequently no criteria by which to determine which observations we may make most profitably. This feature of controlled direction of inquiry, paves the path of experience at the expense of speculation. Hume's *Treatise* devotes a great amount of attention to the testing and confirming, by selected "Experiments," of the hypothesis, suggested by his studies in ethics, that not reason but nature, not knowledge but "feeling and instinct," are the ultimate controlling forces in all the various domains, none of them sheerly theoretical, of human existence. "Any hypothesis," he averred, "that pretends to discover the ultimate original qualities of human nature, ought at first to be rejected as presumptuous and chimerical."[16]

The crucial principle "controlling the direction" of Hume's moral philosophy entails the notion that reason functions, appropriately for him, in the service of feeling, passion and instinct. Hume derives from the facts of moral experience what he considers to be persuasive proof of this principle. Reason was incapable of producing the passions, and as a result, was equally incapable of governing them. A passion may only be opposed by a counter-passion, and as no passion can be produced by reason, none can be controlled by it. Reason is inert and incapable, by itself, of producing action; but moral judgments do influence action. Hence, moral judgments are not derived from reason.

Abstract or demonstrative reasoning, therefore, never influences any of our actions, but only as it directs our judgment concerning causes and effects; which leads us to the second operation of the understanding … . the impulse arises not from reason, but is only directed by it … .

Nothing can oppose or retard the impulse of passion, but a contrary impulse; and if this contrary impulse ever arises from reason, that latter faculty must have an original influence on

the will, and must be able to cause as well as hinder any act of volition … . Thus it appears, that the principle, which opposes our passion, cannot be the same with reason, and is only call'd so in an improper sense. We speak not strictly and philosophically when we talk of the combat of passion and of reason. Reason is, and ought only to be the slave of the passions, and can never pretend to any other office than to serve and obey them.[17]

Our moral "sentiments" of approval and disapproval are, for Hume, closely connected with each other, not specifically moral, feelings and emotions. In the *Treatise*, he considers it as one of his primary purposes to exhibit the full extent and complexity of the connections (another entails explaining the nature of objectives towards which moral approval and disapproval are directed). Impulse and feeling determine all of our ends, as our actions are directed toward objects. Accordingly, reason makes these objectives explicit and decides when and how best they may be attained. Though reason is merely "the slave of the passions," it is in this subordinate function as indispensable as feeling. Reason, thereby, enables instincts to fulfill their specifically human functions without displacing them.

Thus, Hume's principle of the subordination of reason to the passions permeates his entire philosophy. His empirical principle, that all the ultimate data of knowledge are detached impressions, is equally fundamental, but is consistent with the most divergent views concerning the constitution of our complex experience. The important functions which Hume attaches to feeling and instinct, and the highly complex emotions and propensities which he accepts as ultimate and beyond the scope of rational analysis, point to his new, and very original, conception of the nature and conditions of human experience. Though his philosophical position resembles a positivistic naturalism, it differs from the prototypical form of naturalism which seeks to limit knowledge to material phenomena. For Hume's disbelief in speculative physics and in metaphysics appears more than counterbalanced by a belief in the possibility of a science of human nature, and of the special sciences of aesthetics, ethics, politics and political economy. Hume confessed that whenever he engaged the subjective turn of metaphysics, he was subjected often to a mood of "philosophical melancholy." It takes an encounter of the world of human nature to lift this mood of "melancholy" and, thereby to clear the clouds of speculative obscurities. For "when I look abroad," he notes,

I foresee on every side, dispute, contradiction, anger, calumny and detraction. When I turn my eye inward, I find nothing but doubt and ignorance … . Most fortunately it happens, that since reason is incapable of dispelling these clouds, nature herself suffices to that purpose, and cures me of the philosophical melancholy and delirium, either by relaxing this bent of mind or by some avocation, and lively impression of my senses, which obliterates all these chimeras. I dine, I play a game of backgammon, I converse, and am merry with my friends; and when after three

or four hour's amusement, I wou'd return to these speculations, they appear so cold, and strain'd, and ridiculous, that I cannot find in my heart to enter into them any farther.

Here then I find myself absolutely and necessarily determin'd to live, and talk and act like other people in the common affairs of life. But notwithstanding that my natural propensity, and the course of my animal spirits and passions reduce me to this indolent belief in the general maxims of the world, I still feel such remains of my former disposition, that I am ready to throw all my books and papers into the fire, and resolve never more to renounce the pleasures of life for the sake of reasoning and philosophy.[18]

The above passage recalls the correspondence between Descartes and Princess Elizabeth, particularly where he implored her to devote more attention to everyday activities, and not to be "preoccupied with metaphysics." While dining and conversing with friends, Hume reflects and analyzes the insights to be disclosed concerning the most ordinary facts of common experiences. Our engagement in the affairs of everyday activities places one in the position to interact with other humans, and other living entities, and arouses in us the "natural" propensity to feel sympathetic toward other humans. Sympathy, for Hume, was considered one of the primary, general propensities of human nature. He regarded sympathy as our propensity to receive by communication the inclinations and sentiments of others. The role which Hume assigns to sympathy in the moral life, in this context, becomes as important as that which he ascribes to belief in the sphere of understanding. Sympathy connotes, for him, more a general tendency to feel whatever emotions or passions we observe in others, than a specific feeling or emotion of compassion. The idea of an emotion, that is, the perception by one individual that another individual is feeling it, is turned into the corresponding impression. For example, we tend to feel happy or angry when we observe others feeling happy or angry. "No quality of human nature is more remarkable," he maintains, "both in itself and in its consequences, than that propensity we have to sympathize with others, and to receive by communication their inclinations and sometimes, however different from, or even contrary to our own ... . A cheerful countenance infuses a sensible complacency and serenity into my mind; as an angry or sorrowful one throws a sudden dump upon me. Hatred, resentment, esteem, love, courage, mirth and melancholy; all these passions I feel more from communication that from my own natural temper and disposition."[19] Hume provides a somewhat elaborate account of the way in which sympathy arises. What he calls, "the idea, or rather impression of ourselves" always, he continues, "remains present with us; and because of the persuasive fact of consciousness this conception of ourselves is as lively and vivid as any may be. However, by the laws of association, anything related to us, whether by causation, resemblance or contiguity,

will present itself to our mind with the same vividness. The relation of contiguity, and more importantly, that of causality, similarly assist in facilitating the transfusion. Human beings are very much alike and exhibit broadly similar patterns of emotional behavior; frequently then, when I observe the feelings and emotions of others I know that I have often in the past felt as they do in analogous situations and shall do so again in the future (resemblance), and there are special reasons for the liveliness and vividness of my ideas when the people of whose feelings I am aware are close at hand (contiguity) or blood relations (causation)."

There is a very remarkable resemblance, which preserves itself amidst all their variety; and this resemblance must very much contribute t make us enter into the sentiments of others, and embrace them with facility and pleasure. Accordingly we find, that where, beside the general resemblance of our natures, there is any peculiar similarity in our manners, or character, or country, or language, it facilitates the sympathy … . The sentiments of others have little influence, when far remov'd from us, and require the relation of contiguity, to make them communicate themselves entirely. The relations of blood, being a species of causation, may sometimes contribute to the same manner with education and custom; as we shall see more fully afterward. All these relations, when united together, convey the impression or consciousness of our own person to the idea of the sentiments or passions of others, and makes us conceive them in the strongest and most lively manner.[20]

The causal explanation of sympathy is not an essential feature of Hume's philosophical account of the situation pertaining to "personal identity." For, if it is a fact that individuals may feel the joys and misfortunes of others, and thereby come to have a regard for the welfare of others which does not simply become a function of self-interest, then it is an important fact for moral philosophy, and especially for a moral philosophy, from Hume's perspective, which bases itself on an account of human nature. The extent to which Hume thus insists on the importance of the part played by sympathy, and the many and varied roles to which he has assigned it, may at first appear to imply that sympathy is required to balance the strength of those passions which forward the individual's personal interests. On the contrary, what he proposes in regard to sympathy suggests a universal influence, as being the influence that renders the individual the specific type of creature that he or she may be; namely, a creature so essentially social that even in his or her most self-regarding passions sympathy keeps other no less than the self constantly before the mind. The propensity toward company and social relations becomes stronger in all sensible and rational creatures; and the same disposition, which provides us this propensity, makes us enter deeply into each other's sentiments, and causes similar passions to operate through the association of companions:

This is still more conspicuous in man as being the creature of the universe, who has the most ardent desire of society, and is fitted for it by the most advantages. We can form no wish, which has not a reference to society. A perfect solitude is, perhaps, the greatest punishment we can suffer. Every pleasure languishes when enjoy'd a-part from company, and every pain becomes more cruel and intolerable. Whatever other passions we may be actuated by; pride, ambition, avarice, curiosity, revenge or lust; the soul or animating principle of them all is sympathy; nor wou'd they have any force, were we to abstract entirely from the thoughts and sentiments of others. Let all the powers and elements of nature conspire to serve and obey one man: Let the sun rise and set at his command: The sea and rivers roll as he pleases, and the earth furnish spontaneously whatever may be useful or agreeable to him: He will still be miserable, till you give him some one person at least, with whom he my share his happiness, and whose esteem and friendship he may enjoy.[21]

The connection between personal interest and social advantage contributed to both the utility of the individual, and the utility of society by virtue of the same Newtonian principles of the harmoniously ordered individual physical bodies with the force of gravitation. Through this connection, "from a general view of human nature," Hume describes individuals in their social interrelations as being like mirrors that reflect and re-reflect one another, in manifold rebound: "In general we may remark," he maintains, "that the minds of men are mirrors to one another, not only because they reflect each others emotions, but also because those rays of passions, sentiments and opinions may be often reverberated, and may decay away by insensible degrees."[22]

Hume's philosophy undermined the invariable laws and necessary connections so prominent in the rational canon of the *philosophes*. His rejection of "refined reasoning" in abstract metaphysics, allowed him the freedom to pursue the actual vagaries of human nature. Hume was perceived as being far more extreme than his associates among the *philosophes* when boldly he proclaimed that "reason has no influence on our passions and actions" and that, consequently, "moral distinctions are not the offspring of reason." They viewed his *Treatise* as having gone beyond the pale, in that his extension of skepticism from metaphysics to all rational coherence among physical entities struck at the very assumptions they tacitly maintained. They chose, however, to ignore than to refute it. All the negative pronouncements made about Descartes, by the *philosophes*, were unintentional for the most part, in that they carried with them more of his principles of a rational order than they knew, or were willing to acknowledge openly. Yet they were prepared to accept Hume, even if they were unprepared to respond to him, because their early impulses were as critical as his. If the French philosophers, concerned over these misgivings, were willing to accept but unprepared to respond to Hume, there was one philosopher in Germany who was both willing and prepared to respond: Immanuel Kant.

In Germany, the representative thinkers of the Enlightenment (*Aufklärung*) were often university professors or state functionaries. Kant, born, educated and taught at the university, in Konigsberg, East Prussia, epitomized this tendency. Raised in the rationalism of Christian Wolff, the foremost philosopher of the German Enlightenment, Kant, like Lessing, spent most of his intellectual career in its service, revamping its framework of reason to rest more comfortably upon the variety of the realities it acknowledged in individual and in the physical world. In provincial Konigsberg, away from the intellectual center in Berlin, Kant mulled over the philosophical issues concerning "monads" and "determinism," inherent in the metaphysics of his intellectual forbearers, Leibniz, Wolff and Baumgarten. Metaphysics, he observed, once the "Queen of all the sciences," had become object of philosophical "scorn" owing to the "changed fashion of the time." After his "critical" and "transcendental" turn in 1781, Kant wrote the first volume of his critical philosophy, the *Critique of Pure Reason*, revised in 1787 and formed the first part of a trilogy, in which he took a fruitfully ambiguous position precisely between the Enlightenment and a revolutionary stance beyond it. On the one hand, he sought to save the Enlightenment's operation of reason as the unifying principle of human knowledge by defining the limits of the reality it could unify. On the other, he shifted drastically both the range and the basis of this "theoretical reason" by excluding all but self-criticism and individuals' experience of nature from its proper field of employment and by making it entirely a common and necessary function of every individual's mind rather than, as previously, a correspondence between the mind and a natural or supernatural ordering principle outside the mind. Kant took the question of the divisibility to and composition from atoms or monads to be the "second antinomy" of dogmatic metaphysics: a dilemma that neither positive nor negative stance could conceivably resolve.

His critical metaphysics, in superseding the dogmatic approach, maintained that one was unable to decide the question of whether atoms or monads in the strict sense existed. However, in 1786, Kant attempted a critical metaphysics of matter, in his *Metaphysical First Principles of Natural Science*. In this work, he advanced the "transcendental" turn which grounded the construction of matter on his critically metaphysical transcendental principle of "the possibility of experience." In the *Critique of Pure Reason*, he contended that the "principle of the possibility of experience" (his critical, transcendental substitute for Leibniz's "dogmatic" and transcendent principle of sufficient reason), entailed the necessity of a causal order in nature, which amounted somewhat to a less mechanical one. His *Metaphysical First Principles of Natural Science* of 1786 elaborated the metaphysical foundations of this

mechanical order, with Leibnizean organics superseded by a dynamic or dialectic of powers, which explicated the possibility of sensing matter. The publication of 1786 was the culmination of ideas he put forward in his *Prolegomena to Any Future Metaphysics*, written three years earlier. In the latter work, Kant acknowledged Hume as having awakened him from his "dogmatic slumber." "I openly confess" he recalls, "my recollections of David Hume was the very thing which many years ago first interrupted my dogmatic slumber and gave my investigations in the field of speculative philosophy a quite new direction." The path of the "new direction" in which Kant headed was along the "highway" of mathematics and natural science, leading to "a perfectly new science":

of which no one has ever even thought, the very idea of which was unknown, and for which nothing hitherto accomplished can be of the smallest use except it be the suggestion of Hume's doubts. Yet even he did not suspect such a formal science, but ran his ship ashore, for safety's sake, landing on skepticism, there to let it lie and rot; whereas my object is rather to give it a pilot, who by means of safe principles with a complete chart and compass, may steer the ship safely whither he listeth.[23]

Norman Kemp Smith's well-known for his excellent studies on Descartes, Hume and Kant, and translations of the French and German texts, interprets Kant as providing a "fresh start" to "modern philosophy." In his *Studies in the Cartesian Philosophy*, which also discusses Leibniz, Locke, Hume and Kant, Kemp situates Kant within the line of this philosophical tradition. His reading of Kant emphasizes the totality of experience, and identifies the eternal dyads of "self and non self," "inner and outer," and Kant's "phenomenal and noumenal," as "relative" distinctions within experience. These distinctions relieved modern philosophy from age-old tension between "naturalism" and "spiritualism." Through Kemp Smith's reading, according to one commentator, Kant appears,

as the critical heir of Descartes, posing new problems on the basis of a critique of Cartesian assumptions was for its time novel. Descartes' work is read in the light of a tension between the approaches of natural science and medieval scholasticism. Kemp Smith claimed that while Descartes was able to hold the tension in creative suspense, the Cartesian tradition that followed him tended to exaggerate the naturalistic and spiritualist extremes of natural science and scholasticism … . For Kemp Smith, Kant does not seek to overcome the Cartesian opposition, but rather to re-state the problems that it generated in terms of the philosophy of experience. Yet this 'fresh start' that would restate the problems of philosophy in term of experience and its limits remained problematic, for the concept of experience upon which it relies itself emerged painfully from a process of historical development, many of whose scars were evident throughout Kant's critical philosophy. The 'fresh start' remained aporetic, with the critical philosophy producing problems incapable of solution within its own terms.[24]

Kemp Smith's "aporetic" approach to philosophy, and the historical context within it was formulated, will be taken here in our discussion of Kant and his position with respect to the issues already raised in our discussion. In his *Prolegomena*, Kant offer his "transcendental idealism" as a "critical" of "formal" idealism that, unlike traditionalism, suggests the subjectivity of space and time as forms of intuition without denying the real "existence" of the objects distinct from ourselves that are represented as being in space and time. More specifically, he differentiated his philosophical stance from Berkeley's form of idealism by contending that he rejected the real existence of "space and time," and the "spatiotemporal properties" of objects, but not the real existence of "objects" themselves which are distinct from our representations. Accordingly, he proposed designating his transcendental; idealism with the more direct category of "formal" or "critical idealism," making clear his position that idealism concerned more the "form" than the existence of external objects. He states,

Idealism consists in the assertion that there are none but thinking beings; all other things which we think are perceived in intuition, being nothing but representations in the thinking beings, to which no object external to them in fact corresponds. I, on the contrary, say that things as objects of our senses existing outside us are given, but we know nothing of what they may be in themselves, knowing only their appearances, that is, the representations which they cause in us by affecting our senses … . I have myself given this my theory the name of transcendental idealism … . My idealism concerns not the existence of things … . But the word 'transcendental,' which with me never means a reference of our knowledge to things, but only to the cognitive faculty, was meant to obviate this misconception.[25]

In the Appendix of the *Prolegomena*, Kant formulates the fundamental principle upon which his philosophy of experience rests, in such a manner as to demonstrate that he was in accord with Hume in opposition to Descartes:

The dictum of all genuine idealists, from the Eleatic school to Bishop Berkeley, is contained in their formula: 'All knowledge through the senses and experience is nothing but sheer illusion, and only in then ideas of the pure understanding and reason is sheer truth.' The principle that throughout dominates and determines my idealism, is on the contrary: 'All knowledge of things merely from pure understanding or pure reason is nothing but sheer illusion, only in experience is there truth.'[26]

In comparison, Kant denied any similarities drawn between his view and Berkeley's on the ground that Berkeley's empiricism relegates all knowledge of space and time *a posteriori* and contingent, whereas only his own formal idealism will explain *a priori* knowledge of space and time as the universal and necessary forms of intuition.

Through the revisions of his *Critique*, in the second edition, Kant emphasized that only his transcendental idealism will explain our *a priori* knowledge

of mathematics and pure physics and, at the same time, will demonstrate that as formal idealism it is entirely compatible with the real existence of external objects. Pursuing what he claims to be the "analytic" method of the *Prolegomena* rather than the "synthetic" method of the *Critique*, Kant discusses in more detail both the innovations of his critical method, and his position that pure reason ultimately has a positive role only in its practical rather than in its theoretical use. In the second preface, Kant raised the famous comparison between his own anthropocentric approach in philosophy and Copernicus' heliocentric revolution in astronomy. The style of reasoning was different from Hume's skepticism, in that Kant separated critical and dogmatic metaphysics, and both from mathematics. Critical metaphysics set limits of reason, and its positive results arrived only by the principle of the possibility of experience, as the basis of a new transcendental logic. Unlike formal and transcendental logic, mathematics (especially geometry) engaged in proofs of existence, contained "synthetic *a priori*" truths. Mathematics, Kant maintained, possessed such truths since it had access to *a priori* "intuitions" or apprehensions of space and time. Unlike mathematical truths, a "direct synthetic [existential] proposition from concepts [alone] is a *Dogma*." A dogmatic metaphysical reason was to be supplanted by a critique of it. "Critique," as a concept and a method, came to Kant not so much from the philological tradition as from discourses on art and taste; that is, form what develops as aesthetics. Critique, becomes necessary as a method in disciplines for which, in medieval scholastic terms, "dogmas" were no longer possible. In the preface of the 1781 edition, Kant contended that his age was the true age of "critique," so much so that neither religion nor legislature were exempt from its scrutiny: "our age is, in especial degree, the age of criticism, and to criticism everything must submit. Religion through sanctity, and law-giving through its majesty, may seek to exempt themselves from it."[27] Appropriately, rational scrutiny objects and he subjected philosophy to the same test. For, in emphasizing that the cognitive subject must be regarded as determining the structure and order of its own self-consciousness just as mush as it does to the representation of external objects, Kant made attempts to prepare the way for the coming new "Refutation of Idealism." Finally, continuing the emphasis on the necessity of the representations of space that was part of the *Prolegomena's* response to the charge of Berkeley's idealism, Kant stressed that the synthetic unity of consciousness, which in the first edition had been associated exclusively with the synthesis of time, becomes responsible for the unity of both space and time, and indeed that the representation of determinate *spatial* relations becomes an essential condition for the

representation of determinate *temporal* order, which is an undeniable feature of any conceivable self-consciousness.

In the second *Critique*, Kant answers the question, what is a person? The condition of the possibility for recognizing a person becomes Kant's "categorical imperative": A person is an entity that is an end-in-itself, never a means. In addition, the revised edition aims to establish the actuality of freedom, given the necessary nexus of the cosmos as a seemingly fatalistic mechanical order. The third antinomy of the first critique prepared the way for the reconciliation of his intellectual forebears. Indeed, Leibniz's kingdoms of nature and grace, worlds of the sensible and the intelligible, were entities which Kant reformulated in the first and second critiques. The second critique defines the "person" as that which inhabits an intelligible world beyond the sensible and thus partakes of kingdom and grace, called a sphere of freedom as duty by Kant, a Prussian professorial civil functionary. In this critique and in subsequent works on morals, he articulates a moral philosophy, perhaps the first that applies to all rational beings. All such beings must be perceived as persons. The moral philosophy or theory of the person following from this and its implications also includes angels, and aliens, automata and apes, insofar as the latter could become rational. Thus, Kant envisaged two metaphysical sciences: a science of nature and a science of freedom that is, of objects and persons, but not humans. The first critique prepared a metaphysical science of nature, put forward in the *Metaphysical First Principles of Natural Science*. The second critique prepared a metaphysical science of persons, elaborated in the *Fundamental Principles of the Metaphysics of Morals*, and *The Metaphysics of Morals*. However, the third critique, *Critique of Practical Reason*, written in 1788, provided no metaphysical foundation for a science of humans. For the third critique, in effect, answered the question, what is a human?

Kant expended a great deal of energy constructing a system of "practical reason," a new kind of rationality that separated the universal moral law from its familiar ground in nature and from its familiar source in the individual's knowledge of nature and instead, based it directly on the ultimate reality of individual freedom by making it the necessary form of the direction the individual gave himself or herself. Kant displaced the metaphysical foundations of knowledge into a transcendent aesthetics, that is, a critique of human subjectivity. In the final volume of his philosophical trilogy, Kant developed his simultaneous commitment to and transcendence of the Enlightenment into a coherent pattern that both acknowledged its proper place in the cultural future and led posterity beyond it. In the *Critique of Judgment*, published in 1790, Kant formulated this double-edged testimonial in two ways. First,

the work culminated the use of reason which his trilogy shared, as a general approach, with the eighteenth century, but it also announced the next stage of thought to be the construction of a "system … under the general name of Metaphysic": a prescription for the future with which certain individuals of the Enlightenment were unable to accept. Second, in the substance of its argument, the *Critique of Judgment* posited, just as the Enlightenment had, the validity of both natural laws and moral freedom and the necessity of finding a connection between them, and at the same time, revealed the increasing tendency to go beyond the Enlightenment in realizing this necessity. For Kant sought the connection of individuals and in the self-directing organic forms of nature, both of which placed the unity of reason in the service of the ultimate individuality of the autonomous act. Only when the rational ideal of the Enlightenment no longer becomes the goal but, rather, the condition of human rights, according to Kant, will all of reality and life have meaning. After having read Rousseau's *Emile*, he wrote, "I am myself by inclination a seeker after truth … I feel a consuming thirst for knowledge and a restless passion to advance in it, as well as satisfaction in every forward step. There was time when I thought that this alone could constitute the honor of mankind, and I despised the common man who knows nothing. Rousseau set me right. This blind prejudice vanished; I learned to respect human nature, and I should consider myself far more useless than the ordinary working-man if I did not believe that this view could give worth to all others to establish the rights of man." Kant maintained further that behind the rigorous logic of his philosophical *Critiques*, behind his demonstration of a necessary order in nature and an imperative law in morality, lay the fundamental lesson he learned: how to use thought for the purpose of "establishing the rights of humanity."[28]

The identification of the "rights of humanity" with nature in the late Enlightenment unleashed an intellectual force powerful enough to carry over into the physical and biological sciences. Laplace had already demonstrated that the solar system was mechanically stable, which made it appear that the indefinite progress of humanity was assured. The idea of progress, appearing to have been firmly established within the realm of social philosophy, began to appear elsewhere in the form of the theory of evolution. Evolutionary theories were emerging in diverse quarters, and under the influence of differing factors. In identifying the writings of Pierre de Maupertuis and Denis Diderot in the 1750's, Arthur Lovejoy observed that, "in, roughly, the third quarter of the century theories which may, in a broad sense, be called evolutionistic multiplied."[29] In the 1770's and 1780's, Jean Baptiste de Lamarck developed the chemical and botanical notions which became preliminary stages for the theory of biological evolution he eventually presented in his *Philosophie*

zoologique of 1809. These notions he developed under the influence of Diderot's natural philosophy and Buffon's natural history, with their emphasis on the incessant flux of all nature and the infinite variety of all living entities, and in explicit reaction against the static unities of mathematical reason represented by Priestly and Lavoisier. The system Lamarck brought forward, in this work, was the first of the important theories of organic evolution. Certain basic assumptions of Lamarck's evolutionary system stemmed from this one-sided appropriation of the dynamic and individualizing aspect of eighteenth-century science combined with the decisive dissociation from its physical mechanics: namely, the assumptions of organic nature as an over-flowing life-force articulated into the great variety of individual organisms; of the individual organism as the essential centers of life, whose activities toward their own perfection make up the fundamental process of nature; the organism's capacity for change through appropriation of and adaptation to the resistant forms of inorganic nature. The influence of Diderot's natural philosophy and Buffon's natural history, upon these assumptions also reflect the late eighteenth-century concern over distinguishing between "artificial," and "natural" systems, and establishing the appropriate method for deriving scientific "truths."

The emphasis which Buffon placed on the observation and description of facts was discussed in the preliminary discourse on method in the first volume of his *Histoire naturelle*, in 1749. He was critical of abstractions, which prompted him to query the idea of fixity of species, in the form given to it by Linnaeus' system of classification for plants and animals. After Carl Linnaeus published his important work, *Systema naturae* in 1735, Buffon and his collaborator, Daubenton, criticized the cognitive principles which underlay Linnaeus's taxonomy methods of classification. This approach in classifying the sciences was viewed by them as being artificial. According to this view, the artificial systems classified the organic species into discontinuous and well-marked groups, employing a few, even only one characteristic, such as the nature of the reproductive organs, for the purpose of the classification. The natural systems by contrast sought to bring the diverse organic species into natural families, in which there was a continuity of creatures, as many characteristics as may be identified being studied in order to establish the affinity of the organisms within a family. Clearly the latter methods of classification were very essential in organizing the ever increasing number of animal and plant species which were being discovered. For Buffon, all artificial classifications constituted an "error in metaphysics," constructed on faulty foundations. "He criticized the weaknesses of these foundations from the manner in which they generalize nature:

After this candid exposition of the foundations upon which one has constructed the different systems of botany, it is easy to see that the great defect here is an error of metaphysics in the very principles of its methods. This error consists in failing to understand the course of nature, which develops always by nuances, and wishing to judge the whole by a single of its parts … . The first truth that comes out of this serious examination of Nature is a truth perhaps humiliating for man: it is that he [man] ought to line himself up in the class of animals, which he resembles through all that he has of physical properties; and even their instinct would appear to him possibly more sure than his reason, and their industry more admirable than his arts. Examining then successively and by order the different objects that make up the Universe, and sitting at the head of all created beings, he [man] will see with astonishment that one can descend, by almost insensible degrees, from the most perfect creature to the most formless matter, from the more organized animal to the most brute mineral; he [man] will recognize that these imperceptible nuances are the great work of Nature; he [man] will find, these nuances, not only in sizes and in forms, but in movements, in generations, in succession of all kinds … .

But Nature proceeds by unknown gradations, and consequently cannot totally lend itself to these divisions, since Nature passes from one species to another species, and often from one genus to another genus, by imperceptible nuances; in such manner that [one] finds a great number of equally divided intermediate species and objects that one does not know where to place, and that necessarily disturb the plan of general system.[30]

Buffon's discussion of the appropriate and inappropriate methods in studying nature history makes clear that this sort of order, provided by a "general system," necessarily becomes "arbitrary" and "artificial." The arbitrariness of these systems disclosed their failures, in that their methods of classification demonstrated more the requirements of the human mind than the realities of nature. In observing that the system of mathematics was a "pure" creation of human intelligence, Buffon proceeded to distinguish between mathematical truths and physical truths. The former were the results of the human mind, imaginary creations. The latter were real, disclosing objects that existed in nature, and were objects of human inquiry. In nature, only individual organisms were existent, which revealed very small and continuous gradations one from the other. Mathematical proofs were assigned the first category of conceptualizing, based upon preconceived, arbitrarily accepted logical principles. Indeed, "that way of knowing is not a science; it is only a convention, an arbitrary language." Consequently, "it must be used as agreed-upon signs are used by us to understand one another." Every method is "only a dictionary where one finds words put into an order … as arbitrary as alphabetical order." These signs are useful in that a common language becomes necessary in order for us to "understand one another." Signs are unable to teach anything about the nature of things, and thereby a method of classification fails to become a method of reasoning. Taxonomy, thus, fails to represent the "true" scientific method for which "the greatest Philosophers felt the necessity" without being capable of defining it:

Even in this, our own, century when the Sciences appear to be cultivated with care, I believe that it is easy to perceive that Philosophy is neglected, perhaps more so than in any other century; the so-called scientific Arts have taken its place; almost everyone is taken up with methods of the Calculus and Geometry; those of Botany and Natural History, the formulas, in short, and the Dictionaries; everyone believes that he knows more because the number of symbolic expressions and scholarly phrases has been increased, and no one cares that al these arts are no more than scaffolding for the sciences, and not science itself.[31]

For many of Buffon's contemporaries, among the philosophes, mathematics was written in the language of the "Author of Nature," and the individual, in postulating progressively new theories did no more than discover the elements of an Eternal truth. The appreciation of quantification and the reliance on mathematical analysis may be attributed to the Platonic, neo-Platonic and Pythagorean revival of the sixteenth century. From the perspective of intellectual history, the abiding relevance of Pythagoras and, particularly Plato, in the confidence displayed by thinkers of the seventeenth and eighteenth centuries, in the basic properties and power of a mathematical framework for natural philosophy becomes apparent. Plato emphasized the importance of mathematics, and the revived interest in his work permeated the study of natural philosophy. To lend legitimacy to a mathematical analysis of the world, many natural philosophers cited Plato's dictum that "the world was God's epistle written to humankind," and that "it was written in mathematical letters." Galileo was of the view that natural philosophy ought to be mathematical in form since nature was mathematical in structure. The book of nature, he contended, was "written in mathematical language," which we must learn in order to grasp the symbols in which it is inscribed:

Philosophy is written in this great book the universe, which stands continually open our gaze. But the book cannot be understood unless one first learns to comprehend the language and top read the alphabet in which it is composed. This book [book of nature] is written in mathematical language, and the symbols are triangles, circles, and other geometrical figures without which it is humanly impossible to comprehend a single word of it; without which one wonders in vain through a dark labyrinth.[32]

Natural philosophers of the eighteenth century were in accordance, generally, with the notion that mathematics was the most certain form of knowledge, and for that reason was held in high esteem. This high value placed on mathematical proofs became the object of Buffon's poignant criticisms. Though Buffon acknowledged that "there are many kinds of truths," nonetheless, he perceived a mathematical proof as sterile, and incapable of affirming anything other than its initial starting point. Hence, mathematical systems were enshrouded to such an extent as to preclude perceiving the realities of nature. "It is sufficient for us," he averred, "to have proven that mathematical

truths are solely or, if one wishes, different expressions of the same thing, and that they are only truths relating to these very definitions that we have made; it is for this reason that they have the advantage of always being exact and demonstrative, but abstract, intellectual and arbitrary."[33]

By contrast, "physical truths" are neither "arbitrary" nor dependent upon our apperceptions; "they are based solely on facts:" He stated further: "What is called physical truth is thus only a probability, but a probability so great that it is equivalent to certitude. In Mathematics, one supposes, in the Physical Sciences, one poses a question and establishes it; the former concerns itself with definitions, the latter with facts; one goes from definition to definition in the abstract sciences, one moves from observation to observation in the real Sciences; in the first one arrives at evidence, in the latter, certainty." For Buffon's, the notion of a series of "facts," and the uninterrupted "succession of the same events," constitute the very "essence" of physical truth. In his account of the frequent repetitions of these occurrences, Buffon's notion of "probability" places him in the company of other critics among his contemporaries and recalls, for us, and the role of "belief" in Hume's idea of the regularity of natural phenomena. In his *Treatise of Human Nature*, Hume discusses "the infallible certainty of numbers" and, more generally, the rules in all demonstrative physical sciences as being "certain and infallible." Knowledge and probability are then, for him, completely disparate in character. Both knowledge and probability, he concludes, "are such contrary and disagreeing natures, that they cannot well run insensibly into each other, and that because they will not divide, but must be either entirely present, or entirely absent." A few sentences later, he puts forward the notion that "all knowledge resolves itself into probability, and becomes at last of the same nature with that evidence, which we employ in common life." Accordingly, Hume posits the "hypothesis that all our reasonings concerning causes and effects are deriv'd from nothing but custom; and that belief is more properly an act of the sensitive, than of the cogitative part of our nature."[34]

Therefore, in systematizing knowledge of living beings as they live, in common life, for Buffon, the observer of natural phenomena will be able to attain "that high degree of knowledge where we can see how particular effects depend upon more general effects, where we can compare Nature with herself in her great operations." The objective of his new *Natural History* was to demonstrate that there was an order of the "operations" of nature, an order of the processes that give rise to life and its perpetual renewal, an order of the forces that animate the living world and of the laws that govern them. Once this order has been understood, natural philosophy would be capable of creating a "Physics" of the living and explaining effects through causes and

laws. This approach would construct a science that moved beyond describing physical properties, to discovering the "great operations" of nature. "These general effects are for us," Buffon continued, "the true laws of nature; all phenomena that we recognize as conforming to these laws and depending on them will be that many facts explained, that many understood truths." To understand nature, then, one no longer had to discover the appropriate "scaffolding" for architectural structures; rather, one was required to discover the order of laws.[35]

The concept of "laws of nature," apparently arose from a particular interaction between theological, philosophical, and juridical ideas of medieval and early modern Europe. This concept was unfamiliar to classical antiquity, where the workings of the natural world were thought to be governed by custom, the principle of retribution, and acts of purpose, will, and design rather than by laws of nature and mechanical force. The Judaic and Christian conception of God as the Creator and Divine Legislator rendered legitimacy to the use of the word, "law." The existence of laws of nature became a necessary consequence of design in nature. Descartes maintained that nature was governed in its entirety by laws and he equated the laws of nature with the principles of mechanics. "The laws of nature," he explained, "are the laws of mechanics." Descartes was one of the first thinkers to employ the concept of "laws of nature," which like the earlier usage of the notions, "custom" and "retribution," was an analogy based upon the practices of civil society. In classical Greece, references to the expression, "the laws of nature," were hardly evident. The quantitative rules which they discovered were referred to as "principles," such as the "principle of levers," and Archimedes' "principle of buoyancy." The most frequent use of the concept, "laws of nature," during the Classical period was made by the Stoic school of philosophers which, in turn had been influenced by the ideas of the Babylonians, specifically through their astrology, and which became prominent in the time of Alexander the Great. Descartes posited that God rules the universe entirely by "laws of nature," which had been derived at the beginning. The Author of Nature had endowed matter, plants, and animals with certain unchangeable properties and characteristics, of which the most universal constituted the "laws of nature," discernible through human reason. For Buffon, "the laws of nature" explain "the combination of all these relationships and present them in the most natural order." Thus, in concluding his "new" *Discourse on Method*, Buffon invites comparisons with Descartes not only by the choice of the word, "discourse," but also by the emphasis on the purport of the method: "We will give examples of this method in the following discourses, the Theory of the Earth, the Formation of the Planets and the Generation of Animals."

Buffon's earlier definition of "physical truths" as having been grounded upon "a sequence of similar facts … and uninterrupted succession of the same occurrences," possesses broader implications for viewing the individual as an animal among animals, species and vegetable life:

However marvelous [the individual] appears to us, it is not in the individual that we find the greatest marvel. It is in the succession, in the renewal and in the duration of species that Nature appears almost inconceivable. This faculty of producing its likeness, which resides in animals and vegetable life, this kind of enduring unity which appears eternal, this procreative power which is perpetually exercised without ever being destroyed, is a mystery for us….

… This power of producing its likeness, this chain of successive existences of individuals … constitutes the real existence of the species.[36]

This new "physical" meaning of a biological species, as the physical succession of self-reproducing entities, was reprinted subsequently in Diderot's *Encyclopedie*, as the body of the article "Espace: Histoire naturelle." This new definition of a species directly underlies Buffon's individual analysis of the human species.

Despite the earlier commitment of the collaborators, of this collective enterprise, to Newton's method of mathematical principles of natural philosophy, Diderot averred that the mathematical sciences had peaked in influence and in importance. Where D'Alembert remained under the influence of mathematics and physics, Diderot became more affected by the distinctive manner on which "life" and "natural history" operate. "The reign of mathematics is no more," he wrote to Voltaire. "Tastes have changed. It is the taste of natural history and of letters which dominates." The letter conveyed Diderot's interest in pursuing a scientific method that places emphasis on the biological features of everyday life. The physics of movement, though an important principle of explanation in natural philosophy, was insufficient in explaining the vital dimensions of life. Thus, Diderot turned away from mathematical formulas to undertake the direct observation of nature. The influence of Buffon directed Diderot's interests away from mathematics, and its abstract mechanical principles, towards the more tangible and practical chemistry of biological "living bodies." The turn to natural phenomena renders intelligible the connective links "life" and "natural history," instead of the "elements of propositions," and the "*chain of judgments*" so characteristic of "abstract reasoning."[37]

In the Foreword to Volume II, the editors of the *Encyclopedie* announced that Buffon had agreed to contribute the article on "*Nature*" in an effort to illuminate "a vague enough term." By the time the volume was prepared, for whatever reason, Buffon failed to make the contribution. Despite the absence of Buffon's participation in the enterprise, Diderot read his Natural History

upon which he relied to prepare the article on "*Animal*." "The word animal," he explained, "represents a general idea formed from particular ideas that one had made from a few particular animals" ("*Animal*," 468b).

Buffon's discussion of the method of natural history emphasized the numerous proliferations of forms, and how each form graded imperceptibly into others. Living bodies constituted a system of physiological processes which produced a variety of external manifestations. The ability to discern and to comprehend these processes provides the challenge for natural history and its method. Hence, the natural historian pursues the task of discovering the laws regulating natural phenomena.

This tendency to generalize particular observations becomes apparent through the manner in which Buffon assigns a unique place in nature to humans. For Buffon, the natural, indeed, divine gift of "intellectual power," faculties of thought and speech, had set humans apart from the "lower" forms of life. Though humans possessed external physiological properties that resembled higher apes, Buffon established that they differed from apes internally by the very fact that humans developed speech and thought patterns which were evidenced in their cultural achievements. Therefore, he argued,

There is an infinite distance between the faculties of man and those of the most perfect animal … .

The immense distance that the kindness of the Creator has placed between man and beast. Man is a rational being, animal is a being without reason; and as there is hardly a middle course between the positive and the negative, as there are hardly intermediary beings between the rational being and the being without reason, it is evident that man is of a nature entirely different than that of an animal, that man only resembles an animal by external appearances, and that to judge him by this material resemblance is to be taken in by appearances, and to close voluntarily the eyes to the light that ought to make us distinguish appearance from reality.[38]

Diderot assigned a different place for humans in nature. Where Buffon identified intellectual power as the internal signs that separate humans from animals, Diderot viewed humans as forming a part of the graded "chain" of "living bodies." Though Diderot granted humans higher developmental status, they remained "always animal." Moreover, he contended,

if it is true, as one can hardly doubt, that the universe is one single and unique machine, where everything is linked, and where beings raise themselves above or lower themselves below each other, by imperceptible degrees, in such a manner that there is no gap in the chain … where from nuance to nuance one passes from white to black without noticing it, it may be a true image of the progress of nature; it will be difficult for us to determine the two limits between which animality, if it is permitted to express oneself in this manner, begins and ends ("*Animal*," 468a,b).

Diderot's article on "*Animal*" reflects two rather contradictory views of the organic world, both of which were inherited from classical antiquity and

elaborated by Aristotle. One view presented the organic species as a hierarchy of creatures with comparatively enormous discontinuities between their ranks. The other view perceived the variegation of animals and plants as several links in a chain of creatures, the gradations between the various stages being imperceptible and continuous. The "natural' system of categorizing these gradations, in contrast to the "artificial" system, was unable to reconcile the two conceptions and, therefore, attempted to incorporate the diverse organic species into a classificatory framework of natural families, in which a continuity of creatures was maintained, and through which several characteristics were studied to assess the affinity of the organisms within a natural family.

As we saw earlier, Buffon's *Natural History* opposed the artificial method which classified organic species in to discontinuous orders. Diderot carried this position another step in accepting the idea of the continuity of nature and of the insensible progression of vegetable and animal life. "The march of nature," he explained, moves by "degrees of nuances, and often by degrees of imperceptibility," and, as such, "no line exists" that can clearly "separate animal life from vegetable life." ("*Animal*," 469a). Diderot also proceeded to remove the lines established by Buffon which separated the individual, who thinks, from animals, who were unable to think. "The spectacle of nature within individuals," Diderot proclaimed,

the state of the faculty to think, to act, and to feel, resides in some men in a high degree, in a lesser degree in other men, continues weakening them in proportion that one may follow the chain of being on descending, and apparently understands one another within some very remote point of the chain: placed between the animal kingdom and the vegetable kingdom, a point from within which we will approach more and more by observations, but which will never escape us; experience will always be on this side of them [observation], and the systems will always proceed beyond them [observations]; experience walking step by step, and the spirit of system always skipping ("*Animal*," 470b).

In locating the categories, "to think, to act, and to feel," on the same level, Diderot suggests a "dynamic continuity" between the "sensibility" common to all animate and inanimate entities, as the active principle, which, to a superior degree, characterized the animal and thought ultimately, produces an improved arrangement. For Diderot, "the organic causal interrelation between vegetable and animal," constitutes the scientific basis upon which his natural philosophy operates. Physical matter, or any organism, accordingly, becomes itself the totality of the particular molecules and the "interconnection of these self-motions" accounts for the laws of motions in the universe. These entities are interconnections of the internal properties, or qualities of the "heterogeneity" of natural organisms. The dynamic of the organic causal interrelationship between qualitative levels of natural phenomena constitutes

an internal dynamic, emanating not from some first motion external to matter, but from a function of the very nature of organic life, a function of internal properties of the organic aggregates, just as it is the function of the internal force and motion of the molecules.

The range of metaphysical issues inherent in affirming the "imperceptible" unity of inanimate and animate life was not broached here. Diderot indicated that the philosophical discussion of the "metaphysical" tendency of the "question" will be addressed in the article "*Ame*." The article on "*Animal*" emphasized the unity of life and the close correlation of experience, feeling and thoughts in relation to reality. In emphasizing the lines that connect inanimate and animate, animal and human existences, and thereby discerning a certain order in nature, Diderot was perceptive to recognize the epistemological implications of the "metaphysical question" that may arise ("*Animal*," 470b). Therefore, the questions surrounding the notions of body and soul, and mind and body, had to be addressed in the long article, "*Ame*," as well as the problems it addressed, it contained its own particular nuance. In French, the word signifies "soul," "feeling," and "mind." Because of these connotations, we may understand how Diderot, in the course of his inquiry into where in the body *ame* resided, covered a broad range of subjects concerning theology, psychology and philosophy.

Clearly, the subject matter was conducive to direct scientific findings along the path leading to metaphysical questions. Since Descartes proposed it, the question of the "seat of the soul" has been of particular interest to "Physicians, Physiologists, and Musicians," and metaphysicians, after the experiments of La Peyronie, have come to realize that the contents of thoughts rely solely on sensory "impressions made on the bodily organs." Indeed, for Diderot, the dependency was reciprocal. In his discussion of certain case histories drawn from "observations" found in the "*Transactions of the Royal Academy*," in which he correlated religious superstitions with physical disease, Diderot identified "two other very proper facts to demonstrate the effects of *the soul* on the body, and reciprocally the effects of the body on *the soul*" ("*Ame*," 343a).

As in the discussion of the "imperceptible lines" connecting inanimate and animate life, Diderot put forward the notion that soul and body, mind and body, are inextricably connected in a reciprocal relationship. "In the meantime," he proffered,

let us consider how much their functions stretch: very little; an upset fiber; a drop of extravasate blood; a light inflammation; a fall; a contusion: and farewell to judgment, reason, and all this insight of which men are so vain: all this vanity depends on a fine thread well or poorly placed, sound or poor judgment.

After having employed so much space to establish the spiritually and the immortality of the soul, two sentiments very capable of making man proud of his future condition, that it

may be permitted for us to use some lines to humble his on his present condition through the contemplation of futile things from which the qualities he most values depend. He does it in vain, experience does not leave him and doubt on the connection of the functions of the soul, with the state and organization of the body; he has to agree that the inconsiderable impression of the Midwife's finger may be sufficient to make a fool of Corneille, when the bony box that encloses the brain an the cerebellum was soft as dough ("*Ame*," 342b).

Diderot's notion of the "imperceptible lines" that connect all living forms invites a comparison with Descartes' writings both prior to and after 1633, particularly with respect to the degree to which the lines drawn between humans and animals, vegetable and animal life, have become blurred. The earlier Descartes of the famous "*cogito*, *ergo sum*," worked primarily on pure mathematics and mathematical analysis of natural phenomena. Descartes' subsequent success in pure mathematics, specifically from the fundamental ideas of analytical geometry, persuaded him that his mind possessed the capacity to conceive "clear and distinct" ideas, and reasoning upon them. This formula, "I think, therefore I am," preoccupied natural philosophy for the next one hundred and fifty years, which included Diderot and his contemporaries. Questions concerning the general relation of mind, body, and soul, provided the occasions for detailed discussions in natural philosophy, in medicine and in natural history. For the formula was taken to imply not only that the ability of the individual to think proved his or her own existence, but also that the individual's ability to think entailed the quality which made him or her different from, and superior to, other creatures. The individual was a thinking, self-conscious animal. As we saw, for Descartes in these earlier writings, animals lacked consciousness. In his later, more comprehensive and speculative writings, Descartes sought to unify soul and material body in a single "mysterious" point of contact. He would attribute nothing to the soul save thought. However, in his treati*s*e on *The Passions of the Soul*, Descartes claimed that the "principal seat of the soul, and the place where all of our thoughts are formed," does "not reside in the heart" but in the "innermost part of the brain." That is, "the soul has its chief seat in the small; gland which is in mid-brain, and that from there radiates through all the rest of the body owing to the intervention of the [animal] spirits, the nerves and even the blood, which participating in the impressions of the spirits, can carry them by way of the arteries of all its members … ."[39] In the course of arguing against Aristotle's placement of the soul in the heart, Descartes referred to the anatomical location of the brain.

Another fundamental aspect of Descartes' "penial gland" was the assumption of the close connection between body and soul. During the course of the sixteenth century, the gradual disappearance of the sensible *species*,

derived from Aristotelian accounts of sensation, becomes discernible. One witnesses the increasing tendency to prefer specific physiological over general philosophical explanations for the organic functions, a tendency reflected in the emphasis by Descartes and others on the organs rather than the faculties as the principle of differentiation of the organic functions. Indeed, by the seventeenth century, several thinkers on Aristotelian philosophical psychology may have concurred with the spirit of Descartes' assessment in the *Sixth Mediation*: "And the faculties of willing, feeling, conceiving, etc. properly speaking cannot be said to be its parts, for it is one and the same mind which employs itself in willing and in feeling and understanding."[40] Contra Descartes, Husserl resisted the notion of the mind and soul as a distinct, purely mental substance. Husserl's ontology of body and mind summons his phenomenological distinctions among different manifestations of experiencing oneself, one's body and its place in nature as the point of departure. These distinctions are mentioned in his *Cartesian Meditations*, and elucidated in the *Crisis*. Throughout the *Meditations*, Husserl strives to construct a phenomenology of one's experience of one's self or ego of the natural world, in which one is surrounded, and of other human beings and their egos. Husserl's investigations of the constitution of body and mind signaled his break with Cartesian doctrines that separated the mind from the body. The distinction drawn between "physical bodies" and "living body" played a prominent role in Husserl's notion of the "life-world" as developed in the *Crisis*. One experiences an animal, human or person, according to Husserl, as having a soul or psyche as well as a body. He employs the words "soul" and "psyche" as interchangeable categories, such that the classical notions of soul or "*anima*" as that which animates a living body coincides with the notion of psyche as the appropriate object of study in psychology, a discipline within the natural sciences. Hence, the sense "living body" incorporates the sense strata "physical body" and "soul," the latter understanding proceeding from the former.[41] This understanding comprises still the sense of an animal, unlike a human being, which carries the level of sense a step farther. The sense of a human "I" constitutes a person or "spiritual individual" who inhabits a social world. A human being has a living body, and thereby a soul or psyche, however, the individual also possesses a spirit, a form of humanity or cultural identity. The distinction Husserl draws between soul and spirit differentiates the psychic or soulful "I," which animates or moves the physical body, and the human I, "the I as person or as member of a social world." "As person, I am what I am … as subject of a surrounding world [*Umwelt*]." This surrounding world, for Husserl, eventually becomes the life-world (*Lebenswelt*), the world of everyday life.[42] In this world, one

finds values and practices. Humanity, personhood, spirituality implies that aspect of a human being which entails, among other features, belonging to a community of persons. This community, as for Hume, constitutes a factual and a moral community. Objective, sensory perception and rationality continue to be explained, by Husserl, as properties of social experience. However, the signal difference consists in the observation that at this point, *our* collective experiences, the shared intersubjective experiences of a community of "conscious" beings, prove the context within which appeals are rendered valid. The world no longer consists of *my* world: "the world is our world." Thereby, the solitary transcendental ego, for Husserl, has been superseded by the "transcendental *we*," capable of "we-synthesis." The life-world, then, becomes one world, one that surrounds us and incorporates everything within experiential reality. Hence, the existent "things" that populate this world include: "stones, animals, plants, even human beings and human products." The direction in which Descartes' thought was moving in his last years, had traversed the winding path through Hume, Kant, Buffon, Diderot culminating in the emphasis placed on the life-world in Husserl's last works; a path that departed from the inward turn of the self and eventually pointed to the importance of the interconnectedness of the self.

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<div align="center">NOTES</div>

*   *Opere Complete di Galileo Galilei* (Firenze, 1842) 15 vols., 7: 341; I: 288.

[1]   Edmund Husserl, *Cartesian Meditations: An Introduction to Phenomenology*, trans. by Dorion Cairns (The Hague: Martinus Nijhoff, 1960), pp. 1–8.

[2]   Ibid., p. 157.

[3]   Aristotle, *De Anima III*: 4–5 (429a–430a:9), *Introduction to Aristotle*, ed and intro. by Richard McKeon (Chicago and London: The University of Chicago, 1973), pp. 204–230.

[4]   Rene Descartes, *Rules for the Direction of the Mind, in Philosophical Works*, trans. by Elizabeth S. Haldane and G.R.T. Ross, 2 vols. (Dover Publications, 1911) I:11.

[5]   Descartes, "Descartes Pour [Arnauld]" (29 juillet 1648) in *Oeuvres des Descartes*, 4th ed, French trans. by Charles Adam and Paul Tannery, 11 vols. (Paris: Leopold Cerf, 1897-1909), *Correspondance* (Mai 1647- Fevrier 1650), V:221. Also see, *Principles of Philosophy*, Part I, para. 63-64, p.245, to which Descartes refers in the letter to Arnauld.

[6]   Descartes, *Discourse on Method*, pp. 109–110; 118.

[7]   Descartes, *The Passions of the Soul*, Article XXXI, pp. 345-46

[8]   Descartes, *The Passions of the Soul* Article XXXIII-XXXIV, pp. 346–347.

[9]   Descartes, "Letter to Princess Elizabeth," (21 Mai, 1643), in *Oeuvres de Descartes* 4th ed., French trans. by Charles Adam and Paul Tannery, 11 vols. (Paris: Leopold Cerf, 1897–1909) *Correspondance* (Janvier 1640–Juin 1643), III: 664–665.

[10]   "Descartes a Elizabeth," (28 Juin, 1643), III: 691–692.

[11]   Ibid., III: 692.

[12]   Bernard de Fontenelle, *Histoire d l'Academie royale des sciences depuis le reglement fait en 1699*, "Nouvelle de la Republique des Lettres,' Novembre, 1684, Art. I. Cited in Paul Hazard, *The European Mind: 1680–1715* (New York: Meridian Books, 1963), p. 132. Addison quoted in D.F. Bond (ed.), *The Spectator*, 5 vols. (Oxford: Clarendon Press, 1965), vol. I, p. 44.

[13]   Sir Isaac Newton, *Opticks; or A Treatise on the Reflections, Refractions, Inflections and Colours of, Light*, 4th ed. (London: 1730; New York: Dover, 1952), pp. 405–406.

[14]   David Hume, *A Treatise of Nature*, ed. With an introd. By Ernest G. Mossner (New York: Penguin Books, 1985), p. 9.

[15]   Ibid., pp. 9; 42–44; 45–46.

[16]   Ibid., p. 44.

[17]   Ibid., pp. 461; 462.

[18]   Ibid., pp. 312; 316–317.

[19]   Ibid., p. 367.

[20]   Ibid., p. 368–369.

[21]   Ibid., p. 412.

[22]   Ibid., p. 414.

[23]   Immanuel Kant, *Critique of Pure Reason*, trans. by Norman Kemp Smith with an introd. By Howard Caygill (New York: Palgrave Macmillan, 2003), p. 7. Kant, *Prolegomena to Any Future Metaphysics*, with an introd. By Lewis White Beck (New York: the Library of Liberal Arts, 1950), pp. 8–10.

[24]   Kant, *Critique of Pure Reason*, pp. vii–viii.

[25]   Kant, *Prolegomena to Any Future Metaphysics*, pp. 36, 40–41.

[26]   Ibid., p. 123.

[27]   Kant, *Critique of Pure Reason*, p. 9.

[28]   Quoted in Ernst Cassirer, *Rousseau, Kant and Goethe*, trans. by James Gutmann, Paul Oskar Kristeller, and John Herman Randall, JR., with an introd. By Peter Gay (New York: Harper Torchbooks, 1963), pp. 1–2.

[29]   Arthur O. Lovejoy, *The Great Chain of Being: A Study of the History of an Idea* (New York: Harper Torchbooks, 1960), p. 268. On these writers and others, see Lovejoy's, 'Some Eighteenth Century Evolutionists", in *The Popular Science Monthly*, vol. LXV (May–October, 1904), pp. 323–340.

[30]   Georges-Louis LeClec Buffon, "Histoire Naturelle: Premier Discours, de la Maniere D'Etudier et de Traiter L'Histoire Naturelle", in *Oeuvres Philosophiques de Buffon*, Tome XLI, 1 (Paris: Presses Universitaires de France, 1954), p. 10.

[31]   Ibid., p. 23.

[32]   Quoted in E. A. Burtt, *The Metaphysical Foundations of Modern Science* (New York: Doubleday Anchor Book, 1932) p. 75. See Plato, *Timaeus*, in *Plato*, 12 vols., vol. IX, trans. by Rev. R. G. Bury (Cambridge: Harvard University Press, 1981) IX: 49, 77, 107–108. *Compare Carl Linnaeus, A General System of Nature, Through the Three Grand Kingdoms of Animals, Vegetables and Minerals* …, trans. by William Turton (London: Lakington, Allen & Co., 1806) 7 vols., in which he states: "It is the exclusive property of man, to contemplate and to reason on the great book of nature. She gradually unfolds herself to him, who with patience and perseverance, will search into her misteries; and when the memory of the present and of the past generation shall be entirely obliterated, he shall enjoy the high privilege of living in the minds of his successors, as he has been advanced in the dignity of his nature, by the labours of those who went before him … . These [minerals, vegetables, animals, man …] are the elements of all science; this is the great alphabet of nature … . without these, the student will seek in vain for the means to investigate the hidden treasures of nature." 4:1.

[33] Buffon, *Oeuvres Philosophiques*, p. 24.

[34] Ibid. Hume, *Treatise of Nature*, pp. 231–234.

[35] Buffon, *Oeuvres Philosophiques*, p. 25.

[36] Ibid. pp. 7–8, 10. Descartes, *Discourse on Method*, p. 115. For a discussion of how the term, "laws of nature," developed through an analogy derived from the practice of civil government by statute law introduced by the absolute monarchs of the sixteenth and seventeenth centuries, and from the Judaic and Christian belief in a Supreme Being who was at once Creator and Law-maker of the universe, see Edgar Zilsel, "The Genesis of the concept of Physical Law," in *The Philosophical Review*, **51** (1942), 51: 245.

[37] Denis Diderot, *Oeuvres Completes*, ed by Roger Lewinter, 20 vols. (Paris: Le Club Français du Livre, 1970), 3: 60. *L'Encyclopedie ou dictionnaire raisonne des sciences, des arts et des métiers*, ed. By Diderot and d'Alembert, 17 vols. (Paris: Chez Briasson, David, Le Breton, Durand, 1751–1765). Reprinted (New York: Readex Microprint Corporation, 1969) 5 vols. ("*Encyclopedie*," 635a), ("*Raisonnement*," 776b).

[38] Buffon, *L'Histoire Naturelle*, "De l'Homme," in *Oeuvres Completes de Buffon*, 4th ed., 6 vols. (Paris: A. Ledoux, 1845), 3: 224.

[39] Descartes, *The Passions of the Soul*, p. 346.

[40] Descartes, *Meditations*, p. 196.

[41] Edmund Husserl, *The Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy*, trans. with an introd. By David Carr (Evanston: Northwestern University Press, 1970), pp. 213–229.

[42] Ibid., pp. 134–143, 213–229.

VELGA VEVERE

TO DIVE BACK IN THE FLUX OF LIFE: WILLIAM JAMES'S CRITIQUE OF INTELLECTUALISM

> On the principle of going behind the conceptual function
> altogether, however, and looking into more primitive flux
> of the sensational life for reality's true shape,
> a way is open to us …
>
> *(William James)*

WHAT DO THEY MEAN BY INTELLECTUALISM?

William James and his works can inspire and at the same time confuse every inquisitive mind. His talent to grasp and expand (both in the scholarly and the edifying manner) the most essential ideas in the psychology, philosophy, theology, sociology and natural sciences of his time can be a source of inspiration. However, he doesn't come forward as an apologist or a critic of these insights but, instead, he uses different ideas as building blocks to construct his personal universe. Therefore, in studying W. James it is worth to pay attention not only to direct messages and clearly stated references but also to subtexts, indirect and associative links, and patterns, pronounced and hidden influences upon his thought. The latter factor especially puts him within the realm of different scholarly fields and traditions eventhough be doesn't actually belong to those. Cornel West in his book *The American Evasion of Philosophy. A Genealogy of Pragmatism* characterizes James's predicament as follows:

James is not a traditional philosopher by either temperament or training. Rather he is a cultural critic trained in medicine, fascinated with the arts, imbued with a scientific conscience, and attracted to religion. This unique combination of skills, talent, and interests leads him onto philosophical terrain where he leaps – quickly and often unsatisfactory but as it suits his fancy – from one major issue to another.[1]

So in James's texts we find repeated references to Charles Sander Pierce, Josiah Royce, Henri Bergson, Sigmund Freud and other major figures on the intellectual scene of the second half of the ninetheenth century and the beginning

of the twentieth century. Thus William James could be viewed as a marginal figure moving freely within different constellations. This, in turn, leads to interpretative difficulties: psychologists regard him as a psychologist; theologians, as a religious student; and philosophers, as a forerunner of the classical pragmatism and a source of inspiration for the contemporary neo-pragmatism. The attitude towards James's heritage therefore is highly selective; on the basis of different works, or fragments within these works, scholars come to quite opposite conclusions. For example, neo-pragmatists are fascinated by James's rhetorical strategies, descriptive models, poetics of experience, and most of all by his conception of truth (truth is being made rather than discovered). At the same time, phenomenologists dwell upon James's notions of the intentional structure of consciousness, the stream of consciousness, the orders of reality, and field theory embedded in his philosophy of radical empiricism. And paradoxically enough, both the contemporary pragmatists and the phenomenologists take up the some strand in James's thought, namely his critique of intellectualism, and develop it in rather different directions according to their fundamental theoretical assumptions. If neo-pragmatists tend to see their vocation as "the conversation of mankind" (using James's terminology), as a series of temporary, fleeting agreements on what is to be regarded as a genuine philosophical problem at the moment, phenomenologists aim at the description of the phenomenon of experience *per se*. If the former emphasize experience's discursive (experience is meaningful only if it is verbally expressed) or poetical (contemporary variation of the Ralph Waldo Emerson's notion of self-reliance), the latter hold on to James's conceptions of intentionality, antipsychologism, fringe of consciousness, and temporality of experience. This means that from the same springboard (i. e. the theory of radical empiricism) there is a leap in different directions. But what kind of phenomenon does James himself describe as intellectualism? In the sixth chapter of *A Pluralistic Universe* entitled "Bergson and His Critique of Intellectualism" James states,

The ruling traditions in philosophy has always been the Platonic and Aristotelian belief that fixity is nobler and worthier thing than change. Reality must be one and unalterable. Concepts, being themselves fixities, agree best with this fixed nature of truth, so that for any knowledge of ours to be quite true it must be knowledge by universal concepts rather than by particular experiences, for these notoriously are mutable and corruptible. This is the tradition known as rationalism in philosophy, and what I have called intellectualism is only the extreme application of it.[2]

In other words, the conceptual analysis takes life in its frozen state as a series of captured moments. The conceptual method deals with that part of the experience that has already been processed, purified, and frozen, in this sense it is always retrospection, and our concepts are retrospective instruments.

".. to understand life by concepts is to arrest its movement, cutting it into bits as if scissors, and immobilizing these in our logical herbarium where, comparing them as dried specimens, we can ascertain which of them statistically includes or excludes which other."[3]

But if such retrospective conceptual instruments are projected to future, the result is just a mathematical prognosis whereas the real lived life escapes our attention altogether.

… in the deeper sense of giving *insight* they have no theoretical value, for they quite fail to connect us with the inner life of the flux, or with the causes that govern its direction. Instead of being interpreters of reality, concepts negate the inwardness of reality altogether. They make the whole notion of a casual influence between finite things incomprehensible.[4]

Thought it may sound paradoxical at the first sight, James finds authority of the intellectualistic logic inherent in the thought of both post-Kantian philosophers and pluralistic empiricists. Immanuel Kant tried to solve the supposed contradictions of our sensual world looking forward to reason as its logical completion and backward to the non-rational cause of empirical data – *dinge an sich*, whereas his followers regard the essence to be implicit within experience as its ideal signification. At the same time, according to James, empiricists remain in the world of sense. Not being able to deny intellectualists' contradictions, they believe in the possibility to overcome those with a mastery of the same logic itself. James writes,

Both sides treat it as authoritative, but they do it capriciously: the absolutists smashing the world of sense by its means, the empiricists smashing the absolute – for the absolute, they say, is the quintessence of all logical contradictions. Neither side attains consistency. The Hegelians have to invoke a higher logic to supersede the purely destructive efforts of their first logic. The empiricists use their logic against the absolute, but refuse to use it against finite experience. Each party uses it or drops it to suit the vision it has faith in, but neither impugns in principle its general theoretical authority.[5]

So it becomes apparent that by intellectualism James means not one or another tradition in the history of philosophy but rather the method that implies the sharp division between the knower and the known, between the sensual world and the absolute authority of reason, between "what-is-the-one" and "what-is-in-the-other". In this sense, in James's mind, intellectualists and empiricists represent the same one-sided approach, the same inherent logic. For if the intellectualists strive to beat our live experiences into the mold of some kind of conceptual framework, the sensationalists wind up with isolated sensual data, as immobile and static as the conceptions themselves are. Thus the fallacy of both intellectualists and sensationalists is pretty much the same despite them taking opposite sides in regard to this fundamental philosophical issue, that is, they employ the similar logic. James writes against the extreme application of

the rationalistic mode of thought (although not rationalism as such): "When you have broken reality into concepts you never can reconstruct it in its wholeness."[6] In addition, he notes that for sensualists "sensations are *dis*-joined only"[7] for they put stress upon the part, and the individual treating the whole as a collection of isolated elements. And particularly here he sees the reversed intellectualistic logic at work. As a remedy for such kind of extremes and a fruitful way of further development James proposes his theory of radical empiricism. He gives the description of it in the essay "A World of Pure Experience". There, he points out some distinctive features of his approach. First of all, it is the anti-intellectualistic philosophy in the sense of opposing the post-Kantian exhausting of live experience in order to build the conceptual schemata. At the same time it is the radicalization of the classical empirical theory developed by Berkeley, Hume, and Locke as it stresses the importance not only of empirical data but also of different transitive states of mind and all kinds of conjunctive relations. "For such a philosophy, the relations that connect experiences must themselves be experienced relations, and any kind of relation experienced must be accounted as 'real' as anything else in the system".[8] Instead of treating relations (both disjunctive and conjunctive) as a rational inference from empirical data, or a connection brought about by different orders of truth altogether, the radical empiricism stresses the continuity of experience. According to James, the relation that has given most trouble to philosophy is the the so-called *co-conscious transition*, that is, the way one experience flows into another within the same self as it is the internal relation in contrast to the experience "with" that may be determined by various external factors. We all have our experience being with someone or something on a daily basis but the question is about the specific mode it becomes ours but never the experience of others. This process is being described as continuity or immediately experienced change. "There is no other *nature*, no other whatness than this absence of break and this sense of continuity in that most intimate of all conjunctive relations, the passing of one experience into another when they belong to the same self."[9] This passing transition, in James's view, is determined not by some external causes but rather by logical presuppositions of what this or that particular experience *means* from the very outset. The next significant characteristic James gives to the radical empiricism is that it abolishes the purely intellectual subject/object division that in various modifications has run throughout the whole history of philosophy. What does it make us to regard one entity as a knower and another as something to be known? According to the radically empirical understanding of the continuity of experience, knowledge of sensible realities is inherent in tissues of experience itself.

… we may freely say that we had the terminal object 'in mind' from the outset, even although *at* the outset nothing was there in us but a flat piece of substantive experience like any other, with no self-transcendency about it, and no mystery save the mystery of coming into existence and of being gradually followed by other pieces of substantive experience, with conjunctively transitional experiences between. That is what we *mean* here by the object's being 'in mind'.[10]

Thus the whole question about how one thing can know another becomes unnecessary if the knower/known dualism is abolished and the intentionality of consciousness is fully acknowledged. Still, there is one more aspect of radical empiricism as the critique of intellectualism, namely, the notion of pure experience. James introduces this notion in the essay "Does 'Consciousness' Exist?" and restates the main arguments in the "A World of Pure Experience". In order to explain the notion of pure experience James starts with a refutation of the neo-Kantian notion of consciousness.

To consciousness as such nothing can happen, for, timeless itself, it is only a witness of happening in time, in which it plays no part. It is, in a word, but the logical correlative of 'content' in an Experience of which the peculiarity is that *fact comes to light* in it, that *awareness of content* takes place. Consciousness as such is entirely impersonal – 'self' and its activities belong to the content.[11]

In addition, we are supposed to have an immediate consciousness of consciousness itself. The existence of consciousness can be brought about by analysis, but can be neither defined nor deduced from anything but itself. Experience in this case would be like a paint of which the world's pictures are being made. This, in turn, entails the principal duplicity – division into consciousness and its content. And when all the content has been extracted, only then the consciousness becomes transparent to itself. To oppose this neo-Kantian view, James states that experience has no such inner duplicity, and separation of it into consciousness and content comes not by way of subtraction (or phenomenological reduction) but by way of addition of other sets of experiences. In other words, the undivided experience plays different roles in different contexts. In one context it figures as a thought, while in another – as a thing. How one and the same experience can be counted as subjective and objective at once? As an example, James mentions the perception of his personal living room in Cambridge, Massachusetts. On one hand, it is a thing that has existed prior to his acquaintance with this environment, but, on the other hand – the same room figures in our field of consciousness.

The puzzle of how one identical room can be in two places is at bottom just the pulse of how one identical point can be on two lines. It can, if it be situated at their intersection; and similarly, if the 'pure experience' of the room were a place of intersection of two processes, which connected it with different groups of associates respectively, it could be counted twice over … .[12]

Thus experience, according to James, is the point of intersection of consciousness and reality. The same holds for any single non-perceptual experience. Originally in experience there is no self-splitting of it into consciousness and its content. This 'virginal' state is what James calls 'the pure experience'. Pure doesn't mean pure of all matter, but rather pure of all form. It is a pre-reflective, pre-thematic field of experience. James characterizes 'pure' experience also as the original plenum of existence and a field of original, pre-reflective meanings. These characteristics accord to James's notion of the paramount (perceptual) reality. It is grounded in two fundamental presuppositions: (1) The structure of categorical thought is necessarily rooted in the pre-reflective contact with reality (perception); (2) All philosophical activity begins from the practical demand of pre-categorical, pre-thematic life in the world.

TROUBLE WITH A SQUIRREL, OR HOW TO AVOID THE INTELLECTUALISTS' DILEMMA

Another level of James's critique of intellectualism is his specifically pragmatic solution to the problem of truth that has been a point of contention in intellectualists' disputes in the course of the history of philosophy. And James states that these philosophical disputes for the most part have arisen within boundaries of the intellectualistic logic. Therefore, he proposes his personal pragmatic approach, though he warns it shouldn't be viewed as a method to attain any particular or universal results, but rather as the specific attitude or orientation. He writes,

Pragmatism represents a perfectly familiar attitude in philosophy, the empiricist attitude, but it represents it, as it seems to me, both in a more radical and in a less objectionable form that it has ever yet assumed. A pragmatist turns his back resolutely and once for all upon a lot of inveterate habits dear to professional philosophers. He turns away from abstraction and insufficiency, from verbal solutions, from a bad *a priori* reasons, from fixed principles, closed systems, and pretended absolutes and origins.[13]

Thus pragmatism doesn't aim at solution of fundamental philosophical problems (which themselves are inspired by the intellectualistic mode of reflection), rather it is a program of action, or, more precisely, indications of existing realities (here and now) and of the ways how these realities could be changed. This philosophical temperament is in stark contrast to the one of metaphysics. According to James, metaphysical (or intellectual) quest has been for the word or formula, universal principles. "That word names the universe's *principle*, and to possess it is after a fashion to possess the universe itself. 'God,' 'Matter,' 'Reason,' 'the Absolute,' 'Energy,' are so

many solving names. You can rest when you have them. You are at the end of your metaphysical quest."[14] In pragmatic vision, theories (as intellectual constructions of the relative value) are no final solutions, rather they serve as instruments, as temporary agreements upon which and what kind of problem is to be regarded as philosophical. These theories are constantly altered according to the changing conditions of individual and social practices. But in this case is pragmatism itself a theory? If we follow the Jamesian definition – no, it is not a theory. Pragmatism is a non-exact, descriptive methodology based on the specific way of thinking; it strives to avoid extremes, final statements and to identify pragmatic elements in earlier philosophies. To be pragmatic, the thought should fulfill such conditions as *practicality, pluralism, and will to believe*. Besides that, it should take the anti-metaphysical stance. A perfect example to illustrate James's position regarding ongoing intellectualists' disputes is his story about a squirrel and campers, told in the book *Pragmatism. A new Name for Some Old Ways of Thinking*. The story goes like this. Some time ago the narrator participated in the camping trip in mountains. One day upon returning from the solitary walk in the woods he found all the camping party engaged in hot discussion. As it turned out, the corpus of dispute was a squirrel – a live squirrel clinging to the one side of a tree while a person lurks from the opposite side. The person tries to catch a glimpse of the squirrel and moves around the trunk of the tree, going faster and faster. Still he never sees the squirrel as it moves as well. The resultant metaphysical problem was, does the man go round the squirrel or not? Upon arrival of the narrator every one had taken sides split evenly. So any position taken by the narrator would settle this dispute in favor of one or another party. After a short while of contemplation the solution was found: both parties were right and wrong at the same time, depending what was *practically* meant by going round a squirrel. If it meant passing from the north of it to the east, to the south, and to the west – then yes, the man had performed a full circle around the squirrel. But if it meant being in front, then on the left, behind and on the right of it – no, there was no going around at all since the squirrel all the time kept its belly towards the man. The conclusion was that it was impossible to give one single answer. The retelling of this trivial story is necessary for James to demonstrate his pragmatic approach at work. In his opinion its aim is to reconcile (but not solve) the old metaphysical dilemmas (rationalism–empiricism; intellectualism–sensualism; idealism–materialism; optimism–pessimism; religiosity–atheism; free will–determinism; monism–pluralism, etc.)

The pragmatic method in such cases is try to interpret each notion by tracing its respective practical consequences. What difference would it practically make to any one if this notion rather

than that notion were true? If no practical differences whatever can be traced, then the alternative mean practically the same thing, and all dispute is idle.[15]

James introduces the notion of *cash value*. "You must bring out of each word its practical cash-value, set it at work within a stream of your experience."[16] In other words, cash-value doesn't mean profitableness in some narrow utilitarian sense, but it stresses the placement of a concept within a context of the individual and social history. In this respect the notion of cash-value is the critique of intellectualism – while pragmatism relies on facts, intellectualism remains in the field of dead abstractions. In James's opinion, one or another problem can't be called philosophical only because it was put forward by a professional philosopher, the attention should be paid to the genesis and transformation of the idea in time. Secondly, the livability of the certain philosophical theory is ensured not by the elegance and mastery of its theoretical construction, and the weight of arguments, but rather by the echo it creates in the individual lives and culture as a whole. Thirdly, James emphasizes the role of practice in the pragmatic theory of truth. "The truth of an idea is not a stagnant property inherent in it. Truth *happens* to an idea. It *becomes* true, is *made* true by events. Its verity *is* in fact an event, a process: the process namely of its verifying itself, its veri-*fication*."[17] In fact James substitutes talking about truth with talking about knowledge and this makes it possible to speak of plural truths instead of the single, the exclusive truth. But what then can be said about verification? According to him, the idea is true if it is in harmony with our individual experience, and since the individual experiences are not isolated (though they differ one from another) there is an inevitable overlapping with other experiences. James criticizes intellectualism for viewing the concept of truth as some kind of static entity instead of stressing its dynamic character. Whereas for James "The possession of truth, so far from being here an end in itself, is only a preliminary means towards other vital satisfactions"[18], including the cognitive satisfaction of the inquisitive human mind. This particular question is touched upon by James in his essay on the free will and determinism "The Will to Believe". Each and every journey that starts out as the quest for the truth may or may not eventually lead us to the desired result as it depends upon personal and interpersonal (shared) experiences and the possibility to locate the given fact within the stream of experience. In such a case, truth is always relative, a subject of human decision and action, contrary to intellectualists' belief in the possibility to attain the objective, absolute, therefore, over-human, pure rational knowledge about things. While, according to James, we should pay more attention to individual probabilities or hypotheses,

Let us give the name of *hypothesis* to anything that may be proposed to our belief; and just as electricians speak of live and dead wires, let us speak of any hypothesis as either *live* or *dead*. A live hypothesis is one which appeals as a real possibility to him to whom it is proposed.[19]

Deadness and liveness of hypothesis are not intrinsic properties, but relations to an individual thinker or more precisely to his willingness to act upon it. At the same time he doesn't mean to refute the causal relation "if we do A then B follows" but rather stresses the personal responsibility for our choices. Thus the formula now sounds like this: "*if* we decide to do A, *then and only then* B follows". So he pays attention to what happens to a person in a moment of choice and how this choice affects his existential situation in the life-world. Moreover, he concludes that it is impossible to prove the human will to be free or determined by the means of rational argumentation. How then could it be possible to settle this dispute? In James's opinion the only way out is our appeal to multiplicity of human practices:

For pluralism, all that we are required to admit as the constitution of reality is what we ourselves find empirically realized in every minimum of finite life. Briefly it is this, that nothing real is absolutely simple, that every smallest bit of experience is a *multum in parvo* plurally related, that each relation is one aspect, character, or function, way of its being taken, or way of its taking something else … .[20]

Seeing everything in relation and development precludes "the conceptual decomposition of life", and turns the intellectualists' disputes upon the so-called eternal questions into just a mind game. Still there, in James's work there is also a deeper level of the critique of intellectualism based on his understanding of the experience itself.

FROM INTROSPECTION TO THOUGHT'S OBJECTS

The problem of nature and structure of experience is being developed in many of James's writings in such a manner that it would seem that the interpretation of this phenomenon depends on which work we choose as a starting point of our inquiry and move from there onwards. For example, if we first turn to *Principles of Psychology*, especially to Chapter IX "The Stream of Thought" and Chapter X "The Consciousness of Self", we find there the introspective view of experience. Whereas in his *Essays on Radical Empiricism*, especially essays entitled "Does 'Consciousness' Exist?" and "A World of Pure Experience" and even more in his later work *A Pluralistic Universe*, especially in chapters devoted to Henri Bergson (lectures number VI and VII), he moves onto analysis of thought's objects. Though it should be an overstatement that these are two different approaches to the same

phenomenon we could admit there is some shift of perspective. The first
perspective being inspired by an empirical psychology, while the second
one – by philosophical investigations of intuitionists, thus paying a greater
attention to the aspects of temporality, intentionality of consciousness, and the
problem of pure experience. Despite the shift (though not a strict break in the
chronological sense), both the introspection and the thought's object analysis
are directed against the intellectualism as well as the "mind-stuff" theory of
the classical empiricism. James first tries to proceed by the introspection of
the mental acts in order to correlate them with their causes but he comes to the
conclusion that in the end all he got was the object as it appeared in experience.
The object as a part of the lived reality, as thought, therefore he devised the
conception – the "thought's object", i.e. the selective objectification. What
does it mean? James goes by an example – let's suppose we observe a
room under different conditions, and every time it gets counted over twice –
as a field of consciousness, and also a state of mind, the doubling-up of
the experience has in both cases the similar grounds. What is immediately
present is not the mind itself but rather its object. "In its pure state, or
when isolated, there is no self-splitting of it into consciousness and what
the consciousness is 'of '".[21] In other words, James states the principle of
intentionality. Characterizing this turn James M. Eddie writes in his book
William James and Phenomenology, "There is a radical difference between
causal conditions and logical conditions, and unless we know what cognition
means or intends, what it is *of*, we cannot ever determine what the conditions
of its success or failure would be".[22]

In Chapter IX of *Principles* "The Stream of Thought", James distinguishes
five characteristics of thought. (1) Every thought tends to be a part of a
personal consciousness; (2) Within each personal consciousness thought is
always changing; (3) Within each personal consciousness thought is sensibly
changing; (4) It always appears to deal with objects independent of self; (5)
It is interested in some parts of these objects to the exclusion of others, and
welcomes or rejects – chooses among them all the while.[23] Summing up these
points describing the thought process James introduces a new metaphor "the
stream of thought", though he alternatively uses "the stream of consciousness"
as well. The choice of this particular metaphor ("the stream") was intended
to stress the implicit and inherent temporality of consciousness as well as
its continuity and disruptions. The first characteristic of thought refers to
the relative isolation of the individual mind performing the act of thinking,
and at the same time it refers to the possible plurality of different experi-
ences and of different actors. The second characteristic could be read as a
critique of the classical empirical tradition and especially its belief that our

senses are discrete units and that perception of an object is unchanging as our thinking creates intelligible models. The third one is about continuity and discontinuity of experience. Perhaps, it could be best described by the well-known Jamesian example of a thunderclap breaking silence. It divides our experience into meaningful temporal sequences, i.e. "before-the-thunder-clap-breaking-the silence" and "after-the-thunderclap-breaking-the silence". But at the same time the "after-consciousness" still feels as belonging together with "before-consciousness" as another part of the same self. The fourth characteristic, in turn, touches upon a problem of the sameness and otherness in terms of thought and its object, in other words, this is an acknowledgement of the intentionality of consciousness. This point is further elaborated in his *Essays in Radical Empiricism*. And, finally, the fifth characteristic of the thought process points at the selectivity of attention both in the psychological (a span of attention) and philosophical (live and dead hypotheses) sense. All and all James in the *Principles* concludes that upon introspection we find that the temporal succession of consciousness being the continuous stream.

Another level of introspection could be found in the twenty-third chapter of the *Principles* "Necessary Truth and the Effects of Experience". Here, he tries to delineate the logical foundations of the meaning by the way of reduction of such metaphysical constructions as body, mind, etc. This is especially pronounced when he talks about the genesis of the pure or *a priori* sciences such as Classification, Logic and Mathematics. The pure sciences express the results of comparison. James states that "comparison is not a conceivable effect of the order in which outer impressions are experiences – it is one of the hose-born portions of our mental structure; therefore the pure sciences form a body of propositions with whose genesis experience has nothing to do."[24] In noticing the differences and resemblances of things the mind feels its own activity, the inward nature of sensations. This means that differences and resemblances are relations between ideal objects, or conceptions themselves.

I need not consult the world of experience at all; the mere ideals suffice. *What I mean* by black differs from *what I mean* by white, whether such colors exist *extra mentem mean* or not. If they ever do so exist, they *will* differ. White things may blacken, but the black of them will differ from the white of them, so long as I mean anything definite by these three words.[25]

According to James, the quest for the logical foundations of meaning could be accomplished via introspection but then immediately the introspective difficulty arises. For sensualists the difficulty is that due to the fact that they are unable to lay hands on the feeling of relation and therefore they deny

them all. Intellectualists, in turn, have to admit that relations are known by something that lies on an entirely different plane. In other words, neither sensualists nor intellectualists are able to grasp the conjunctive relations, that is, to perform the act of introspection. The solution as offered by James is the one of performing a kind of phenomenological reduction – a movement towards the logical foundations of meaning(s).

There is thus no denying the fact that *the mind is filled with necessary and eternal relations which it finds between certain of its ideal conceptions, and which form a determinate system, independent of the order of frequency in which experience may have associated the conception's originals in time and space.*[26]

This makes it possible for James Edie in his study *William James and Phenomenology* to conclude that James in *Principles* develops the non-egological theory of consciousness, the phenomenological description of the self. He writes, "When consciousness tries to come to itself and reflect upon itself, it discovers an objective self which appears to it as its owner and the casual source of its acts."[27] The basis for such a conclusion is the fact that in *Principles* James offers a number of quasi-phenomenological descriptions of the sense of the self as something that is not immutable in its nature but rather appears differently in different contexts as "fluctuating material". Still, the matter of importance here is that it is possible to come to the sense (or, senses) of the self via reduction of physical, psychological qualities. But then immediately we encounter a difficulty as James at the same time points at the self whose central nucleus is the human body.

The objective nucleus of every man's experience, his own body, is, it is true, a continuous percept; and equally continuous as a percept (though we may be inattentive to it) is the material environment of that body, changing by gradual transition when the body moves.[28]

Perhaps this difficulty could be resolved if we distinguished more clearly between the Jamesian notions of the "stream of consciousness" and the "flux of pure experience", which in turn involves the distinction between the self and the ego, the stream of consciousness being as *what* derived from the flux of pure experience by the reflective activity. ("The instant field of the present is at all times what I call the 'pure' experience. It is only virtually or potentially either subject or object as yet. For the time being, it is plain, unqualified actuality, or existence, a simple *that*."[29]) Though it may seem as imposing a certain theoretical schemata (of a phenomenological type especially when accentuating the question of ego) upon James's works, such an approach indeed helps to understand the notion of pure experience as something pre-reflective, pre-thematized, pre-subjective, and pre-objective.

Richard Cobb-Stevens in his article "A Fresh look at James's Radical Empiricism" admits, " 'Pure experience' is the term reserved for the functionality of consciousness, the absolutely anonymous and automatic flow which makes manifest both objectivity and subjectivity. Properly speaking, this elemental flow should not be called a *con*-sciousness or a *subjective* life."[30] In my opinion, James's turn from analysis of the stream of consciousness in *Principles* towards pondering the notion of pure experience in his *Essays in Radical Empiricism* embodies his shift from introspection to thought's objects which is given presentionally in experience, from retrospective movement of reflective appropriation to more primitive flux with its inherent temporality (James calls it the "pacial present") and intentionality. In a sense it is possible to say that this shift was facilitated also by James's reading in H. Bergson's doctrine of temporality (that occurred *C*. 1902), therefore we can speak of pre-Bergsonian and post-Bergsonian philosophical visions of James as it appears in the most pronounced way in his *Principles of Psychology* and *Essays in Radical Empiricism* ("… it was only after reading Bergson that I saw that to continue using the intellectualist method was itself the fault."[31]) The most significant (sometimes metaphorical, sometimes theoretical) characteristics (in plural) are given in the following essays: "Does 'Consciousness' Exist?"; "A World of Pure Experience"; "The Thing and its Relations"; "The Place of Affectional Facts in a World of Pure Experience"; and "The Experience of Activity". All in all, the characteristics center around two main issues – temporality and intentionality. Summing them up, it would be possible to distinguish the following descriptions: (1) the flux of pure experience as opposed to the stream of consciousness; (2) pure experience as the immediate present; (3) pure experience as another word for feeling; (4) pure experience as intellectually unattainable realm; (5) pure experience as a border; (6) pure experience as methodological postulate. Let us elaborate them in more detailed way. First, according to James, the stream of consciousness already presupposes some division into subject and object, experience related to and apprehended by the knowing self, whereas the pure consciousness is absolutely anterior to any subject/object split, and in this sense it is neutral. "The instant field of the present is always experience in its 'pure' state, plain unqualified actuality,a simple *that*, as yet undifferentiated into thing and thought, and only virtually classifiable as objective fact or as some one's opinion about fact."[32] There is no otherness as yet in this primal state of affairs ("The whole question of how 'one' thing can know 'another' would cease to be a real one at all in a world where otherness itself was an illusion."[33] Nevertheless, despite the neutrality of the pure experience it is inherently intentional in the sense that any experience has a terminal object "in mind" from the very outset "… even

although *at* the outset nothing was there in us but a flat piece of substantive experience like any other, with no self-transcendeny about it …"[34] Second, pure experience in its immediate givenness is a kind of perpetual present that involves continuous transitions between past and present. "It is 'of ' the past, inasmuch as it comes expressly as the pasts's continuation; it is 'of' the future in so far as the future, when it comes, will continued *it*."[35] If in the previously mentioned example of the thunder-clap-that-breaks-the silence, experiences of before and after are united by the relation to one and the same subject (the stream of experience in its continuity and disruptions), then pure experience is what is immediately given (the pacial present). Third, as the immediate flux of life, pure experience for James is but another name for feeling and sensation though of a special kind. Any feeling or sensation tends to fill itself with emphasis, becomes fixed in a verbal form; therefore, pure experience in this sense is what remains – unverbalized sensations. Fourth, pure experience is inexplicable theoretically, as it is prior to any reflective designations of subjectivity and objectivity. Rather it is to be perceived as the immediate lived present and pointed at obliquely by describing and redescribing transitional experiences themselves. Fifth, another characteristic of pure experience is that the phenomenon of pure experience can be a phenomenon of the field of consciousness simultaneously. In other words, one and the same phenomenon can be counted over twice. It is possible, James states, if this phenomenon lies on the intersection. "The one self-identical thing has so many relations to the rest of experience that you can take it in disparate systems of association, and treat it as belonging with opposite contexts."[36] Thus in one context it is a field of consciousness related to the self while in another – a primal pre-reflective, momentary sensation. And, finally, pure experience is also a methodological postulate implying that nothing can be admitted as fact except what can be experienced at some definite time by someone experiencing it.

Thus, with the notion of pure experience James accomplishes his critique of intellectualism and invites us to dive back into flux of experience itself. In the chapter on Bergson and intellectualism of the *Pluralistic Universe* he concludes,

This, you see, is exactly the opposite remedy from that of looking forward into the absolute, which our idealistic contemporaries prescribe. It violates our mental habits, being a kind of passive and receptive listening quite contrary to that effort to react noisily and verbally on everything, which is our usual intellectual pose.[37]

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NOTES

[1]   Cornel West, *American Evasion of Philosophy. A Genealogy of Pragmatism* (Madison: The University of Wisconsin Press, 1989), pp. 54–55.
[2]   William James, *A Pluralistic Universe* (New York: Longmans, Green, and Co., 1909), p. 237.
[3]   Ibid., p. 244.
[4]   Ibid., p. 246.
[5]   Ibid., pp. 242–243.
[6]   Ibid., p. 261.
[7]   Ibid., p. 280.
[8]   William James, *Essays in Radical Empiricism* (Lincoln and London: Nebraska University Press, 1998), p. 42.
[9]   Ibid., p. 50.
[10]   Ibid., pp. 57–58.
[11]   Ibid., pp. 5–6.
[12]   Ibid., p. 12.
[13]   William James, *Essays in Pragmatism* (New York, London, Toronto: Hafner Press, 1948), p. 144.
[14]   Ibid., p. 145.
[15]   Ibid., p. 142.
[16]   Ibid., p. 145.
[17]   Ibid., p. 161.
[18]   Ibid.
[19]   Ibid., pp. 88–89.
[20]   William James, *A Pluralistic Universe*, p. 322.
[21]   William James, *Essays in Radical Empiricism*, p. 23.
[22]   James M. Edie, *William James and Phenomenology* (Bloomington and Indianapolis: Indiana University Press, 1987), p. 29.
[23]   William James, *Principles of Psychology*, 2 vols. (London: Macmillan and Co, Ltd., 1907), Vol. I, pp. 224–290.
[24]   William James, *Principles of Psychology*, 2 vols. (London: Macmillan and Co, Ltd., 1907), Vol. 2, p. 641.
[25]   Ibid., p. 644.
[26]   Ibid., p. 661.
[27]   James M. Edie, *William James and Phenomenology*, p. 38.
[28]   William James, *Essays in Radical Empiricism*, p. 65.
[29]   Ibid., p. 23.
[30]   Richard Cobb-Stevens, "A Fresh Look at James's Radical Empiricism", in Ronald Bruzina and Bruce Wilshire (eds.) *Phenomenology: Dialogues and Bridges* (Albany: State University of New York Press, 1982), p. 113.
[31]   William James, *A Pluralistic Universe*, p. 291.
[32]   William James, *Essays in Radical Empiricism*, p. 74.
[33]   Ibid., p. 60.
[34]   Ibid., p. 57.
[35]   Ibid., p. 87.
[36]   Ibid., pp. 12–13.
[37]   William James. *A Pluralistic Universe*, pp. 252–253.

NATALIA SMIRNOVA

THE SOCIAL CONSTRUCTION OF THE SELF: CONTRIBUTION OF SOCIAL PHENOMENOLOGY

The meaning of the Self is situated at the heart of our consciousness as the central referential point of our social being. On the one hand, human life and personality are dramatically shaped by social interrelations. The relationship we have with Others serves as a means of social identification of the Self. On the other hand, the nature of the Self can be conceptualized only in the way of its differentiation from the Others. An individual is a causal agént for these relationships in a sense that one's individual existence is intrinsically linked to various social configurations. This duplicity is inherent to the problem of the Self.

While the Other is the overt part of our conceptualizations, attention to the Self tends to be tacit or subsidiary. When we enter social interactions, we rather draw attention to what we are (or what we represent), so the constitutional nature of the Self remains in the "blind spot" of our reason.

Our Self-perspective is usually presented by an ambiguous mix of singular and plural tenses. Our language reflects this duplicity in the usage of the terms "I", "we", "me" and "us". Appealing to the cultural context for the purpose of social identification and Self-maintenance, we tacitly refer to the mix of our individuality, sociality and humanity. We tend to take their unity for granted and are not usually motivated for *a priori* distinction of them. Rather the meaning of the Self emerges by means of *a posteriori* reflection. Our Self appears as the outcome of the conceptualization of the bonds of agency, interests and circumstances which find their locus in the psychical and conscious being of an individual.

1. EGO AND ALTER EGO AS A CONSTITUTIVE PROBLEM OF TRANSCENDENTAL PHENOMENOLOGY

The basic insight which gives rise to social phenomenology traced back to E. Husserl's works. He was the founder of phenomenology, who declared the life-world (*Lebenswelt*) to be the finite province of meaning of human

reason and activity. But for the present study it is more significant that not wanting to be accused of solipsism, in his latest work (*The Crisis of European Sciences and Transcendental Phenomenology*) E. Husserl turns to the cognitive procedure which is not *re*duction, but *pro*duction. While in his early works (*Logical Investigations*, *Ideas to Pure Phenomenology*) he seeks to find the basic, unquestioned foundation of human cognition, i.e. implicit presuppositions upon which any science and philosophy are actually based, his latest work (*Crisis*) was inspired by the opposite intention. He seeks to make a phenomenological description of constitutive process which give rise to intentional objects, the Other (Alter Ego) being the most significant among them.

Edmund Husserl clearly sees the eminent danger of solipsism as the possible consequence of his conception of the phenomenologically transcendental reduction. Alfred Schutz reminded, when asked why E. Husserl refrained from publishing the second volume of his *Ideas to Pure Phenomenology* (*Ideen*), he answered that at that time (1913) he did not find any satisfactory solution to the problem of intersubjectivity, or Alter Ego existence. The founding father of phenomenology clearly recognized that the attack on this problem presupposed carrying out still further analysis of the constitutive activities of consciousness. Edmund Husserl faithfully believed that he offered the desired solution of *the Alter Ego* problem in the Fifth of his *Cartesian Meditations*[1]. Unfortunately, he did not succeed there in eliminating some difficulties. The main difficulty consists in the fact that within the framework of transcendental philosophy, the problem of intersubjectivity is inconsistent by its nature. Having performed the phenomenologically transcendental reduction and analyzed the constitutional problems of the consciousness, built up by the activities of the transcendental subjectivity, E. Husserl singles out within the transcendental field what he calls "my own peculiar sphere" (primordial sphere) by eliminating all the constitutive activities which are related to the subjectivity of Others. This could be done in the way of abstracting from all the meanings referring to Others. What still remains is strictly my private primordial sphere in the most radical sense of the word. In short, if the phenomenologically transcendental reduction brackets *the natural attitude*, in the framework of which the others are simply taken for granted, the so-called *thematic reduction* – as far as I can see it – seems to be a kind of cognitive activity within this particular sphere aimed at solving the problem of intersubjectivity as such.

Edmund Husserl presupposes that within the primordial sphere, the object which can be controlled by the activities of the meditating ego can be singled out. He calls it "my own body" and ascribes to it all the sensorial fields.

The essence which functions in my body and controls its gestures is, as E. Husserl suggested to call, "my personal I". If a resembling object emerges within my primordial sphere, it is interpreted by means of the so-called "passive synthesis" (also called "Pairing" or "coupling") as analogous to my own body and therefore apperceived as other people's bodies. It means that two objects are presented in the unity of consciousness by means of associations. The psychical nature of the Other's corporeality manifests itself by changing, but always concordant, gestures is being, who is also able to control his bodily movements. In this way the Other appears to be (appresentatively) constituted as an Alter Ego. As far as I can see it, *it is not only the resemblance of bodies but rather the ability to control them which constitutes an Alter Ego in the precise sense of the world*. But E. Husserl himself did not clearly formulate this conclusion.

This Second Ego is the Other, which in accordance with its constitutive sense refers back to what E. Husserl calls "the first creation". He stresses that the Second Ego is an *Alter Ego*, i.e. the alien corporeality. It can be apperceived in the mode of another spatial dimension, namely "there" (*illic*) instead of "here" (*hic*). Thus, according to E. Husserl, in transcendentally and thematically reduced spheres we are able to grasp an Alter Ego by means of *analogical projection*[2]. And this is precisely the bifurcation point where some of his followers deviate from his view. According to Ortega-y-Gasset, for example, the Other's human life is to me latent and hypothetical. His reality is of a special kind, namely a second degree reality. I agree that even though the Other's body belongs to my world, his inner world remains strange to me. Edmund Husserl does not take into consideration that I observe merely the exteriority of the Other's body, whereas I experience my own body "from within". Never can this difference be reduced to the spatial perspectives of Here and There. For this reason, Ortega insists the Other's radical reality remains inaccessible to me as well as mine to him.

Alfred Schutz also points out several difficulties in E. Husserl's transcendental theory of intersubjectivity. Some difficulties arise from the very conception of the transcendental reduction. First of all, this transcendental intersubjectivity exists within the consciousness of the meditating ego. It was constituted exclusively by the sources of Ego's intentionality and does not lead to the real existence of an Alter Ego. This objection against E. Husserl's transcendental theory of intersubjectivity is by now widely shared by many philosophers. Furthermore, I tend to agree with A. Schutz that it is hard to understand how the abstraction from all the meanings referring to Others could be performed in the required radical manner. Having suspended human belief in the real existence of the Other, as well as in the real existence of an outer world in the process of phenomenologically transcendental reduction,

E. Husserl feels induced to elaborate on the device of abstracting the meaning of the Others again, in the process of the so-called thematic reduction, which opens the door to the primordial sphere. This fact seems to confirm the above-mentioned difficulty rather than refute it. In other words how to single out my primordial sphere? Hence, some meanings related to Others must be necessarily presupposed in the very criterion of non-reference to Others. Finally, it is in no way established (A. Schutz suggests) whether the problem of intersubjectivity and therefore sociality is a problem of the transcendental sphere at all, or whether it does not rather belong exclusively to the mundane sphere of our life-world[3].

2. SOCIOLOGICAL CONSTRUCTIVISM: M. WEBER'S *VERSTEHEN*-SOCIOLOGY AND SOCIAL PHENOMENOLOGY[4]

The object of sociology is human behavior, human actions, its forms and organizations and social relations here involved. They can by grasped by means of the so-called ideal types. Ideal types in sociology play a role similar to that of the ideal objects (such as material particle) in natural sciences. But as we can see later, there are highly important differences in ideal-typifying methodology in social sciences. Using ideal types allows sociologists to go beyond the present situation and to describe the class of resembling situations in which the actor is motivated in a similar way.

Based upon Kantian presuppositions, M. Weber considered ideal types as the products of constructive activity of human reason (in contrast to Marxist "reflections" of real objects, based upon the materialistically interpreted Hegelian assumption of identity of being and thought). His ultimate goal was to understand human action through its *subjective meaning* (the meaning ascribed to the action by the actor himself). But M. Weber's ideal type is essentially ambivalent. On the one hand ideal type can be viewed as articulation of common traits of the actors which can be recognized as typical for all of them, i.e. as generalization of empirically observed characteristics. In such a way, historical ideal types are usually produced. Max Weber uses historical ideal types in his description of "the spirit of capitalism". Historical ideal types are essentially derived from practical observation as typically inherent to this or that kind of actors. But historical ideal type as the set of rationally organized empirical data may serve to produce only probable knowledge. It is not still able to produce *Verstehen* in the proper sense of the word, which M. Weber seeks to achieve in his theory of the social action. Rather it has to be confirmed by means of statistic methods developed in empirical sociology.

In contrast to historical ideal type, logical ideal type is purely theoretical construction. It is not contaminated by the empirical data, in the sense that it does not originate in empirical generalization. Rather, it is the product of rationally organized fantasy, which transcends all the observations.

The content of logical ideal type is determined by theoretical context. It corresponds to reality in a highly complicated indirect way as an element of a more complex theoretical construction. It can by no means be identified with the real subject of action, rather it is a puppet created by the scientists. Its motives have already been predefined by the scientist as relevant for his research.

Being more abstract than historical ideal type, logical ideal type covers family resemblance of situations in which the actor is motivated in a similar way. It implies that logical ideal type predefines the scope of empirical research in the sense that any discrepancy between ideal construction and the real state of affairs creates the problem, which should be studied by means of empirical methods. Thus, in contrast to Marxist priority of practice over theory, Kantian preconditions of Weber's ideal type methodology made him to consider any divergence of theoretical model from reality not as deficiency in theory (incompleteness, imperfectness etc.) but rather *as theoretically determined field of research*.

Alfred Schutz set aside E. Husserl's consideration of Self and Alter Ego as a purely transcendentally phenomenological problem. The founder of social phenomenology studies the problem of intersubjectivity within the framework of "natural attitude". According to the phenomenological theory of reflection, the vivid present of our Self is inaccessible for natural attitude, and it is only our reflectively conceived past which gives us access to our own Self. In contrast to our Self, the Other may be experienced in his or her vivid present or in mutual simultaneity ("General thesis of Alter Ego's existence"). Respectively, he defines the Alter Ego as "that subjective stream of consciousness, which can be experienced in its vivid present". His own approach to the problem of intersubjectivity consists of descriptive analysis of typifications.

Importantly, A. Schutz postulates the difference between natural and social worlds. The world of natural sciences is by no means meaningful. Observational field of natural sciences does not "mean" anything to molecules, atoms and electrons therein, and the field of research does not have an inherent relevance structure. It acquires its meaningful and relevant structure only in the framework of scientific contemplation. It is the natural scientist who imposes a meaningful relevance structure over the object under consideration.

In contrast to the world of natural sciences, the social world is necessarily meaningful. It acquired its meaning-structure before social scientists began to

study it. It does "mean" something and has its immanent relevance structure for the human beings living, thinking and acting therein. They have interpreted this world in common-sense constructs of daily life, and it is this knowledge which determines their acts and behavior. In a word, everyday knowledge helps them to come to terms with and to adjust to the socio-cultural environment. It is this world, pre-interpreted and pre-structured in everyday thinking, which the social scientist has to study. Accordingly, the main problem of social sciences is to develop a method to study subjective meanings of human action in an objective way. For this reason, A. Schutz insists, the thought objects of social sciences have to be based upon and remain consistent with the thought objects of common sense, formed by men in everyday life in order to come to terms with social reality.

Alfred Schutz creates social phenomenology in the way of theoretical synthesis of Husserl's constitutive phenomenology and Weber's theory of social action. His social methodology has been enriched by E. Husserl's theoretical discoveries. To be typical, he defines in Husserl's terms means to carry along an open horizon of anticipated similar experiences.

Typifying process is peculiar to both everyday and scientific knowledge. We experience the outer world in everyday thinking as not individual unique objects, but as typified constructs, namely "houses", "animals", "fellow-men" etc. Actual experience may or may not confirm the anticipation of typical conformity. If partly confirmed, the content of the anticipated type will be widened or even split into sub-types, if not, we have to look for another type. Nevertheless, the real object proves to retain its individual characteristics – the typifying process reduced to the form of typicality.

Typically apperceived object may serve as an *exemplar* of the general type, if man is not motivated to study the unique features of this particular object. In "natural attitude" people are basically concerned with the objects which stand out of the field of unquestioned objects. Guided by prevailing system of relevance, the selecting activity of our reason determines which particular traits of the object are individual and which are typical ones. More generally, people are merely concerned with selected aspects of the typified object. Thus, asserting of the object S that it has the characteristic property P, the form "S is P" is necessarily an elliptical statement. For S is not merely P, but also Q and R etc. The full statement should be read as "S is, among many other things, also P". The assertion that "S is P" implies that under prevailing circumstances the sociologist is interested only in the P-being of S, disregarding as not relevant its being as Q and R. It is the system of relevance which determines what elements have to be made a substratum of generalizing typicality, which traits of these elements have to be selected as

characteristically typical and which others as unique and individual. A change in the system of relevance made us to be concerned with the Q-being of S, while its P-being becomes irrelevant.

There are some other constructs which emerge in everyday knowledge if we take into account intersubjectivity of the social world. In the framework of "natural attitude" we usually take for granted that we are not alone in the world. The Others do exist. It implies that common-sense thinking is essentially shared with others, i.e. socialized. Schutz's consideration of this problem is founded upon three basic assumptions:

1. The reciprocity of perspectives or the structural socialization of knowledge.
   It means that the difference in our visual perspective, originated from spatial positions ("here" and "there"), is irrelevant to the commonly-shared system of typical constructs.
2. The idealization of the interchangeability of the standpoints.
   It implies that our spatial positions, if changed, remain unchanged our commonness of typifications i.e., the difference of our spatial position is irrelevent to commonly shared system of typified objects.
3. The idealization of congruency of the system of relevances.
   It means that it is taken for granted that even though our biographically determined situations are essentially different, we are able to select and interpret common objects and their features in an identical manner sufficient for all practical purposes.

The typifying medium, by which socially derived knowledge is transmitted, is obviously the vocabulary and syntax of everyday language. The vernacular of everyday life, which contains names, named things and relationships, seems an unexhausted source ("treasure house") of everyday generalizations and typifications, referring to the relevance system prevailing in the linguistic group. These preconstituted types are socially derived and carry along an open horizon for further experience.

Everyday knowledge is necessarily socially distributed. The stock of everyday knowledge differs from one man to another, and common-sense knowledge takes this distribution into account. "Not only *what* an individual knows differs from what his neighbor knows, but also *how* both know the same fact."[5] The social distribution of knowledge determines the particular structure of the typifying construct, i.e. the assumed degree of anonymity of personal roles, standardization of the action-patterns and constancy of motives. Moreover, knowledge is asserted to have many degrees of clarity, distinctness, precision and familiarity. These degrees are to a great extent predetermined by personal biography. All this refers to everyday thinking and its constructs.

Turning to the position of the social scientists, it is necessary to make a few remarks concerning the very position of the social scientist in the social world. He is certainly a human being, living and acting among the others. This world is the theater of his actions and interrelations. But to deal with scientific research in the social world, the scientist has to adopt a specific scientific attitude toward the object of his study. Namely, he has to "bracket" (suspend) his natural attitude, his everyday system of in-group relevance and typifications which he obviously shares with other people in order to occupy the position of "disinterested observer". It implies that he is not involved in the observed situation. It has only cognitive, not practical interest for him. It is not a field of his activity, but the object of his scientific consideration.

By adopting the disinterested position of scientific observer, the social scientist also detaches himself from his biographical situation within the social world – for the purpose of the scientific problem to be solved. What is taken for granted in the biographical situation of daily life may be put into question in the scientific position. By making up his mind to carry out scientific research, the scientist has entered a field of knowledge, namely the corpus of his science. He has to adhere to the rules of scientific method. It is his scientific problem alone which determines what is and what is not relevant to its solution, what has and what has not to be taken for granted and finally the set of abstractions, generalizations, formalizations and idealizations to be used for considering the problem. The problem is, so to speak, the locus of all possible constructs relevant to its solution.

Accordingly, there is a difference between common-sense and scientific ideal types which originates in the shift from biographically determined to the scientific situation.

The corpus of science contains the rules of procedure, including the method of forming the constructs in a scientific way. The scientist begins to construct typical course-of-action patterns corresponding to the observed events. Then he ascribes to this action pattern a personal type, i.e. the model of an actor, whom he imagines as being gifted with consciousness. Yet, it is a consciousness restricted to the elements relevant to the performance of the action pattern under observation. He ascribes to this fictitious consciousness a set of typical motives, corresponding to the goal of the observed course-of-action pattern.

It goes without saying that this model of an actor is not a portrait of a human being, living in the social world. This "actor" does not have any biography and the situation in which he is placed is totally defined by the social scientist. It is the scientist who created this puppet for the scientific

purpose. A merely specious consciousness is attributed to the puppet in such a way as if it would make subjectively understandable actions.

But the puppet and his artificial consciousness is not subjected to the ontological conditions of human beings. The puppet was not born, it does not grow up, and it will not die. It has no hopes and fears, it does not know of anxiety of its deeds. It is not free in the sense that it could not go beyond the limits placed by the scientist. It cannot have motives and interests other than those the social scientist has ascribed to it. It can not err, if making errors is not prescribed by the scientist. And above all, it cannot choose, except among the alternatives which the social scientist has put before it. At last, while the human being enters any social relation merely with a part of his Self, the puppet is involved therein in its totality. It is nothing else but the bearer of its typical social functions. Its artificial consciousness contains merely those elements which are necessarily presupposed to make performed actions subjectively meaningful.

The scientist determines the stock of knowledge which a puppet has supposedly at hand. The relevance system by which the scientist is governed in doing his work determines its structure, i.e. the elements which the puppet is supposed to know. And it is this system of relevance which determines the various degrees of clearness and preciseness of this knowledge.

If such a model of an actor enters in interactions with the other puppets, the general thesis of reciprocal perspectives comes into play. The course-of-action and personal types are supposedly formed by the puppet due to his partners, including the definition of the system of relevances, roles and motives, which may or may not be fulfilled by further events. But the model of an actor has obviously neither anticipations of the Other's reactions nor self-typifications. "All standards and institutions governing the behavioral pattern of the model", A. Schutz believes, "are supplied from the outset by the constructs of the scientific observer."[6]

Alfred Schutz has not been satisfied by M. Weber's ideal types' ambivalence. According to the socio-phenomenological approach, as we have seen, ideal type is a purely theoretical construct. It has been created by social scientists for the purpose of theoretical contemplation. While Weber's historical ideal type refers to empirical data and logical ideal type refers to the theoretical context, A. Shutz's ideal type refers to practice and theory simultaneously, but in quite a specific meaning. Alfred Schutz declared that the constructs of social sciences are necessarily rooted in "natural attitude" – everyday (pre-reflexive) knowledge of people living in the social world. In contrast to the thought objects of everyday thinking, the model constructs of the social

sciences have to meet the following requirements, i.e. have to be formed according to the following postulates:

1.The postulate of logical consistency.

It means that the system of typical constructs must be fully compatible with the principles of formal logic.

2.The postulate of subjective interpretation.

The social scientist has to attribute to the constructed model of the individual mind that typical content which explains the observed facts as the result of the activity of such a mind in an understandable relation.

3.The postulate of adequacy

Each term in a scientific model of human action must be constructed in such a way that a human act, performed by the actor in the way indicated by the typical construct, would be understandable for the actor himself (as well as for his partners) in common-sense interpretation of everyday life.

The first postulate is obviously common to each social science. 'To be scientific' means to be rational (but not vice versa), i.e. to comply with the postulate of logical consistency. Scientific activity is rational by definition. Fulfillment of this postulate warrants the objective validity of the thought objects, constructed by the social scientist. Strictly logical character is one of the most significant feature by means of which scientific thought objects may be distinguished from the common-sense thought objects which they seek to supersede.

The second postulate is obviously shared with M. Weber's theory of social action. It implies (to both of them) that to understand human action is to ascribe subjective meaning to the actor. In the pure rational action, Weber asserts, subjective intention of the actor coincides with the meaning ascribed to the action by the social scientist. It is this subjective meaning, M. Weber believes, which is the ultimate goal in understanding the social world. For A. Schutz there is an essential gap (split) between the so-called subjective and objective meaning, the latter alone being open to the scientific observer. Pure rational action in a sense of optimal end–means relationship is an exceptional case. It is an unwarrantably strong idealization for everyday thinking. This divergence of subjective and objective meaning has been conceptualized as "in-order-to-motives" (which govern the actor in the course of his action performance) and "because-motives" which are open to the partner or scientific observer. For example, if said that someone committed a crime *because* of the need for money, that would be a phenomenologically incorrect statement. The correct version should be "he committed a crime *in order to* steal the money". Because-motive does not constitute the project of action. Rather, it explains why this action is performed in such a way. In the given example,

because-motive explains what past ("sedimented") experience of the actor made him to steal the money instead of earning them. The compliance with this postulate warrants the possibility of referring all kinds of human actions to the subjective meaning of the actor.

At last, the postulate of adequacy is peculiar to social phenomenology. It constitutes the main difference between classical and phenomenological sociology.

The former tacitly presupposes that there is an unbridgeable gap between everyday and scientific knowledge. In contrast to this presupposition, the latter tries to bring to light the roots of scientific constructs in everyday thinking, to trace back the meaning sedimentation process of scientific constructs. Alfred Schutz presupposes that both common-sense and scientific thinking are based upon creative capacity of human mind, by which we form a set of abstractions, generalizations, formalizations, relevant to respective level of thought organization. Alfred Schutz believes that there are no such things as facts, pure and simple. All facts are from the outset abstracted from a universal context by the activities of our mind. They are, therefore, always pre-selected and pre-interpreted. Phenomenologically, they carry along their interpretational inner and outer horizon It does not mean, he explains, that we are not able to grasp the reality of the world. Rather it means that we have to keep in mind that what we actually grasp is merely certain aspects of the world which are relevant to our daily life or scientific practice.

Having similar origin, scientific constructs are designed to supersede the constructs of common sense. Let me cite this passage at length:

the thought objects constructed by the social scientists refer to and are founded upon the thought objects constructed by the common-sense thought of man, living his everyday life among his fellow-men. Thus, the constructs used by the social scientist are, so to speak, constructs of the second degree, namely, constructs of the constructs, made by the actors on the social scene, whose behavior the scientist observes and tries to explain in accordance with the procedural rules of his science[7].

It is upon the latter that the former are founded.

3. PSYCHOLOGICAL CONSTRUCTION OF THE SELF: DOES IT PAVE THE WAY TO POSTMODERN DECONSTRUCTION?

Contemporary approaches in the study of the Self in psychology are to a great extent inspired by the critique of methodological foundations of the so-called traditional Self-models. The latter are essentially based upon commonly shared initial presupposition that the object of Self may be presented in

theory as a highly specific entity which could be exhaustively defined and conceptualized. In other words, Self is alleged to have its own nature, and it is this nature that should be discovered and described by the scientists[8]. Beside well-known behaviorism, classical theories of Self embrace theory of traits (strains), theory of social roles, humanist theory of Self, etc.

In the above-mentioned theory of traits, for example, Self is generally viewed as nothing but a set of traits, capacities and constitutional biases, which make Selves of what they are. These traits may be observed, compared and fixed in inquirers and question forms by means of scientific methods. Variations of these traits are supposed to be an individual response to the challenge of society.

Human behavior is to a great extent predetermined by these traits which seem to play a more important role than the whole situational context. Human Self thus interpreted may have only one identity composed by totality of traits.

It is easy to see that theory of traits is based upon a very strong method-ological assumption which is not evident in itself, namely: to study human Self we should do nothing but to study his or her set of traits which seem to be sufficient for scientific explanation of the Self. From this point of view it does not make sense to speak about Self's internal conflicts and controversies, different orders' stratification – in a word, about "identity crisis" (Z. Bauman, J. Habermas Bauman Z. Postmodernity and its Discontents. Cambridge, 1998; Habermas J. Legitimation Crisis, L, 1976), which is widely recognized as the distinguishing feature of postmodern condition. For the theory of traits, Self may have only one ("true') identity. Any discrepancy between theory and observed behavior is alleged to be the shortcomings of the explanatory scheme which should be improved. Furthermore, the theory which seeks to reduce Self to totality of traits is not able to grasp situational variations of human behavior, or the simple fact that the same human being may reveal different traits in different communicative situation's, say, to demonstrate both an introvert and extravert set of traits in different contexts.

Theory of social roles seek's to eliminate this imperfection. Role is alleged to delineate social claims in regard to definite social positions. It implies the set of activities, styles of behavior and social expectations. All of them are of impersonal, formal character. Theory of roles maintains that human Self is exhaustively defined by social position. Only by playing the role, say, of a doctor, teacher, father, friend or public figure, the human being acquires access to the society as a whole. And only in this way is he able to articulate his personal features as totality of Self by means of socially approved forms of self-expressions.

It is easy to see that according to this view the human being lacks sincerity in his public manifestations. And importantly, it tacitly assumes that his real, authentic hidden Self is necessarily distant from what is publicly presented. The former takes responsibility only for choosing the role and controlling the way of its presentation.

But in trying to eliminate obvious imperfections in the theory of traits, the theory of social roles creates its own shortcomings. Some of them have already been criticized by social phenomenologists when analyzing T. Parson's structural functionalism. Alfred Schutz calls role-specific Other "a partial Self"[9]. These arguments Parsons T. The Structure of Social Action. N-Y., 1937: The Social System, N-Y., 1951. retain their power in regard to psychological role-theory. The core of them could be formulated as follows:

1. Choosing between socially pre-given roles which we play in different contexts depends on personal definition of the situation, which is not taken for granted but is being constituted in the process of meaningful construction of reality. If we lack a meaningful context (as A. Schutz described in his study of speech disturbances) we fail to take a role.

2. The main psychological shortcoming of the theory of roles consists in the fact that it does not draw due attention to the process of an individual's appropriation of roles, making role-specific knowledge a component of his stock of personal knowledge. For this reason, it fails to explain how social requirements are being transformed into internal rules of human behavior.

3. At last (but not least) the theory of roles is based upon tacit presupposition that social position, to which social role has to correspond, is firmly fixed or completely defined by all of the people. But such public consensus is rather a dream than the real state of affairs.

Regarding the way of Self-constitution in the theory of roles, we may add that there may be a lot of contesting personal identities, which may cause the split of personality and paralyze the process of choosing the role relevant to the present situation. Humanistic critique of the theory of roles insists that we should study not only the role-specific I, but also the authentic, "genuine" I, which is the only subject of self-consciousness and self-development.

In contrast to role-theory, which considered the Self as derivation of the present social order, postmodern constructive theories of the Self transcend the classical notion of sociality and postulate the variety of practices, both present and past, which contribute to theory formation of the Self. For example, tacitly presupposed "classical" assumption that an autonomous I can be regarded as a center of personal experience finds its relevance only in western industrial

society (Modernity), but it does not make sense in regard to the traditional society with its group-related identity.

Post-modern Self-conceptions are largely language-based and socially constructed. They start from the commonly shared assumption that any Self conceptualization has been to a large extent predetermined by the way of using the language in everyday life. It is language thus interpreted which creates a meaningful structure of the social world in everyday practices. By means of language they believe we ascribe meanings to our own and other's acts and behavior. In other words contemporary theories of the Self regard language as the main moderator of social interactions, as the social designer of reality.

Socially constructive theories of Self engage the sources of semiotics because they are focused not on the study of the essence of Self, but rather on the ways of its constitution by means of language. This "constitutive" perspective shifts the main problem from "what Self is" to "how we speak about Self" or even which discourses are relevant to Self-theory formation. In other words, *the way we speak about I* is of a key importance to understand the I. The meaning of Self is nothing but the locus of the present narrative practices.

But contemporary Self-conceptions admit that there is not a single I which is to be studied. Rather there are a variety of selves constituted by a multitude of social practices. It implies that in contrast to traditional Self-theories, postmodern ones do not seek to describe some basic, essential features of Self, rather they intend to develop conventional ways of description of Self in any relational context. And the concepts to be used for the description are in the focus of the study rather than in the expression of the essence of Self.

Psychological constructivism claims to produce Self-conception as socially approved ways of interpretations. That is why those who adhere to this view (Harre R. Personal Being, Cambridge, 1984) admit that we have to take into consideration the fact of multitude of Self-constructions, because any action does not predetermine the way of its interpretation. And the task of the social psychologist is not only to describe these variety of interpretations (proliferation of interpretations, as J. Derrida puts it), but also to study intersubjective and social functions of different interpretations.

In this respect, social phenomenology may be viewed as a bifurcation point in the developmental process of the idea of the social construction of the Self . To my knowledge, the role of social phenomenology in the history of ideas consists in the fact that it mediates (bridges a gap between) moderate ("classic") cognitive constructivism of the Self in European Philosophy and

its further developed radical forms which pave the way to the postmodern practice of deconstruction.

Accordingly, social phenomenology contains important resources for the immanent critique of postmodern deconstruction. It makes social phenomenology significant not only in its own right, but also as a means for deeper understanding of one of the most influential cognitive approaches in the New Age's theory of knowledge. And also in this respect "Phenomenology is *the* Philosophy of our time" (A-T. Tymieniecka).

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[1] Husserl, E., *Cartesianische Meditationen und Pariser Vorträge* (Den Haag, 1950).
[2] Ibid., S. 121–127.
[3] Schutz, A., *Collected Papers* (The Hague, 1962), vol. 1, pp. 141–149.
[4] This part of research is financially supported by the Russian Foundation for Humanities. Grant N 05-03-03138a.
[5] Schutz, A., *Collected Papers* (The Hague, 1962), vol. 1, p. 14.
[6] Schutz, A., *Collected Papers* (The Hague, 1962), vol. 1, p. 42.
[7] Schutz, A., *Collected Papers* (The Hague, 1962), vol. 1, p. 6.
[8] Potter, J. and Wetherel, M., *Discourse and Social Psychology: Beyond Attitude and Behavior* (London, Sage, 1987).
[9] Schutz, A., *Collected Papers* (The Hague, 1962), vol. 1, p. 19.

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THE CATEGORY OF THE (NON-)TEMPORAL «NOW» IN PHILOSOPHY OF THE 'LATE' HUSSERL

As the first philosopher, Husserl changes grammatical qualification of the «now» category. He defines the «now» category as a noun. The «now» is a noun not only as a specific term of philosophy of time, but also as a part of speech, which we ask a question 'what?' not 'when?'. The «now» is not a noun because it is a category which we include in our philosophical vocabulary. The Husserlian «now» is a noun because, substantially, replies to in form of question 'what?'. For this reason, in the evolution of the «now» category in works of Husserl, we can not find any contradictions. The difference between early and late works of Husserl concerns only a manner of depiction the «now» category. In passing, I take note of a moment when Husserl gives up diagrammatic depiction of the theory of time. The category of the «now» constituting time is a background of an intentional act which is characterized retentionally-protentionally. A giving up a retentional-protential time is not actually but methodological.

According to Husserl, flow of time is represented by a row of consecutive and *successive* points of time. In his theory of time, the future is later than the past, the past is earlier than the «now». The past and the future, on the one hand, and the «now», on the other, do not possess the same nature: the «now» is not a border between the past and the future, in Husserlian theory of time, but the «now» is the only present time of creator of time. The main difficulty lies in the fact that this row can not be characterized in temporal terminology; it seems to me that it can not be characterized in this way for two reasons. (1) The «now» (also in the retentional-protential setting) is the smallest unit that a consciousness measures the constituted time. (2) Consciousness can not measure constituted time by means of the «now» defined as category of time. The «now» does not answer to question 'when?'. Well, the «now» has to answer to different question than 'when?'. According to Husserl (in definition of the «now» in the retentional-protential setting as well as in *lebendige Gegenwart*) the «now» answers to question 'what?'.

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1.

I will use as example a birth of individual consciousness (supposing an individual is not the eternal monad). I am not interested in time as constituting of my universal sense of the world, at the moment, that is, the sense which relates to my retention-protention, the sense which relates to my consciousness of the flowing time, as well to the socialised and the inter-subjective time. I am only interested in a feeling of time in his specific «now».

I can go on to a situation of subject (for example, the situation of a baby, who consciousness is just being born – cf. Husserl 1973: 604–605). There is such *Nullpunkt* of his or her consciousness in which appears *Einfühlung* connected with the self-consciousness.

In phenomenology that goes after Husserl we cannot point at consideration beside immanent time. Thus consideration of the birth of the consciousness of time conducts to some difficulties. Namely, we deal with two different conditions of the consciousness of time. (1) The consciousness of the first non-temporal «now»: *being the form of the pure non-temporal «now»*, and (2) the consciousness of the temporal «now» in retentional-protentional time: *being the form of the non-temporal «now» between before and after*.

The non-temporal (that is pre-temporal for consciousness of time) existence is the absolute existence. Also, there is no contradiction between the consciousness of the first «now» and the consciousness of the «now» in retentional-protentional time. In both cases, the consciousness uses the «now» as a noun. Nevertheless we deal with two qualitative different conditions: (1) the condition of the consciousness outside the retentional-protentional time of the first «now» and (2) the condition of the consciousness of my consciousness outside retentional-protentional time.

We can realize the bipolarity of such structure: (1a) The existence in the *Nullpoint* is the pure (pre-temporal) and unconditional reception of reality, and (1b) we deal with a reference to the *Nullpoint* as a basis of the interpretation. On the one hand, the consciousness is blind because it does not known retentional-protentional perspective, on the second hand, the consciousness outside retentional-protentional time is the intentional correlate for the consciousness of time. (2) The objectivisation of the first level takes place outside the time; the objectivisation of the second one takes place above the time. The second kind of the objectivisation exceeds the monolinear pattern of a sheer succession in «now» of the acts since each reference to primordial temporality supposes a continuity of an action. The action is deprived of a limited perspective of retention- «now» -protention

and is potentially referred to 'future' by «now»; an action does not take place in «now» noticed in the prism of *before*. (3a) The consciousness (as a *being the form of the pure non-temporal «now»*) is anonymous and it is not non-individual (only an individual consciousness can enter the reality). The creation of the consciousness of internal time is a derivative process to the consciousness, which is, inherently, atemporal that is; the first «now» is recognised only into perspective of *before*. An experience of the first «now» is temporal *unconscious*. We can say so because the consciousness was not experienced internal time in the retentional-protentional perspective, the consciousness was not motioned in objective time. Also, an experience of the first «now» is temporal *conscious* because the consciousness in the pure way participates in reality; this process takes place without participation in the temporal character any «now». The consciousness as the pure *Einfühlung* of reality wins the memory of reality; and it wins internal and temporal perspective of social communication. Simultaneously, the consciousness loses a part of its nature (namely, it loses the atemporal character – as a result of the transcendental reduction, the pure consciousness appears as absolute). (3b) There is an existential tension (in *being the form of the non-temporal «now» between before and after*), which appears at the moment when the consciousness recognises «now» in the context of the future. There is the existential tension between non-temporality in pre-cognition and cognition into perspective of retention- «now» -protention, between *before* and *after*. The «now» as a basis for the temporal «now» every time exists and the *before* and the *after* fix its borders.

We may therefore say that the temporal «now» is the product of intentiveness to the non-temporal «now», that it is essentially and necessarily an identifying synthesis having gone on and yet to come. Time is a result of *Zeitigung*. The temporal «now» is a result of constitution of the pre-temporal «now». But this can only be because the retentional-protentional structure constituting time in the proper sense, and mental living as inherently temporal, is objectivated as the identical time at each intermediary level of constitution. According to Kersten (1989: 269, 273), the process of 'self-temporalisation', the process of 'self-constituting' of transcendental mental living as past, present, and future in the manner described does not, however, reconstitute itself or multiply itself. That is to say, at the level of oriented constitution peculiar to time, transcendental mental life is transcendentally temporalized, with the identical structure of transcendental intensity to time. Given schema of a transcendental mental life-process with respect to process, as a whole is objectivated as unflowing frame consisting of future, present, and past. The current extent flows through this frame such that the relation of any portion

of the extent to each part of the frame changes continuously. The tense of the posited characteristic of each portion changes continuously from 'will be later', to 'will be soon', to 'is', to 'was recently', to 'was earlier', to 'was still earlier' etc. The change in tense of the positioned characteristics of the extents is a consequence of the flow out of the future, through the present into the past. If it is not the case, mental life-processes would be nothing but continuous recurrence, hence would provide no basis for building up the real, the objective world within which mental life-processes find them. It is the condition for my transcendental life. But the change in tense is only a necessary, not a sufficient, condition for being in the world. It is true, but the mental construction of time, in other words, transcendental mental living, which constitutes «now», disappoints when we can define pure «now». This Husserlian construction does not take into consideration a pure concept of flowing time. The unity of an enduring extent of any mental life-process is possible only in so far as it presents itself in correlation with something identical presented in and through a multiplicity of different temporal extents continually changing in orientation and tense. The consciousness of internal time relates to the present (the consciousness of time and its reference to the wider, retentional-protentional context is built by the sense of «now») but in contrary the social time is built by the reference to the past, to an experience. The centre of gravity of immanent temporality moves into the past. But the past, although the past is temporal, does not impose its own temporalisation the «now». The «now» constitutes as temporality into perspective of the past, and the «now», as a moment, can not be separate from time, because the pre- and temporal «now» does not answer to the question 'when?'.

It is interesting to note that, according to Aristotle, the «now» constitutes a border between the past and the future, but the «now» does not determine the border in relation to *only* the past and to *only* the future. Real objects exist in time in relation to monosubjectivity and intersubjectivity of an individual. This horizon of individual «now» expresses in an action that is, in the horizon of individual relation to *before* and to *after*, simultaneously. Ontological sense of primordial temporality – Aristotelian kairo, j – is the time of subject action. Consciousness contains time itself, but it is two-dimensional time. I would not like to trivialize time but to make it into a dimension of space through the active influence of place. On the other hand, time is trivialized when it is reduced to monolinear pattern of sheer succession and monolinear time-grid. This is reasoning which leads us to wrong problems e.g. two simple «now» cannot exist at the same time.

2.

How does a motivation create internal consciousness of time? It is the consciousness of being-something-distinct. The fundamental and primordial condition of the sense of time is the discovery of the difference between things and the stream of the consciousness (Husserl, 1963, *Med. II*). Psychology confirms it. According to psychology, the first days of the mental development of infancy proceed mainly as learning of own autonomy and recognising new and more and more subtle external stimuli. An individual in the very early babyhood is too weak to learn to escape from external danger. He or she is strong enough to learn his or her autonomy, and than, to use this ability in order to defend herself or himself. Even though the consciousness of time does not accompany the subject from the first «now», but from the first «now» it is accompanied by the sense of change created by the consciousness of autonomy. If there is no consciousness of autonomy there is no consciousness of time. If there is no consciousness of autonomy the internal time would be identical with the natural time in that sense the consciousness of time would consist in uniform retention-«now»-protention schema of all subjects (cf. Casey, 1987: 75).

There are two kinds of «now». (1) The «now» as the only «now», as «now» identical with itself, which contains whole time of consciousness (the «now» is absolute in relation to the consciousness). This is the non-temporal «now» which does not answer to question 'when?' (2) The «now» as *the relation of before- and after-ness* (the «now» is a reflection on the first one). The nature of the second «now» is essentially dissimilar because it is accompanied with temporal location between *before* and *after* – between the «now» which was and the «now» which will be.

Does it mean that the nature of consciousness of time is variable? The consciousness is not based on time, but it is perfect and whole not in time, but in every moment, in every «now». The «now» cannot be abstract from the stream of time consciousness. The «now» is a pre- and non-temporal category.

3.

Primordial consciousness of time does not build a picture of the world in a transcendental reduction. The rejecting of the world could not allow primordial consciousness to build the monosubjective or the intersubjective consciousness of time. In other words, it could not allow creating a consciousness of real world in time of the first «now» in which takes place the

creating of the retentional-protentional consciousness of time. We can assume that the transcendental reduction can not be made when the consciousness of time is non-retentional-protentional, in other words, the natural attitude and *epoché* are out-intentionally identical (in ontological sense). Nevertheless, if the consciousness constitutes retentional-protentional time it misses the pre- and non-temporal «now» which is the essence of time.

Why does subject fall in ruts the natural attitude and does not call into question the reality? It seems that the time is responsible for it. The first pure «now» enables the subject to enter reality by total acceptance of it, only. The pure «now» is not a retentional-protentional «now» – *being the form of the pure non-temporal* «now» is not *being the form of the non-temporal «now» between before and after*. Pure «now» is identical for each subject thus the way of the beginning of expressing of own time is identical. We deal with later, different impressions, depictions etc. belonging to subjects but they are placed in the same context of the «now».

In what way does the time of intersubjectivity constitute? In the first place, there is nothing made which ontologically and objectively exists outside the monad. The pure (in the temporal sense) *ego* takes place of absolute «now». Non-retentional-protentional position of *nunc stans* is in universal reference to *nunc fluens*, which is defined by the first one. According to Husserl, this primordial position of pure *ego* is a source and a basis of temporal modifications and it is a foundation of unity (homogeneous-ness) of time stream. *Nunc stans* changes into *nunc fluens* in time of the life of the *ego*. But, is there a difference between the first one and the second one? The difference between the consciousness of the «now» and the consciousness of the retentional-protentional modification shows the fundamental condition of the difference between non-directional contemplation of the pure being and two-directional (towards the *before* and towards the *after* (Kai.*u*[steron]) reference to the being marked by a stamp of the consciousness in the temporal flow. In time, the life of the *ego* temporalizes itself. The primal (non-directional) «now» (*Ur-Jetzt*) is the initial point of the inner time-flow in relation to the pretemporal position of the pure *ego* (*nunc stans*). The primal «now» and the being are a unity for lack of temporal horizon and temporal duration – the consciousness is dropped in being (cf. Husserl, 1952: 252).

We come to the conclusion that the first experience of time encounters with non-temporal consciousness. *Being the form of the pure non-temporal «now»* is invariable and, in a sense, is eternal because it is not subjected to qualification by the retentional-protentional consciousness of time. Such

consciousness has no access to the temporality of another consciousness – it is ideal static.

As we can see, the basis of the constitution of time consciousness is an intersubjective identity of what becomes the past. According to Husserl, only temporal simultaneousness is *conditio sine qua non* of the constitution. If the pure «now» had virtue of individual identity (which allows the consciousness to free from retentional-protentional schema of «now») surely the consciousness would develop on the internal and non-temporal level. The close consciousness arises *simultaneously* with the retentional-protentional consciousness of time.

What is invariable and what is retentional-protentional merges with one another. There is no contradiction between the initial and primordial unity and the retentional-protentional multitude. In the first case, we know only the ideal felling of the pre- and non-temporal «now», in the second one, we have the full context of time in the consciousness of time in the category of the non-temporal «now». Thus, in the horizon of this world *the pure non-temporal «now»* flies, *the non-temporal «now» between before and after goes* on as stream of time.

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E L L E N   J .   B U R N S

INGMAR BERGMAN'S PROJECTED SELF: FROM W. A. MOZART'S *DIE ZAUBERFLÖTE* TO *VARGTIMMEN*

This is the second article[1] sponsored by the Institute exploring Roman Ingarden's notion of post-aesthetic analysis[2] vis-à-vis W. A. Mozart's *Die Zauberflöte*.[3] According to Ingarden, the post-aesthetic phase analyzes works stemming from the original, including such standard fare as scholarly analysis as seen in interpretation and exegesis. His methodological description, however, piques our interest as Ingarden suggests that the post-aesthetic analysis also includes works of art stemming from the original, or, in the case of the current study, Mozart's opera. In the initial study, I theoretically explored the post-aesthetic phase by applying it to Bergman's cinematic setting of Mozart's opera by way of example. This phase of the investigation extends beyond theory into praxis as another of Bergman's films, *Vargtimmen*,[4] one of the more vociferous progeny of Mozart's opera, is post-aesthetically analyzed. According to Ingarden's description, we will combine two of the activities within the post-aesthetic phase – hermeneutic and expressive – as we will be interpreting a work expressively stemming from the original.

Before continuing, however, it is important to consider whether or not the basis of this investigation is phenomenological. Am I risking the intentional fallacy as I rely on what I think I know about Bergman's view of the opera in his film? Typical phenomenological analyses bracket anything from outside the work that may unduly influence the development of the hermeneutical hypothesis and the eventual experience of the work. Two answers address this question. First, the nature of post-aesthetic analysis seeks inclusion of other works, as we examine the "life" of the original reflected in works appearing throughout our culture. In this way, and not unlike Hegel's suggestion that, during the last stages of a successful dialectical process, the separation of the knower and known disappear, we will see the diadic nature become triadic, as the two works ("the known[s]") and the percipient ("the knower") merge into a "knower-becoming-the-known" synthesis. Second, as E.F. Kaelin often

instructed during his phenomenological seminars, we should "do the needful."
More specifically, we consciously include only those elements that help us
experience more in the work thereby allowing us to more fully experience its
total effect.[5] Counter to this approach are current trends in interpretations of
the arts, which result in essentially "tattle-tale hermeneutics." In this practice,
hermeneutics become more litigious than interpretative as critics seemingly
rush to allege sexist or racist tendencies. By suggesting that the opera is sexist
or racist, however, "the work" falls into a static background while only the
allegedly sexist or racist elements dominate the foreground. If one "reads"
the work, according to the "-ist *du jour*," consequently, we figuratively and
literally experience less of the work. The total effect is reduced by oftentimes
a considerable amount. In a phenomenological description, the background
and foreground are anything but static as the total experience of the work, in
Kaelin's terms, results in a dynamic flow of the work's elements structuring
consciousness as their appearances in the back- and foregrounds is a fluid,
not stagnant, activity.

Also to be avoided is the "ipse dixit" or authoritarian fallacy. In the days
before postmodernism, this fallacy resulted from completely relying on "the
last word" for experiencing works of art. In this paradigm, we were taught
what to think about works of art, resulting in hermeneutical "foreclosure."
While postmodernism has dealt that paradigm a death blow, "allegational
hermeneutics" threatens another ipse with a different type of foreclosure. To
remain in the phenomenological mode, students must remain students – not
the authorities, and not the "inquisitioners" – of art. After rigorous study,
they develop defensible opinions about their experiences of works. They,
however, produce "first words," not last words. They achieve closure which is
understood to be stipulative. As students of activities within consciousness, we
are not concerned with what to think, but how we think about art – and life.[6]

What, then, do we bring to the hermeneutical table to most fully experience
Bergman's *Vargtimmen*? What can we bring to our experience to achieve a
total effect? Following Kaelin's postulates,[7] we seek interrelations within the
elements of the work that set the stage for deepening. A visual metaphor for
this phenomenon would be a comparison of two brain scans: the darker scan
illustrating a mere modicum of activity; the other brimming with colorful
activity. Such activity in the latter requires involving significantly more
synaptic connections than in the former. Should we seek to have a brimming
experience of *Vargtimmen*, then, we would look for interrelationships not
only occurring within the film but also between the film and Mozart's opera.
Relevant biographical material will clarify these interrelationships further,
thus illuminating much that has been missed in previous analyses.

Bergman's foray into opera had begun almost thirty years before *Vargtimmen* during his tenure as a production assistant for the Stockholm Opera from 1939–40, during which time he assisted on at least one production of *Die Zauberflöte*. The relationship was particularly laborious for him, as, reporting on his own limited tonal memory,[8] Bergman spent weeks listening to the opera. Once he learned it, however, it became, in his own words, a companion throughout his career. He had planned, for example, a production of the opera at the Hamburg State Opera. While the staged production of the opera did not materialize because of his budgetary problems, it is clear that the opera influenced his cinematic pieces, and sometimes in surprising ways. His assimilation of the opera, in fact, ranged from the insensate, internal realm to the sentient realm in his works ranging from *Vargtimmen* to his cinematic setting of the opera. Bergman's allusions to Mozart in *Vargtimmen*, in fact, sit in dialectical opposition to the hopeful message of his subsequent cinematic setting of the opera, *Trollflöjten*. The illusionary world of *Vargtimmen*, as will be seen, has been rarely appreciated, and only then by the few cineasts who grasped the Mozartean reference point.

Elements bridging Bergman's *Vargtimmen* and Mozart's opera, range from the superficial to the almost subliminal. Those familiar with the opera's critical history[9] will remember that many studies treat the plot of Mozart's work as confused, assuming that it changes direction.[10] Bergman did, however, literally change directions in *Vargtimmen*, as Hubert Cohen reports that Bergman initially shot the film from Johan's point of view. He changed his mind, however, and attempted to shift it to that of Alma during post-production.[11]

Parallels between Mozart and Bergman reception hauntingly mirror each other in a pejorative vein. Not unlike initial responses to the opera, criticism of Bergman's work tends to the disparaging. Philip Mosley considers it the "most horrific, the most cruelly masochistic of all Bergman's 'portraits of the artist.'"[12] Amongst the most critical of scholars, Vernon Young not only describes the work as "pure dementia," which "never rises to the level of any implication you can invent for it, never becomes definition; in it Bergman explores nothing, creates nothing; this is wholly a disintegration product … it is theatrically shoddy and built on an ill-bred premise,"[13] but summarizes the plot as the story of the "unattractive and paranoid figure of the painter, Johan Borg, who for no adequate reason given or for so many reasons that are collectively preposterous is taking leave of his senses."[14] The film and its relation to Mozart's opera, moreover, has yet to be broached in musicological venues.

Most Bergman scholars look to the film[15] and literature[16] that Bergman knew in an attempt to understand his self-admittedly autobiographical films.

Few have included Mozart's opera in their survey. Exceptions to conventional interpretations include Katy Gyllström's study in *Nya Argus*,[17] a journal devoted to Finnish culture, where she suggests that Johan, Bergman's main character, is a cinematic treatment of the operatic Sarastro. More plausible is Paisley Livingston's brief note that the film is based on the opera in a dialectical relationship,[18] and – despite his dim view of the work – Hubert Cohen has observed a cinematic parallel between *Vargtimmen* and *Trollflöjten*.

Consequently, I will continue along these lines with a more thorough investigation with the hypothesis that the resulting hermeneutical description will be other than preposterous or masochistic, but a dialectical response to the opera that Bergman knew so well.

A deep analysis – interrelating the convergence of the worlds of the opera and film – via characters, development and structure of the plot, and mise-en-scène – suggests that the film can be viably interpreted as a retelling of the operatic story from the point of view of failure. In the opera, Tamino passes three trials, after which he is initiated into and will lead – with Pamina – the Realm of the Enlightened. Bergman's film posits the world to which Tamino would have been damned had he failed. In a anxious and depressing revision, Bergman alludes to the opera via three of Freud's elements of a surreal, anxiety-laden dream: representation, condensation, and symbolism.

Most obvious is the representation of a quote from Act I, scene 15, musical number 8, "*O ew'ge Nacht!*"

> *O ewige Nacht! Wann willst du schwinden? /*
> Endless night, when will you depart?
> *Wann wird das Licht mein Auge finden? /*
> When will the light find my eyes?

A chorus of priests responds,

> *Bald, bald, Jüngling, oder nie /*
> Soon, soon, young man, or never …

The chorus further alleves Tamino's fears that Pamina has been sacrificed as it assure him that she still lives.

This obvious parallel has not been ignored by cineastes. Vernon Young advises us that the miniature stage, an element from Bergman's childhood, is not only not unexpected in Bergman's films as a whole, but is practically a clichè: "Time-honored Bergman interludes obediently reappear in the form of the puppet show and the editorial music". Mozart's *The Magic Flute* is called upon to revive the Jack lament.[19] Cohen, on the other hand, realizes that "[t]he cacophony of the previous scene is replaced by the exquisite harmony of music and song."[20] Upon closer observation, however, Cohen notes that

the exquisite harmony contains an unexpected edge as the Tamino character is not a puppet, but is an actor.[21] Robin Wood continues the elaboration with horror film overtones as he see it recalling, "Ernest Thesiger's homunculi in *The Bride of Frankenstein*. The general frame-work, with an outsider being initiated into a close-knit isolated and highly abnormal society, and especially the ending, where in the darkness and mud its members hideously exact a communal vengeance, suggest *Freaks*."[22]

Bergman's grasp of the concept of the opera, however, goes much deeper than a mere quotation to the opera or a night at the creep shows. Bergman has provided background for the scene:

[The demons] are living the life of the doomed, in unbearable torment, eternally entangled in one another. They bite each other and eat each other's souls. Their suffering is eased for a brief period: when *The Magic Flute* is performed in the small marionette theater. The music brings momentary peace and solace.[23]

Cohen observes another parallel between Bergman's setting of the opera and the quote from this scene: When Tamino enters the Temple in the operatic setting, Bergman shows him from virtually the same oblique, overhead angle and with the same lighting effects he used for the crazed Johan Borg's entrance into von Merken's castle."[24]

A deep analysis of Bergman's characters, development and structure of the plot, and mise en scène suggests that the film can be viably interpreted as a retelling of the operatic story from the point of view of failure. In the opera, Tamino passes three trials which allows him to be initiated into and lead, with Pamina, the Realm of the Enlightened. In the opera, therefore, the Priests' answer eventually becomes "*bald*"; in Bergman's anxious and depressing re-vision, the answer is subjunctively changed to "*nie*."

More subtle allusions to the opera result from combinations of condensation and symbolism.

As reported in the opera by the 3 Ladies who are themselves banished during the first trial [II,5], those who fail are relegated to the dark, lower caverns of the realm. There they are separated from the world and its inhabitants (Papagena's warning to Papageno [II,24]), and exist in eternal night (per the failed company of the Queen at the end of the opera [II,30]). Night, lacking the light of day, would obviously symbolize the absence of reason. In the opera, the first act essentially occurs at night where darkness and illusion reign. In the eighteenth-century work, the Queen of the Night emerges from a mountain that splits apart and magic defies reason via the magic flute, bells, locks, etc. The isolated twentieth-century realm of *Vargtimmen* occurs on the

barren, craggy island on which the artist Johan and his wife Alma plan to spend the summer.

The only inhabitants on the island are the Von Merkens, an anachronistic aristocratic family, who can be seen as amalgamations of characters from the opera serving to mete out the failed hero's punishment. Like the Queen of the Night, who feels impoverished as she only bears the power of Night, the Von Merkens suffer twentieth-century fiscal angst as they literally bankrupt due to fiscal mismanagement by one of their members. In their mansion, reason is overwhelmed by illusions fueled by twentieth-century anxiety, often achieved cinematically: a nightmarish look via over-exposure, unusual angles, faces that peel off, a character who "climbs the wall," etc. While the film has no musical score, the sound scape is anything but trivial as it contributes to the unreal "look and feel" of the film. One of the primary techniques is analectic sound, "the selection and amplification of only one or two identifiable sounds from out of the natural ambience [which] create[s] a mood of eerie hopelessness."[25] Bergman, not unlike a composer, selects what we will – and will not – hear. The departure from the soundscape of the "natural world" is left behind as Johan and Alma arrive on the island. Most unlike the composer Mozart who provided a logically arranged score which underpins the journey toward Enlightenment for the major characters, Bergman's "score" distorts the soundscape in the illogical world that serves as Johan's punishment.

The Von Merken matriarch, combining the Queen of the Night and Papagena, is introduced as she mysteriously appears on the scene to address Alma. As in the opera, magic and mystery dominate the character as she projects the feeling of coldness from her hand to that of Alma's. With the Queen of the Night, Bergman foreshadows his treatment of the opera in depicting her face. Our first glimpses of the matriarch seem "natural" enough, just as does that of the Queen in Bergman's cinematic setting of the opera. When the characters' "true sides" are subsequently observed, however, the Queen, almost bald, is soaked in an achingly cold blue light during her revenge aria.[26] In *Vargtimmen*, the matriarch's "true face" is actually no face at all. When she removes her hat, we observe a skull with eyes relocated to a drinking glass.

A single aspect of Papagena's character is condensed into the matriarch's character. When Papagena meets Papageno in scene 15 of the second act of the opera, Papagena, with comic improvisation (and disguised as an old hag), initially states her age as 80 years and 2 minutes, but immediately corrects herself: 18 years and two minutes. In Bergman's "anti-opera," the matriarch first mentions that she is 126 years old, but corrects it to 76. In this case, the

improvisational comedy of the operatic Papagena accompanies an unsettling introduction to an eery and menacing character in the matriarch.

Papageno is invoked by name in the film as a descriptor for one of the inhabitants of the castle, but in this case, he is not the comic side-kick but an antagonist with a threatening beak, which has been interpreted as paralleling Alfred Hitchcock's *The Birds*. Johan will be tormented by this character, and, at the end, he is attacked by a roomful of ravens. What was a frolicking uninhibited creature of life and love in the opera becomes a threatening Birdman who – not unlike a vulture – hangs over the marionette stage during the quote from the opera and offers the foundation for legion speculations about phallic symbols.[27] To Lynda Buntzen and Carla Craig, Papageno has become "an aging, unctuous director of Johan's failed sexual performance before the other demons."[28]

Trials are condensed as well: Johan fails three – fidelity to Alma, killing the boy, succumbing to the demons – and passes the wrong three to resume an illicit relationship with Veronica. Alma / Pamina, consequently, cannot pass her trial, to keep Johan/Tamino in the safe haven of their relationship away from the ravenous clutches of the family on the island. Bergman highlights Alma/Pamina's failure in his decision to shift the point of view from Johan to Alma, as he begins with a one-sided interview in which Alma obviously regrets Johan's loss.

Also condensed in the film is one of the three boys. In the opera, three boys provide Tamino and Papageno calm, assuring advice about their trials. In Bergman's re-vision, the single boy taunts Johan in dialogue that we are not permitted to hear,[29] and bites him on the back during a struggle. Johan responds by killing the boy and throwing his body into the ocean. Those cineastes who, invoking Bergman's quote that would have preferred Johan and boy be naked,[30] suggest homoerotic overtones illustrating the distance between the enlightening trial of Tamino in the opera and Johan's self-imposed anxiety.

Veronica Vogler condenses the function of the Three Ladies. Unlike the Queen's servants, who unsuccessfully try to cause Tamino to fail at one of his trials in the opera, Veronica has already seduced the anti-hero. She appears while Johan is trying to paint, both tormenting and reseducing him, tearing at the bonds of the only stable or redemptive element of his punishment: Alma (Pamina). The power of Veronica's seduction, in fact, results in Johan's killing Alma (or so he thinks) and returning to Veronica's arms. Once he has achieved his desire, however the result is agony, not ecstasy.

The title of the film, refers to the dark hours before dawn during "which babies are born and people die" according to Johan. In Mozart's opera, that

hour is happily passed in anticipation of the dawn of the Enlightenment. Johan, on the other hand, fixates on the hour which, to him, has become an impasse. His anxiety is manifest in his inability to sleep during the night, and his decision to stay awake, with a lamp and Alma, during the night's darkest hours.

This scene is a negated version of the quotation from the opera previously described. In the opera, Tamino meets with one of Sarastro's representatives bearing a lamp which pierces the otherwise dark scene. Tamino's conversation, although confusing at the moment, make his first–faltering as it may be–step towards Enlightenment. Johan's vigil is similar as it shares the darkness pierced by a light, accompanied by Alma. Bergman's scene continues in dialectical opposition. Johan, overwhelmed by night terror, does not respond to Alma's attempt to console him. Heightening the anxiety-laden experience of waiting through the night, Bergman pulls the audience into the scene as the three types of cinematic "time" – plot, story, and screen[31] – converge for a full minute. Johan literally marks the passage of a minute to share the experience of the intolerably slow passage of the terrifying hour of the wolf.

One of the few aspects of the film about which Bergman scholars agree is the parallel between the film and Bergman's psychological biography. Himself a victim of emotional demons, Bergman has been, throughout his life, subject to confusion between fantasy and reality, and the guest of demons visiting during the long night. In *Vargtimmen*, consequently, inspires a personal testimony of anxiety and defeat, made all the more intense by the comparison of the brilliant success of the characters in Mozart's opera which he would cinematically set seven years later. In *Vargtimmen*, Bergman posits an existential nightmare in which a failed Tamino suffers a twentieth-century hell combining demons and torments known to the eighteenth through the twentieth centuries.

What can realistically be said about Bergman and *Die Zauberflöte* is that he provides an example of the Hegelian notion of the knower becoming the known. Not unlike Raphael, whose study of Greek theory was so thorough that he was described as becoming Greek, we could say that Bergman's laborious study of and love for *Die Zauberflöte* removed the separation between him (*qua* knower) and the opera (*qua* known). In the southern U.S. venacular, to say that "it's becoming" or that "it becomes you" indicates that clothing, hairstyle, or even a car not only fits an individual, but also enhances one's appearance. In the case of Bergman and Mozart, we could say that he become the opera as, in Hegelian language, the knower merges with the known. The opera "became" him.

The becoming, however, did not result, as seen in *Vargtimmen*, a cheery outlook on a world in a progressive state. Here we see the constrast between the public versions (*Trollflöjten*) and the more autobiographical, anxious private version (*Vargtimmen*). Mozart's opera provided a fine balancing act between the two acts of the opera that refreshed and updated the clichés of the Enlightenment. In his more private and remorseful setting of *Vargtimmen*, the clichés fall hard and hollow in our ears.[32] Not unlike Dante's epic, we descend into the posited hell that a failed Tamino would have suffered in *Vargtimmen*, only to ascend, seven years later, to the enlightened paradise of *Trollflöjten*.

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NOTES

[1]   See my "An Exploration of Post-Aesthetic Analysis: W.A. Mozart's *Die Zauberflöte* by lngmar Bergman," in *Life, the Play of Life on the Stage of the World in Fine Arts, Stage-Play, and Literature*, edited by Anna-Teresa Tymieniecka. Analecta Husserliana, no. 73 (Boston: Kluwer Academic Publishers, 2001), pp. 129–43.

[2]   Roman Ingarden, *The Cognition of the Literary Work of Art*, trans. Ruth Ann Crowley and Kenneth R. Olson (Evanston, IL: Northwestern University Press, 1973), p. 412.

[3]   With a libretto generally credited to Emanuel Schickaneder, the opera premiered in 1791.

[4]   *Vargtimmen*, starring Max von Sydow and Liv Ullman, premiered in 1968 (Special edition DVD [Santa Monica, CA: MGM Home Entertainment, 2004]).

[5]   Pertinent to this discussion is Kaelin's description of total expressiveness in *An Aesthetics for Art Educators* (New York: Teachers College Press, 1989), p. 174.

[6]   See Phyllis Culham, "Authenticity Not Authority for Feminists: A Modest, Existential Proposal", *American Philosophical Association Newsletter on Feminism and Philosophy* **89**, no. 3 (Spring 1990), p. 76.

[7]   Kaelin summarizes his postulates on pp. 76–78 of *An Aesthetics for Art Educators*.

[8]   As reported in his autobiography, Bergman can recognize melodies, but can not carry a tune. For him, learning music is long, laborious process. *The Magic Lantern: An Autobiography*. Translated by Joan Tate (New York: Viking, 1998), p. 217.

[9]   Burns, op. cit., pp. 1–5.

[10]   Ibid., p. 6.

[11]   Hubert I. Cohen, *Ingmar Bergman: The Art of Confession* (New York: Twayne Publishers, 1993), p. 265.

[12]   Philip Mosley, *Ingmar Bergman: The Cinema as Mistress* (London: M. Boyars, 1981), p. 94.

[13]   Vernon Young, *Cinema Borealis: Ingmar Bergman and the Swedish Ethos* (New York: D. Lewis, 1971), p. 238.

[14]   Ibid., p. 240.

[15]   In his study, *Ingmar Bergman* (New York: Praeger, 1969), Robin Wood identifies the influences of Hitchcock's *The Birds* and *Psycho*, James Whale's *Frankenstein* and *The Bride of Frankenstein*, as well as Beia Lugosi's *Dracula* (160–61).

[16]   Including such plays as Strindberg's *Autumn Sonata*, and E.T.A. Hoffmann stories.

[17] "Johan Borg och Sarastro," (*Nya Argus* **11** (1968), 170–71).

[18] Paisley Livingston even suggests the film as an anti-opera in his *Ingmar Bergman and the Rituals of Art* (Ithaca: Cornell University Press, 1982).

[19] Cohen, op. cit., p. 241.

[20] Ibid., p. 270.

[21] Ibid.

[22] Wood, op. cit., p. 160.

[23] Ingmar Bergman, *Images: My Life in Film*, transl. Marianne Ruth (New York: Arcade Publishing, 1994), p. 42.

[24] Cohen, op. cit., p. 364.

[25] Ibid., p. 80.

[26] In Act II, scene 8, musical number 14.

[27] See Robin Wood, *Ingmar Bergman* (New York: Praeger, 1969), p. 166.

[28] "*Hour of the Wolf*: The Case of Ingmar B", *Film Quarterly* **30**, no. 2 (Winter 1976–77): 29.

[29] One of several examples of analectic sound previously discussed.

[30] Bergman, op. cit., p. 34.

[31] Plot time refers to the length of time for the story to be told (e.g., an hour, a day, a month, etc.); story time refers to the length of time that includes plot time and the additional time results from flashbacks, flash forwards, etc.; screen time is the literal length of the film, which in most cases is just under two hours.

[32] An earlier version of this paper was given at the New York-St. Lawrence Chapter Meeting of the American Musicological Society, Cornell U, 3 April 2004. Many thanks to Professor David Rosen, Professor of Music at Cornell, for his helpful comments.

SECTION VI
MIND, LANGUAGE, WORLD

SEMİHA AKINCI

... ON THE INTERFACE BETWEEN MINDS AND CONCEPTS

A SHORT HISTORY OF THE VIEWS ABOUT THE RELATIONS OF MINDS TO CONCEPTS:

Three main points of view concerning the relations of minds to concepts are recounted in the history of philosophy. Platonism, the earliest, holds that concepts are entirely independent of minds: concepts inhabit a non-spatio-temporal realm of their own, whereas minds pertain to people, who in turn are in the actual realm, subject to growth and decay. Concepts were only dimly and imperfectly apprehended by particular minds, as shadows of things are distortedly reflected on the walls of cave.[1] Aristoteles, more interested in empirical data than his renowned master, initiated the approach known as conceptualism. He denied the ontic independence of concepts from the actual realm, arguing instead that they were only mentally hypothesised by minds through observing the similarities of actual, transient objects. An in-between position, widely endorsed afterward, grants the ontic independence of the conceptual realm from the actual one, but urges that concepts are accessed by minds due to observing the similarities of actual objects that are diverse manifestations of the same concepts. This construal, merging ontological Platonism with an epistemological version of conceptualism, will be familiar to contemporary readers of Meinong and Frege.

   Latest to appear was Nominalism, the view that concepts were only meanings of linguistic expressions, forged by fiat of some community of language users using expressions to convey the meanings in question. Thus concepts were construed as thoroughly linguistic in nature, forged by communal, if not individual, effort. William of Ockham and Roger of Sherwood, pioneers of this position, lived during the thirtheenth and fourtheenth centuries, the fore-Renaissance, when mathematically defined terms, quite remote from sensible promptings, became current in the sciences, rendering conceptualism obsolete.[2] The approach of Islamic-Spanish philosophers who criticised Aristotelian conceptualism for its inferiority to Platonism in explaining ethical, aesthetic and holy concepts, credibly influenced nominalists more than admitted. Nothing,

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apparently, is entirely new: contemporary readers will recognise more than shades of inspiration between classical nominalism and Wittgenstein's "look for the use, not the meaning" dictum.[3] This paper advances the suggestion that, although concepts are initially mentally accessed as meanings of expressions, they outgrow their linguistic garb once in circulation, attaining a status far longer lived than expressions of particular languages, not to say ever lasting, Ways that concepts are related to experience, construed very widely as any deliverances of particular consciousnesses, are also taken up in accordance with the spirit, if not the word, of conceptualism. Individual consciousnesses turn their private deliverances to public meanings by means of encoding them in language. Thus a construal of the route from private contents to maximally objective concepts is sketched in outline. Concepts attain objective status like music, art or literature does: begotten in private consciousnesses, born into public awareness through modes of expressive channels, they take a step further in objectivity by attaining independence from any particular mode of expression as well. It may well have been this maximal objectivity that promped the Platonic stipulation of a separate realm.

Medieval thought on concepts was succeeded by Port Royal Logic, introducing and important distinction: the intension of a given concept was construed as the totality of concepts that jointly constituted its definition, while its extension was the collection of objects it applied to. This rather naïve understanding of the collection, past, present or future, instances of a concept was later imported into mathematics as the notion of a set.[4] Since mathematical objects are taken to be non-temporal, qualms concerning difficulties related to the temporal status of set members do not arise in this case. Such difficulties do arise for sets of actual entities, though: do deceased members of the set of humans still count as genuine members? What is the number of members of the set of dodo birds? How are such questions to be answered? So, the notion of the extension of concepts needs to be augmented with some sort of temporal specification, for the general case.

A putative logical relation between intensions and extensions was the inverse principle: more concepts in the intension made for fewer instances in the extension: there are credibly fewer prime natural numbers than simply natural numbers, although there are infinitely many of either. This 'principle' fails for concepts already included in any definition of a parent concept: there are as many pine trees as there are coniferous pine trees, since all pine trees are coniferous. Failure of the rule of inverse extension indicates sameness of the concepts involved, despite difference of intension.

Frege's notion of the sense and reference[5] of concepts was a transparent successor of the intension-extension construal, better heeding the role of

language, thus setting the stage for the linguistic turn of thought characteristic of twentheeth century Anglo-Saxon philosophy. The sense of an expression – no longer a concept – is its semantically determined objective meaning, fixed by rules of the language that expressions belongs to. The reference is anything that that expression may be used to mention.[6] Inheriting as it does all the temporal vagueness of languages, this move is reminiscent of the shift from conceptualism to nominalism. However, Frege construes the various senses of meaning-congruent expressions as diverse components of the concept those expressions jointly mean. Thus 'twice two' and 'the square of two' are different expressions having different senses, but congruent up to mentioning the same concept. Such congruences, however, are more restrictive than sameness of reference: 'Aida's composer' and La Traviata's composer' are equi-referent, but not concept congruent. Owing to his reluctance to employ such over-worked words as 'concept', Frege did not make this distinction explicit, but it can easily be read between the lines.

On this modest extension of Fregean thought, expressions convey three sorts of meaning: (1) semantic meaning, wholly language determined, (2) concepts, meaning congruent by dint of some definitions – of some theory, usually –, and (3) referents, anything which the expression in question correctly describes. Thus while 'The Morning Star' and 'The Evening Star' are only equi-referential, 'The Evening Star' and 'The brightest heavenly body seen in the nocturnal sky – in Europe –' are not only equi-referent, but congruent up to meaning the same concept as well. In mathematics, the various definitions of objects are both reference congruent and concept congruent, suggesting that mathematical objects are straightforward concepts. This observation also suggests a criterion for demarcating concepts from other kinds of objects of thought: concepts have a variety of different definitions.

In order for this demarcation to be justifiable, however, a strict difference between definitions and mere descriptions has to be defensible. One such difference is that definitions hold of their objects necessarily, for the entire duration of those objects, whereas mere descriptions need to be qualified: having '32 sets of genes' is definitive of all human beings, while 'being a most attractive blonde' has to be specified a myriad of ways before whether it holds of somebody can be decided. In the same vein, what it is that various referents of some concept have in common is clearly enunciated in their definitions, what makes most attractive blondes so is quite unclear, differing, in fact, from, one user to the next. Still another difference concerns the way descriptions hold of their objects: any two objects of which a given description holds may be quite dissimilar overall: a toll pigmy is very non-tall American. Any two figures definable as circles will be thoroughly similar, of whatever size or

colour. Again, descriptions are context sensitive w.r.t. referents: which ladies in some crowd are most attractive will depend more on the particular crowd than on the ladies themselves; all human beings in any crowd are viviparous is an ingredient of the concept 'being human'.

Applicability of descriptions are semantically adjudicated, usually lacking in strict principles. Concept sameness is much more rule-bound, invariably incorporating strict rules of applicability; any conceivable object either is or is not circular, no undecidable cases admitted, whereas even qualified committees may not agree on the applicability of such scientific descriptions as 'moron' or 'imbecile'. Characteristics of *definienda* mentioned in definitions are their necessary characteristics, shared by all instances all through their duration, while characteristics of *describanda* mentioned in descriptions are accidental characteristics, holding of only some instances some of the time. So there are a number of criteria for demarcating definitions from descriptions. Granting that definitions define concepts, this observation yields a way of characterising concepts.

The process whereby individual minds come to gather conceptions, subjective manifestations of concepts, from clumps of impressions, not necessarily sensual, and transform them into objectively comprehensive concepts, by dint of the language(s) they know, is a centrally important area of psychological epistemology research. Involving a largely experiential component, pronouncements on this process remain beyond the scope of this study. The process whereby some descriptions are transformed into concept definitions is easier to reconstruct. A body of accredited experts come to notice that some descriptions are framed in terms of necessary characteristics, and decided to use these expressions to refer to all members of a kind, the kind in question being construed as the set of things pulled together by the concept the definition under consideration mentions. Hence there is a sort of semantical necessity connecting concepts, sets, definitions and identifying characteristic; this cluster hangs closely together meaning wise.

The process by which individual, subjective conceptions are framed in linguistic expressions, some of these expressions later attaining the status of concept definitions, may be likened to a subjective wave of inspiration being transformed into a publicly acclaimed creative work: first the subjective deliverances are expressed in objectively accessible media, be it Music, discursive language, or such; then this objective creation is evaluated by bodies of *cognoscendi*, those making the grade being opened to public discrimination.

This last observation provides a guide for the study of concept, and conceptual framework, change as an important species of social change. Mere generalities would cease to be interesting, however, unless specific cases selected from the History of Science were to be taken up in detail.

THE INTERFACE BETWEEN MINDS AND CONCEPTS: CONCEPT ACQUISITION

'Minds' are individual – cerebral – corporal faculties, prominent for certain functions they perform. Two of these functions consist of sensing, putting minds in relation with extra-mental facts, and using language, putting minds in relation with other minds. Looking from above, so to say, language puts minds in relation with each other. A major point I shall suggest is that these two functions are not totally unrelated, or are more intertwined than even Quine told us. To the extent that knowledge is primarily general and inter-mental, knowledge has language as a precondition. More precisely, 'knowing that' has language as a precondition, whereas 'knowing how', a sort of capacity we share with the brutes, does not.[7]

External reality is notoriously difficult to define, so I suggest taking it as a basic term. This is all the more acceptable, as only philosophers engrossed in definition profess to find the term difficult to understand. Very succinctly, the external world is what takes effort to alter, whereas the internal world is that which incites the will to alter.[8]

Taking this understanding as basic, language is not at all of the external world: no amount of individual effort is going to change any genuine language: efforts to change languages are undefined moves.[9] But similar considerations exclude everything in space from being of the external world, as well as numbers and the like, so the understanding, practical as it is, is unduly restrictive: the clause needs to be expanded into: "what is either quite unalterable, or else …". In fact, immutability has been taken as a more basic character of external reality than recalcitrance to individual will. Of course, immutability may be taken as a limiting degree of recalcitrance.

Minds are taken to be independent of other aspects of psychic life, in particular of emotional phenomena: the cool-headed intellectual is prover-bially devoid of emotion, more particularly as concerns matters of the mind.

According to me various emotional acts do influence some concept acqui-sition. Only on the strength of strong emotional prompting are concepts to be gleaned from their encountered instances, encountered in the external world by means of the senses. Mere repetition of encounter, as Locke would have it, is insufficient for introduction of concepts to minds, the mind needs, in turn, emotional prompting.

I prepared to go as far as to hold that – natural – number concepts are acquired by encountering, in emotionally sensitive contexts, sets having the number of members in question, such as hearing Mum say the first batch of puppies one gets to see are seven – say – many. One no longer needs to encounter any other seven-member set to acquire the seven-concept: one sees, sensually, that they have as many members as the set of puppies one first

encountered. Similar mechanisms need to be invoked for any other concept impossible to encounter instances of. More questionable still is the likelihood of each individual having – or developing – some emotion-laden attitude for each concept acquired.

Such deficiencies could, however, be largely remedied by conceding that the present account is one pertaining only to the very beginning phases of concept-acquisition. Much of concept acquisition takes place through following the links built into the conceptual map, concepts being acquired primarily in clusters, ingredients of some loose-structured theory, as it were. But we do have concepts which connect with the real world, ones which have instances in the external world, or those for which instances have been forged.

I suggest there is a spiral structure to concept clusters, fused to map structures; figuratively, somewhat like a map of Manhattan in 3-D. Each cluster has a ground floor, which opens out to the street, the street constituting the observable world. There are also multidinious elevated gardens – theoretical entities –. I am not certain, but I am inclined to hold that each compartment, each garden has some initial access to some street – and so to all streets, of course, since all streets run into each other. This is my – admittedly much diluted – version of empiricism.

It is difficult to believe that the senses, have no role at all in this initial phase of concept acquisition, which takes place as some sort of immediate intuition. Do senses only function to inform the sensible presence of *other* instances of a concept once acquired intuitively, in the context of an emotional experience? Sense experience, is dependent on "vital experience", the emotion driven, concept introducing sort: it serves only to inform the mind of *repeated* encounters with instances of concepts once acquired.

This assertion I am entirely opposed to: every encounter minds have with the world[10] takes place through the mediation of the senses, and this certainly holds for those encounters which, wrapped in emotional contexts, constitute vital experiences. Sense experience has to be an ingredient, an indispensable ingredient, of vital experience. One may not acquire a concept of 'donkey' until one gets kicked off one, no matter how many one has seen from a far, but surely one needs to *see* that donkey, and *feel* its kick, by means of the senses. The senses alone may be insufficient to break open concept nuts in experience shells, but they are indispensable for latching on to such shells in the first place.

If this account is to endorsed, even with modification, an explanation needs to be offered for the entirely objective nature of the conceptual structure. Even if concept realism is thoroughly endorsed, so that the objectivity of the

conceptual structure is allowed to be a brute fact, the question concerning how each individual mind, with its battery of vital experiences so privately different from that of any other, comes to acquire pretty much the same[11] concept structure remains unanswered.

So we come to justify our rather abrupt jump from considerations concerning language to my account of concept acquisition: the generality of the conceptual structure is imposed on each mind by learning a language. The same language as ones immediate social circle, in the first instance, but no *particular* language: *any* language serves to introduce its users to a portion of the conceptual structure wide enough to make further self-navigation[12] possible.

As different languages are mastered, one comes to notice that the underlying conceptual structure, both as concerns the ingredients and as concerns structure, is pretty much[13] the same in each case. So the rift between the privacy of 'vital' experiences and the generality of the concepts so acquired, is bridged by means of language: concepts are acquired as word-meanings, and word-meanings are determined in the context of some language. Since language is an instrument of inter-personal communication, word-meanings have to be much the same for each user; hence concepts have to be objective.

This observation is not an indication that concepts are mind-made, for the practical end of fostering linguistic communication. It supports as well the argument that had the concept-structure not been there in the first place, intermental communication *via* any language would not have been possible. This "objective or culture-fostered, mind dependent or non-mental" controversy concerning concept genesis is one which, I submit, is not finally soluble, as no evidence may be adduced either way. Of course *some* new concepts are ever being introduced, but always by relating them, by means of language, to clusters of extant concepts.

It may be that the culture-fostered process consists of pairing up linguistic expressions with denizens of the objective conceptual realm. Such a supply of base-level concepts, prior to any others introduced by language mediated thought, appears indispensable, considering thought only composes, so to speak, novel concepts using a store of previously acquired ones. Such a process has to have a beginning, and at that beginning there have to be mind-independent concepts. Unfortunately, a version of this argument maybe used to prove that the egg came before the chicken.

We cannot examine a period in which there were no concepts at all, for we would then have been lacking the apparatus for carrying out any (communicable, hence recordable) examination.. By the same token, any guesses concerning the socio-mental origins of the conceptual structure must

remain as no more than guesses. It may well be that every new concept
introduced is pried away from an – endless? – cluster of ever-extant concepts,
or rather illuminated, spotlight fashion, while retaining its connections within
the total cluster.

In passing, a few words on conceptual change. History is the story of
conceptual change: the Aristotelian concept of science, to take very obvious
example, is quite different from the eighteenth century one. How is the concept
realist to account for this phenomenon? The *concepts* always were distinct;
for socio-historical reasons, such as continuity on a number of counts[14], the –
essentially different – undertakings were given *the same name* somebody
may argue. What is socio-mentally influenced (as so often, warped) is not the
concept structure *per se* but the language to convey it, which is, admittedly,
subjectively influenced, although in a very complex way. So what changes is
not the concept structure, but the way in which the linguistic expressions of
some language are paired off with elements of the concept structure. As with
all human endeavour, such pairings may be faulty, either by pairing the same
words with different concepts, or by pairing different words with the same
concept.[15] Conceptual change may be interpreted as change in these linguistic
expression – concept structure pairings, briefly as changes in the semantical
aspect of language.

Concepts may be viewed as clusters of constituent concepts; essentially
simple concepts do not appear to be available. Some concepts may be taken to
be simple, in the sense of having no simpler *linguistic* rendering, in the context
of some particular formal theory, but in the context of natural languages
each concept may be defined in terms of others. Concepts directly introduced
in terms of sensations, such as colour concepts, would appear to be closest
to being basically simple, yet even some colour concepts are definable –
describable? – in terms of others: even people who have not yet encountered
any shade of orange could be introduced to it through the linguistic expression
"That colour which is redder than yellow and yellower than red." Of course,
referents of 'red' and 'yellow', and so the concepts themselves, have to be
known priorly.

A brief exercise in Fregean teaching: are concepts the senses or the
referents of descriptions? The doctrine concerning equality, for which the
sense – reference distinction seems to have been purposely drawn up, suggests
concepts are referents: on either side of an equation one has expressions with
different senses but the same – number – concept referent. The Morning
Star – Evening Star example, on the other hand, suggests the descriptions
convey different concepts for the same referent, Venus. No amount of Frege
scholarship will solve this dilemma, some *decision*, some extension of the

original doctrine, is called for. I propose to suggest such an extension, without arguing it is the best one.

I propose to reify senses, construing them as equivalence classes of descriptions having the same sense[16]; or, more precisely, those entities presented – but *not* referred to – by expressions having the same sense. One can use the word 'sense' for these [sub-objectual, if one may say so] entities, but I suggest 'topic' instead ("the topic of a description" sounds perfectly nice) to circumvent very probable confusion.[17] Descriptions having the same sense introduce the same topics. (Descriptions introducing no topic are devoid of sense, of semantical meaning.) Objects may be construed as clusters of topics, to be grasped mentally through the grasping of any topic which is a constituent of the particular cluster in question.

Equipped with this distinction one can say more about concept change. Did the concept of gold change when it came to be defined in terms of not melting in *acqua regia*, rather than in terms of being a yellow metal not corroding in usual circumstances? No, both ways of describing describe the same concept, although through different guises which pertain to it. How is it possible to describe non-existent objects? By invoking descriptions whose topics do not pertain to any object proper. How is it that fiction, although about no existing objects, can yet be about different things? Well, different stories are about different *artificial, in-objectual*, clusters of topics. We know that the girl Hamlet loved was Lazarus's daughter on the strength of the story, not on the strength of any fact; this is why no amount of factual research can teach us anything about Ophelia that is not already in the book. Concocted, fictional, topic clusters are ingredients of only a small number of situations,[18] those stated in their stories, and they consist of only a finite number of topics, those expressed by the various descriptions by means of which they are introduced in their stories.

Fictional characters are not the only context topics facilitate accounting for. Any sort of fabricated, produced or constructed actual entity has, prior to being turned out as an actual entity, to be planned, conceived, to be described thoroughly and in detail, in order that various members of the team participating in the construction know what they are working on, agree on all details of the same thing they are working on. By construction, however, this 'thing' is not yet an actual object.[19] Neither is it the private content of some mind: again by construction, any number of people can agree on all its salient features. Unlike actual objects, however, this sort of thing occupies no particular place or stretch of time, has no particular weight or other measurements, etc.[20] These are clusters of guises, bundles of topics. It follows that topics are of paramount importance in accounting not only for fictional creativity, but for any sort of creativity in general. What are created

are bundles of topics, in the first instance; the rest of the way to fabrication of actual entities which will constitute particular actual instances of those concepts – of however complex a constitution – is *banausia*, more or less.

Descriptions, properly concatenated, run together: "the green, long-tailed bird in Zeke's pet shop, the one that can speak" is a single description, altough it clearly has "green bird", "long-tailed bird", "bird in Zeke's pet shop" and "bird that can speak" as ingredient descriptions. Further, it also entails unspoken characteristics such as "oviparous animal" and "creature – normally – having a pair of wings". As senses – and their topics – are accessible only through descriptions, much the same is the case for topics: like raindrops in a puddle, topics in the same cluster run together, become fused into one topic, as it were: that which is the topic of the description in question. Again as with the parent descriptions, however, analysis is possible, so that questions concerning whether or not some topic figures in the constitution of some other are answerable in principle. Such concept analysis involves following the semantical inter-connections between concepts, which in turn are language-ingrained. I propose to call the various simple[21] constituents of descriptions their basic ingredients.

There are descriptions which describe actual entities,[22] as well as those which do not. Call those which do 'designators'; designators express topics which have actual instances.[23] My contention, in my opposition, can now be expressed as follows: every designator must have at least one sensation-dependent ingredient, where a concept is sensation-dependent if instances of it cannot be identified as such without utilisation of the relevant faculty of sensation. 'Salty' is such a topic: without having recourse to the faculty of taste, no actual object can be positively identified as being salty.[24] Sensation-dependent concepts are usually absolutely simple: since their meaning can be effectively learned only ostensively, there is little point in providing semantical determinations of their meaning as well.

This is a very far cry from saying all concepts originate, in individual minds, from sensation dependent concepts. This is not true even for the large majority of designators: science has developed as the quest to find non-sensation dependent descriptions for topics which priorly had only sd-concepts as ingredients: red light, for example, has been defined in terms of reflecting light of a certain wavelength. Much the same sort of thing has been achieved for almost any other sensation dependent concept, and there is reason to believe it can, in principle, be achieved for them all.

Does this obliterate the fact that the concepts so describable – in terms of numerical measure ments – are not sensation dependent? I would say not. But for the utilisation of the sensations, one could not have selected the specimens of red object to be measured for the $\mu\mu$'s of light they reflect. The sensations

came in the initial phase only of the introduction of the description in terms of measurements, but they came in as indispensably as ever: to select the instances which showed that the latter concept was an ingredient of every topic of which the sensation dependent concept was also an ingredient. Science-fostered concepts have, as a matter of history, been wrapped around topics whose primary ingredients were sensation dependent; had it been otherwise, concepts of science would not have connected with the real, experiential world revealed by the faculties of sensation.

These considerations appear to indicate that the semantic aspect of language is the most important source of conceptual knowledge; but the introduction of certain concepts to particular minds has to proceed through the faculties of sensation, in particular, such is the case for sense-dependent concepts. Not all minds learn all concepts in the same sequence, much less in the same way: my contention is that all minds begin to acquire the staple collection of concepts by beginning to acquire sense-dependent ones. Of course all topics have sense-independent ingredients as well, but these need to be acquired through grasping their relations, ingrained in semantics, with sense-dependent ones, in a sort of spiraling process somewhat like recursive definitions. Without the initial step, requiring the mediation of the faculties of sensation, the process cannot begin.

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NOTES

[1]   Plato, Republic, Book VII.

[2]   see Marilyn M Adams, "Ockham's Nominalism and Unreal Entities", *The Philosophical Review*, **LXXXVI** (1977), pp. 144–176.

[3]   Ludwig Wittgenstein, *Philosophical Investigations*, p. 1.

[4]   Antoine Arnauld (1612–1694), Claude Lancelot (1619–1695), Pierre Nicole (1625–1695). They say that while the material world holds sway over speech, thought uncontroversially belongs to the mental world. For Port Royal authors, speech signifies the contents (ideas, thoughts), or the operations of the mind. One cannot discourse about meaningful speech without making reference to the mental world. Likewise human beings, cannot discourse about ideas without expressing them in language.

[5]   Gottlob Frege, "On Sense and Reference, in A.P. Martinic (ed.) *The Philosophy of Language*, 3rd edition, Oxford University Press (1996).

[6]   Frege was of the opinion that expressions referred only to things they could be used to describe truly. This contention has been seriously challenged by Kripke in his theory of rigid designation.

[7]   This does not imply either that the distinction is exclusive, or that brutes are entirely devoid of language – at least, of certain components. Parrots talk as much as small children, and some dogs listen much better than small children; yet the entire capacity is lacking. Audially impaired

children can neither talk as much as parrots nor listen as well as some dogs, yet are certainly very much better users of language, in the sense which interests us here.

[8]   Dieting shows that ones body is of the external world.

[9]   Carnap notwithstanding.

[10]   – taking ESP to be highly questionable in the normal case, and not quite comprehensible even in the exceptional ones –.

[11]   People acquire segments of the concept structure, educated people acquiring larger segments, but each concept they do acquire is the same for each mind: this is why mistakes can be made concerning concepts: the *idea* some mind has of some concept, is not the idea of the *right* one, the correct item in the conceptual network. Such discrepancies are usually revealed by misuse of a linguistic expression, as concepts are accessed by means of tokens of linguistic expressions.

[12]   most usually aided by education,

[13]   There are words in Turkish expressing concepts not expressed by any word – I know – in English, and *vice versa*, but such cases are very much the exception.

[14]   Such as being covered in University syllabuses, or being efforts toward solving overlapping sets of questions,

[15]   This is the more general case of the same celestial body being called both 'The morning star' and 'The evening star'.

[16]   By some clearly formulated set of criteria, which appear not to be forthcoming at writing,

[17]   H.-N. Castañeda introduces 'guises' as reified senses, and P. Tichy has similar entities he calls 'offices', so the approach is not at all new.

[18]   Situations are non-actualised states-of-affairs, facts being actualised ones.

[19]   What is actual is, in all likelihood, a scattered whole of the material that will eventually go into the edifice to be produced, but that is not what the plans describe. Of course, not all descriptions need to be in daily languages: drafting is a very effective language for those who have mastered it.

[20]   The scrolls of paper on which the plans are drawn are not at stake in this context: *what* is drawn is. Scrolls of paper – or collections of audible disturbances, in the case of verbal descriptions – are of course actual entities: their topics, what they are intended to convey to competent minds, are not actual; they are – however complex – concepts.

[21]   As with everything else concerning concepts, our only guide is language, but one-word expressibility is not an indication of the simplicity of the concept that word means. 'Prime' is a one-word description, but the concept it expresses involves the concepts "natural number", 'factor', 'larger than one', and, properly speaking, any ingredient of either of these concepts. So the semantical structure of the description is at issue, not the word-count.

[22]   i.e., those which have been actual anytime between the indefinite past and the immediate future.

[23]   'Two' is an instance of 'prime number', so not all instances of concepts are actual entities.

[24]   Of course we all know pretzels and corn crisps are, in general, made to be salty, but the only to be positively certain that *this* particular crisp is salty is to taste it.

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W I E S Ł A W   K U R P I E W S K I

MIND AND ONTOLOGY. INGARDEN'S PHENOMENOLOGY AND MAHAYANA PHILOSOPHY AS OPPOSED WAYS OF APPROACH TO REALITY

The framework of this article is comparative philosophy. Philosophical problems are considered in Western and Eastern perspectives. An attempt is made to extend the way of philosophizing, not confining just to the Western style of thinking. Roman Ingarden in his writings occasionally mentioned such opportunity. Comparative method enables us to compare philosophical questions and arguments so far considered separately. What seems important is to go beyond historical analysis; comparative results should create theses valid for contemporary philosophical reflection as well as for the future. The ideas of Indian philosophy, often so different from European ones – understood and accepted or, after critical analysis, refuted – may be a valuable inspiration for our philosophy. The program of phenomenology, on the other side, is open to discussion even such distant philosophical standpoints.

At first glance, Ingarden's phenomenology and Buddhist philosophy appear to be, in spite of some analogies, quite different ways of philosophizing. But it is more profitable to compare two divergent views of reality and consider their underlying presumptions than to remain only within the scope of analogous statements and points of view. This, however, does not seem to be an easy task as it is much easier to recognize similarities than to understand differences between one's own way of thinking and those of others. It is natural, since the ability to expound such differences presupposes a wider world-view than the one provided by one's own cultural and philosophical community. The pronouncement of similarities does not require venturing beyond the familiar territory. What is really at issue, is that such comparative analysis may yield prospective results. Stanisław Schayer, the Polish indologist, argued that a study of Indian philosophical ideas may appear for us as a kind of Socratic *techne maieutike*. It may involve deepened revision of traditional formulas and solutions, force us to go beyond one-sided attitudes and confront us with new, as yet unrealized, philosophical perspectives and spiritual possibilities.[1]

In this article, the school of Buddhist logicians called Vijnanavada, of around 400 A.D. to 1050 A.D., constitutes the ground for comparative analysis. The chief exponents of this school were Dignaga, Dharmakirti and Dharmottara. Some Buddhist questions will be presented also from the point of view of the Madhyamaka school, of around 100 A.D. to 800 A.D. Its outstanding masters were Nagarjuna and Chandrakirti.

SOME FEATURES OF EASTERN AND WESTERN PHILOSOPHY – PRESUMPTIONS FOR COMPARATIVE ANALYSIS

The fundamental questions in almost every philosophical system, Western as well as Eastern, center on the nature of reality. Their problems arise out of an attempt to describe 'what there is'. There are some differentiating characteristics of Eastern and Western systems of philosophy, which can be taken as presumptions for comparative analysis of the Western system, that is Ingarden's phenomenology and Eastern philosophy: Buddhist logical school and Madhyamaka school. Their precise expression and range in the case of Ingarden's philosophy and phenomenology in general is the question in discussion.

1. European ontology is essentially an ontology of being, or Being, whereas the Buddhist ontology is a thoroughgoing process ontology. In Buddhism, reality as being or substance is replaced by reality as Universal Flux; active *dharmas* (constitutive elements of reality) incessantly, moment by moment, come into existence and disappear. Instead of stable things, those with the eyes of wisdom can observe nothing but a running stream of creative events. Such differences between the two ontologies result, as we will see, in different solutions to some important philosophical problems.

   Ingarden's ontology is an *a priori* one, independent of outward and inward perception, and based exclusively on eidetic insight. The results of such insight are independent of any statement relating to facts. According to Ingarden, ontology paves the way to metaphysical resolutions. It is believed, or at least assumed, that settlements resulting from ontological and metaphysical research accurately refer to things and events in the world, that they are reliable.[2]

   Buddhist ontology and metaphysics, on the contrary, may be termed as an *experiential* one. Terms introduced and questions set forth are always considered in close connection with evidence, with observed facts and events, claims are to be identified in usual, everyday experience or, what is more important, in meditative experience. There are certain ontological

assumptions, which are self-validating, that pragmatic tests cannot reach. Nevertheless their character is clearly non *a priori*.

2. Western philosophical tradition generally demonstrates confidence in language and discursive thought as the proper philosophical means of knowing reality. It can be even said that it held firm to the view that there are no differences between reality and our conceptual image of it. From Aristotle onward it is believed that being *qua* being can be studied through language and logic; that logical principles are not arbitrary, are not merely laws of thought, but are grounded in the very nature of being to the extent that in some Western systems logical principles and reality itself are indistinguishable (Hegel). Such grounding constitutes an adequate basis for validity of rational knowledge. On that assumption, language and thought appear to be a reliable source of knowledge of reality. Ingarden's ontology is based on the fundamental laws of logic; the law of contradiction is fundamental for *a priori* ontology, so some deductive (inferential) procedures are also applied there. At this point, the Eastern attitude is totally different:

> The greatest difference between the two traditions lies in the fact that Eastern tradition, unlike the Western one, subscribes to the conviction that conceptual knowledge *does not depict* reality.[3]

One may set forth three interrelated statements underlying those philosophical systems, which are based on the presumption that conceptual and also eidetic knowledge applies to non-conceptual, non-eidetic reality[4]: (a) Philosophical language, or at least some words through which our knowledge is conveyed, directly refer to objects in the extra-linguistic world, which is the object of knowledge. (b) There is a firmly established connection between 'meaning' and 'reference' of the words. This is based on substance ontology or ontology of distinct and stable entities. In order that a connection between the word and its referent object can be established, the latter must be considered as a distinct entity which endures at least for some period of time, whether it is an object of sense experience or a physical object. (c) Validity of analytic–synthetic distinction. Such distinction follows from (b): if there are pure referents, unmixed with language, there must also be pure meanings, unmixed with experience.

3. In phenomenology, the position of pure consciousness is epistemologically and ontologically distinguished. When asked, what is ultimately decisive about the problem of what reality *is*, a phenomenologist would answer as follows: certainty, absolute certainty of conscious experience (*cogito, Erlebnis*), its undoubtfulness. On this ground, the experienced

world appears to be irreversibly divided into the immanent realm of one's own pure consciousness and the transcendent realm of temporal and spatial things. In Buddhistepistemology, knowledge is not valued from a consciousness point of view. The enlightened insight into reality reveals all *dharmas*, that is, constitutive elements of reality, in the same way; consciousness does not play any special role. Wisdom-consciousness (*prajna*), which in this context may be termed as impartial or detached knowing, 'goes through', leaving no place for any kind of subjective biases. As to such knowing or understanding, the well-known Buddhist master Buddhaghosa in *Visuddhimagga* (VM XIV 7) says,

Wisdom penetrates into *dharmas* as they are in themselves. It disperses the darkness of delusion, which covers up own-being of*dharmas*.[5]

Edward Conze comments Buddhaghosa in these words:

Objects are not what they appear to be. Their true, 'dharmic' reality is covered up by their common-sense appearance, and in its essence wisdom is the strength of mind which enables us to discard this deceptive appearance and to penetrate to the true reality of **dharmas** as they are in themselves. … It concerns itself exclusively with that true reality on contact with which … the meaning and conduct of life are held to depend.[6]

In phenomenology, a subjectivistic moment interferes with the criterion establishing what reality is. But in Buddhism the 'absolute' way of existence in the case of pure consciousness is questionable as the analysis of reality cannot be reduced to affirmation of evidence. Therefore the analytical reasonings in Madhyamaka refer to self/person (*pudgalanairatmya*) in the same way as they refer to phenomena other than persons (*dharmanairatmya*).

   Phenomenology, including Ingarden's phenomenology, introduces a sharp distinction between the phenomenon of consciousness and the phenomena of psyche and body. The stream of pure consciousness together with pure ego is an undoubtful entity, while all our psychical and physical components are only doomed to be real.[7] This is why phenomenology outstrips itself from any kind of realistically oriented psychology. In effect, the emotional life of humans in phenomenological analysis is almost negligible.[8] But emotional problems remain. One may ask whether anger, for example, is something which falls within the scope of *epoche* or not? Does it appear in the stream of pure consciousness?

   In Buddhism, all constituents of human entity are viewed and recognized on the same level. This is clearly evident in the Mahayana canonical text *Prajnaparamita Hrdaya Sutra (Heart Sutra of Perfect Wisdom*),[9] one of the most important texts in the Madhyamaka tradition. All five components (*panca skandha*) – form, that is, body (*rupa*), feeling (*vedana*), discrimi-

nation (*samjna*), compositional factors or psychical constituents (*samskara*) and *consciousness* (*vijnana*) – are therein recognized from the ultimate point of view in the same way and recognized as empty (*shunya*), that is, devoid of inherent, independent existence. Therefore, Buddhist philosophy gives no support to phenomenological claims.

THE SCHOOL OF BUDDHIST LOGICIANS (*VIJNANAVADA*) – ONTOLOGY AND EPISTEMOLOGY

Ontology

All Buddhist philosophical schools subscribe to a double-standard of reality (*satyadvaya*): there is the reality about which nothing, in the strict sense, can be conveyed by means of language and concepts, which is not the object of conceptual activity (*vikalpa*), and there is the reality which may be knowable through experience and described in language. Ultimate reality, appearing as a result of critical analysis of our common knowledge, is termed *paramartha* (*satya*); reality, which is the object of empirical knowledge, is termed *samvrti* (*satya*). But the term 'double-standard of reality' does not imply two separated realities:

Rather, there is only one reality which is looked at from two different points of view: the one non-conceptual, direct apprehension by yogic intuition (*yogipratyaksa*) and the other conceptual-empirical knowledge (*vijnana*).[10]

The fundamental thesis of all Buddhist systems claims that in reality everything is in incessant flux and nothing stays the same (*anityata*). But this does not even mean that there is something which undergoes flux and change; rather the instantaneousness of being is the ultimately real thing, change itself is reality. Ontology of Buddhist logicians centers around the theory of point-instants (*ksanikavada*). Its main object is ultimate point of reality (*svalaksana*). It is a moment of change, which has no duration in time and no extension in space. This is so because even the notions of 'continuity' and 'extension' have no ground in reality of point-instants and cannot be deduced therefrom.

The only thing in the universe which is a non-construction, a non-fiction, is the sensible point-instant, it is the real basis of all constructions (*vastaviksanikata abhimata*). It is true that it is a reality which cannot be represented in a sensuous image (*ksanasya (jnanena) prapayitum ashakyatvat*), but this is just because it is not a thought-construction. The absolutely unique point-instant of reality, as it cannot be represented, can also not be named otherwise than by a pronoun "this", "now" etc. Consequently it is not a mere name, it is no name at all, it has no name; ultimate reality is unutterable.[11]

According to Dignaga, what is namable and utterable, is always in some way a thought construction (*shabda vikalpa-yonaya*). Dharmakirti sets forth the following criteria for a particular (*svalaksana*): (a) it is unique or dissimilar, (b) lies beyond the 'meaning' of words, (c) cannot be grasped by our verbalized cognition, (d) it is productive of effects or it can function (*arthakriya-samartha*).[12] Points (a), (b) and (c) mean that a single moment is something unique, containing no similarity with whatsoever other objects (*svam asadharanam tattvam*). Ultimate reality is unutterable (*anabhilapya*). Therefore, any representation in name always corresponds to a constructed unity, that is, a synthetic unity, which embraces a variety of quality, space and time.

The momentariness theory or theory of 'Instantaneous Being' (*ksanikavada*)[13] is of utmost importance for two Buddhist philosophical systems: sautrantika (*sautrantika*) and yogacara (*yogacara*), as each particular (*svalaksana*) can be interpreted either as an external point-instant (sautrantika) or as an internal consciousness-moment (yogacara).[14] This theory is philosophically developed from the earlier Buddhist doctrine of impermanence (*anityata*). In its final form, it is asserted that

(…) ultimate reality belongs to the mathematical point-instant, to a time-unit which contains no parts standing in the relation of antecedence and sequence or, more precisely, to the infinitesimal differential points of reality, out of which our intellect constructs the empirical world as it appears to our understanding in manifold images.[15]

The *ksanikavada* theory has a powerful impact on fundamental concepts uttered in ontology, such as: being, existence, thing or quality. Being or existence implies some sort of endurance or permanence. Such being negated or annihilated becomes non-being. But according to the *ksanikavada* theory, 'endurance' is nothing but continuity, and thus a permanent thing is not real but constructed. Thus 'being' or 'existence' and 'non-being' appear not as two distinct principles of reality but just as different terms referring to the same reality – the reality of point-instants. Even the sequence 'being', 'non-being' (a thing that exists and then disappears) is not applicable to what is real:

The fact that the annihilation of a thing always follows upon its previous existence does not apply to such reality. This reality is dynamic in its essence, it is indivisible (*niramsha*), it cannot be divided in parts so that non-existence should follow upon existence, its evanescence arises simultaneously with its production, otherwise evanescence would not belong to the very essence of reality. Existence and non-existence are thus different names given to the same thing (…).[16]

Point (d) in Dharmakirti's criterion (above) means that, according to the *ksanikavada* theory, real existence is nothing but efficiency (*artha-kriya-samarthya-laksanam vastu paramartha-sat*). 'Existence' and 'efficiency'

are thus synonymic (*ya bhutih saiva kriya*). Efficiency means causal efficiency; whatsoever is causally efficient, is real, whatsoever is non-efficient, is unreal. Thus, only the present moment of instantaneous, efficient being is ultimately real. The theory of causality in *ksanikavada*, which admits no real duration and no real extension but only a continual and compact flow of evanescent elements, maintains that these elements appear according to laws of causation. That which appears moment by moment, which originates and disappears, is not a substance (*anatmavada*) but obeys precise regulations:

It is not a form of any abiding stuff, of any *sub*-stance, it is an evanescent flash of energy, but it appears in accordance with strict causal laws.[17]

Generally speaking, every point-instant of reality arises depending upon a combination of point-instants to which it necessarily succeeds. In other words, it arises in functional dependence upon a totality of causes and conditions which are its immediate antecedents. But

They arise, or exist, only so far as they are efficient, that is to say so far as they themselves are causes.[18]

Epistemology

Epistemology of the Buddhist logical school consists mainly in the theory of perception and inference.[19] The Sanskrit word for perception is *pratyaksa*, where *aksa* means 'sense organ'. In most cases, our cognitive states are associated with some words and thoughts. What is important, sense perception as a cognitive state should not be confused with the representation of that state in language. Dignaga defines perception as a cognitive state which is totally untouched by conceptualization or imaginative construction (*vikalpa*, *kalpana*). According to him, there are two different modes of perception: the judgmental (*savikalpa-pratyaksa*) and non-judgmental (*nirvikalpa-pratyaksa*). Perception that is proper and non-judgmental (*nirvikalpa-pratyaksa*) reveals the pure unique datum. Such perception is mere revelation of the given. Being entirely free from our subjective interpretations and manipulations, it is entirely reliable. Dharmakirti qualifies such cognitive state as 'non-erroneous' (*abhranta*).[20] The judgmental perception (*savikalpa-pratyaksa*), on the contrary, is cut off from reality; it amounts to constructions (*kalpana*) which are but imaginative constructions. There are two types of 'construction': verbalization, that is, adding of names, and conceptualization, which consists in class concepts.

On this basis, those cases of consciousness which are cognizing sense perceptions are termed as direct perceivers (*pratyaksa*). Direct perceivers are conceived

as knowers that are free from conceptuality (*kalpana-apodha*) and are non-mistaken (*abhranta*). Being free from conceptuality means that consciousness deals with its object directly, without making use of any of its internal images. For example, in seeing a rose, as is done by a directly perceiving sense consciousness, the consciousness is produced by dependence on contact with the actual rose. In the case of thinking about a rose done by a conceptual mental consciousness, the mind deals only with the mental image of the rose.

Empirical-conceptual cognition based on sense data, which provides us with an image of the world, starts with understanding. Therein the ultimate reality is characterized as external point-instants.

But, strictly speaking, even that cannot be said, because in the first moment it is a simple sensation which is internal and nothing more. But as soon as the understanding is awaked, it at once dichotomizes this simple sensation in an internal something and its source. It is differentiated into subject and object; into a sensation proper and its external cause. This is the first mind-construction, a kind of "transcendental apperception", a feature owing to which every further cognition is accompanied by the consciousness of an Ego.[21]

Dependent on such constructions and sense data, a complicated image of the world-environment is built up. Our cognition of the world in most cases is determined and dominated by notions and ideas. An interesting question in this brief review of Buddhist ontology and epistemology is: how the mind creates or abstracts concept of a thing from the direct perceptions of real particulars. According to Dharmakirti, the conceptualizing mind

(…) mentally envelops or encloses (*samvrti*) the perceived, absolutely singular appearance of the particular. In this way, the absolute singularity is obscured by the mind and the particular can be conceptually analyzed into substance, properties as well as put in classes of seemingly similar objects. Thus, all notions of singularity, classes and universals (*samanya*) are constructions of the mind and do not have an existence independent of the mind.[22]

Therefore, any universal (*samanya*) is not a real thing present in some way in many particulars, but simply a convenient conceptual image that can be used in inference or verbal communication of knowledge. What is really at issue, is *a synthetic character of reality*, which is the object of our empirical and conceptual knowledge. That which appear in cognition as concrete objects are already constructed through synthesis of the point-instants. The crucial point is that the ultimate ingredients of the synthesis, point-instants (*svalaksana*), as such *do not* give rise to cognition. It is the synthesis of the point-instants that results in empirical and conceptual cognition as well as in the object of such cognition. This is so because the point-instants, despite being no objects of perceptual judgment, are subjected to the synthesizying procedure of the judgment.

The point-instant of reality receives in such a judgment its place in a corresponding temporal series of point-instants, it becomes installed in concrete time and becomes a part of an object having duration (*samtana*).[23]

In this way, ontological and epistemological analyses reveal two dimensions of reality. On the one hand, there is the reality of point-instants. Point-instants are ultimately real (*paramartha sat*); they have no definite position in time, no definite position in space nor any sensible qualities, On the other hand, there is the reality, so to speak, 'attached to' point-instants, constructed out of them. It consists of objectified images endowed with a definite position in time, definite position in space and with all the varieties of sensible and abstract qualities. That is phenomenal reality of empirical objects (*samvrti sat*).

YOGI PRATYAKSA – IMMEDIATE PERCEPTION OF REALITY

While the immediate object of consciousness (*vijnana*) is an image or conceptual construction which it takes to be reality, *paravidya* is the immediate, non-conceptual awareness of reality. According to Buddhist tradition, such direct, non-conceptual awareness which alone is capable of reaching ultimate reality is possessed not by many as it is a rare and extraordinary ability achieved only as a result of long and arduous meditative practice. But this ability is not any special privilege of the chosen few, on the contrary all men are capable of this kind of knowledge as it is secured by their deepest nature (*tathagatagarbha*). Let us have a look at how immediate, non-conceptual view of reality is attained.

For the Buddhist logical school, the ultimate reality as *svalaksana* is elicited by logic, and is **realized** in yogic perception (*yogi pratyaksa*) in the next way. At first, the character of point-instants (*svalaksana*) as an ultimate reality (*paramartha*) as well as relative, constructed character of conceptions and judgments is established by logical analysis. Thereafter, in the culminating stage of the yogic path of meditative insight (*bhavana-prakarsa*) in direct, non-synthetic cognition, the object of meditation is apprehended. It represents the pure object, the point-instants of efficiency (*pramana-shuddha-artha-grahi*) expounded by logical analysis.[24]

Synthetic, that is, constructed knowledge, apprehends the same reality in a different manner, in mental (conceptual) images capable of coalescing with words. Instead of immediate perception of reality, synthetic cognition perceives it by the means of general images abstracted from it. This is why the object of apprehension of the synthetic cognition is something that does not really exist. To the extent it lacks vividness, it remains constructed. Direct

knowledge, on the contrary, means absolutely clear perception: it is said that object is perceived just as clearly as though it were a grain on the palm of one's hand.

The appearance of yogic intuition or perception (*yogi pratyaksa*) in meditative context is described as a state of mind

(…) which is brought about by this underculminational point (i.e. immediately proceeding state of deep meditation on transcendental reality), a knowledge apprehending with absolute vividness the contemplated (image), as though it were actually present before meditator, this is the Saint's direct perception.[25]

This is not a cognitive state only, the whole meditator's personality is engaged therein, culminating in **inner transformation**. Stcherbatsky adds, that when the decisive moment comes

(…) the meditating man suddenly acquires the faculty of transcendental intuition (*yogi pratyaksa*), he changes completely, it is another person (*pudgala*) (…) an *arya*, a *bodhisattva*. All his habits of thought changed, he has acquired the habit of realizing (…) unreality of the phenomenal veil (*samvrti*) concealing absolute Reality (*paramartha = bhutartha*).[26]

At the same time he becomes capable to perform liberating activity for the sake of all sentient beings (*maha karuna*).

In Madhyamaka system the object of cognition at this highest cognitive state are not particulars (*svalaksana*) but emptiness (*shunyata*), that is, lack of inherent, independent existence of all phenomena (*dharmas*). *Emptiness of mind* is a special object of cognition. According to Madhyamaka, it is the absence of lasting, unchangeable nature of the mind that enables its radical metamorphosis:

The emptiness of mind, its lack of existence by way of its own being or dependence on causes and conditions, is that most marvelous quality of the mind allowing it to be transformed into the wisdom of a Buddha.[27]

Philosophy of emptiness (*shunyavada*) is however the most difficult one among Buddhist systems. It can be fully apprehended only after the study of Wisdom sutras (*Prajnaparamita sutras*).

MIND AND ITS NATURE IN MEDITATIVE INSIGHT

It is a firm conviction of Buddhist tradition that the answer to the question what the mind really is, is attainable not otherwise but through meditative training. How is such knowledge achieved? Being a beginner, I am not

in a position to deliver sufficient explanations and must confine myself to rudimental remarks.

Western philosophy of mind works under the overwhelming conviction that there must be something that *is* mind (consciousness). In Ingarden's philosophy, one speaks about consciousness and its subject in terms of 'being', 'form' and 'matter' as they are conceived in the Aristotelian tradition. As something existing in itself, consciousness is related toward its external or internal objects. This is why in phenomenology, the intentionality of consciousness is of crucial significance. In Buddhist epistemology, among the so-called mental factors accompanying every moment of consciousness, there is a factor of intention (*cetana*), which directs consciousness to the object, and a factor of mental engagement (*manasikara*), which directs the mind to an aspect of the object or to the particular object of observation. Both these mental factors have, *prima facie*, some analogy to intentionality. However, intentionality understood as a reference of psychic phenomenon toward some contents or some object has nothing to do with the Buddhist point of view. In Buddhism, consciousness as such is not intentional being in this sense; there is no fundamental subject–object duality, nor duality of an act of consciousness and its contents. The valid cognition (*pramana*) and its result **are not different**:

Dignaga does not distinguish between the act of correctly cognizing an object and the state of having correctly cognized, the state of possessing valid cognition of an object. He evidently regards *pramana* as the process of knowing a thing and finds it unnecessary to regard means and results as separate facts.[28]

What occurs in deep meditation? In Buddhism the mind and its nature are the subject of theoretical analysis as well as immediate inner experience. These points are shortly described by Dalailama as follows. The mind is usually directed outward and our attention follows sense impulses. In meditation we direct the mind inward, not allowing it to be distracted by outer objects. During meditation consciousness and attention must be fully concentrated, otherwise the mind becomes weary or sinks into stupor. It is not easy. The problem arises because when we in this way start to experience our fundamental state of consciousness, we – at first – feel it as a kind of 'absence', something that is missing rather than present. This is due to our habit of perceiving the mind in terms of our own concepts and in relation to outer objects. When we eventually succeed in meditation, we are able to see what is inside, behind the layer of thoughts: we meet quiescence and clarity.[29] As Edward Conze puts it into the words:

Beyond both the conscious and unconscious minds as modern psychologists understand them, there is, at the bottom of the mind, a center which is quite still.[30]

The explanation given by the eminent Tibetan master Jamgon Kongtrul includes practical meditative instructions as well as insight into the nature of mind:

When you look precisely at the essence of mind itself, no color, shape, or anything existent is present; since it has no origin, it has never arisen; nor does it endure right now in some place, either inside or outside your body; nor is there any object to obstruct it when it moves. You should come to a clear-cut understanding of all this by convincing yourself through a mental examination of the nature of this awareness which has no origination, cessation or duration.

And further,

Rest, with absolutely no mental clinging, without any vestige of a nature existing as something, settling naturally in a state which is distinguished by non-discursive clarity devoid of conceptualization. In short, without following any train of thought, rest mind-in-itself evenly in a state in which mind-in-itself is clear yet devoid of discursiveness for as long as you can. This settling is the immersion meditation.[31]

In Western philosophy, thought understood as discursive thought is of crucial importance. Phenomenology prefers eidetic, conceptual insight. But one may ask: what thought ultimately is, if the very nature of mind is taken into account. Are thoughts indeed determining and most important factors of our mental constitution?

During deep meditation, the discursive activity, *is absorbed into* primordial consciousness (*abhasvara*). As this process is not accessible to our eyes, it is illustrated by waves appearing on the surface of the ocean and next disappearing. If thoughts are compared to waves and primordial consciousness to the ocean, our thoughts, like waves, emerge out of the perfect clarity of primordial consciousness and then join it and disappear. In the way that waves eventually disappear in the ocean, thoughts disappear into the space of mind.[32]

In meditation, there appears an understanding of things characterized by clarity and purity. Clarity means that everything is perceived in a distinct way, very vividly and in detail. And purity means that the mind is devoid of any uncertainty, its understanding is undisturbed. However, the clarity of mind is only its function, it does not refer to anything inside the mind that is stable, it has no substratum whatsoever. It is in meditation that it becomes clear that we can speak about the process of knowing, but there is *no one who knows*; no one who would differ from the nature of this clarity. There is no really existing subject. Tibetan meditative master Khenchen Thrangu makes it clear when he says:

The activity of 'knowing' continues incessantly, but one can not find any subject of this activity.[33]

You may start meditation on the nature of mind with the strong conviction that there is something that **is** the mind, something identifiable within the scope of your inner perception. In spite of it, the meditative insight into the mind itself is compared to the continual looking at something that *by no means can be seen*. While meditating we look at the nature of the mind and are not able to find anything that truly exists. After being trained in such analysis, the meditator gets rid of doubts and acquires certainty as to what the mind is.

INGARDEN'S PHILOSOPHY IN COMPARATIVE APPROACH

The comparison of Ingarden's and Buddhist philosophies indicates, according to the method of analysis outlined, several points of controversy.

1. *Ontology and metaphysics*. Ontology refers to the most fundamental Buddhist principles; such terms as *tattva*, *yathabhuta*, *tathata* (not discussed here) and many doctrinal wordings of Mahayana are unmistakably ontological ones. This is, however, a kind of negative or transcendental ontology, not an ontology of being or existence (*to on*). One may therefore speak about *extended ontology* which is able to incorporate such Eastern views as 'emptiness' *(shunyata)*, existence in a middle way (*madhyama pratipat*) or dependent-arising (*pratityasamutpada*). In this context, a distinction made by Roman Ingarden between ontology and metaphysics seems to be important. In Buddhism, philosophizing is ultimately not a question of just theoretical deliberation, but of decisive thinking and consequent resolutions. In this sense, Mahayana philosophy is abundant in metaphysics.

More detailed analysis of Ingarden's and Mahayana philosophies (Buddhist logicians and Madhyamaka outlined above) evokes next questions:

   (a) Ingarden's philosophy is fully engaged in *essentialism*. According to essentialism, the essence of a thing is present in the thing itself, as its core is incorporated therein. The essence of a thing is permanent and unchangeable and for this reason the thing is conceptually apprehensible and can be described in corresponding terms. In Buddhist ontology, the fundamental truth of things is their transitory character, their arising and disappearing. All phenomena (*dharma*) are impermanent. The permanent and unchangeable nature of things is not reconciled with the passing character of concrete things. This is so because the concept of self-nature of things gives no room for truth of their arising and destruction.

In Ingarden's ontology, there is a strict distinction between a thing in itself, its essence (which answers the question, *what* is this?) and its determinations (with what? by what? why?). In contrast, Buddhist ontology views things (*bhava*) as products (*samskrta*) or causal phenomena. They are made dependently, that is, arise as a result of correspondent causes and conditions. From such a perspective, a thing seen as its own-being (what) is only a sum total of its conditions. Moreover, Ingarden's concept of independent, inherent existence should be contrasted with the Buddhist view of absence of inherent existence (*nairatmya*). In Madhyamaka, inherently existing phenomena are contrary to dependent-arising (*pratityasamutpada*) of things.

(b) Ingarden's philosophy is undoubtedly grounded in language in the sense that adequate philosophical language is able to describe and express essential points of ontological investigation. All scrupulous ontological analyses made in his *Controversy over the Existence of the World* are based on such an assumption. The philosopher believes that this is the language that reveals the world before us. According to Ingarden, language enables us to get a cognitive access to the objects of the world. Linguistic products (compositional elements of language) give us knowledge about extra-linguistic entities.[34] Even something more is true: in Ingarden's opinion there is a structural analogy between language and reality (things and their properties), not only on the level of names but also on the level of sentences. An act of consciousness is structurally analogous to the grammatical form in which it is expressed in language. The terms expressing feelings, such as love, desire or hate, must always be, due to the very structure of conscious experience, identifiable as 'I love', 'I hate', etc.[35] The ontic construction of an object is closly analogous to the syntactic structure of a predicative sentence. The relation of a thing as a subject of qualities to qualities is as asymmetric as the relation of *subjectum* to predicate, as for example in the sentence 'The ball is red.'[36] This is a kind of *linguistic realism*.

In India, generally speaking, there is a very well established tradition that reality *lies beyond the reach of language* and discursive thinking. In other words, the real world is *inexpressible* in terms of concepts.[37] A line of Buddhist argumentation is as follows:

Language, according to Madhyamaka, at no level, truly names, though it appears to. … The illusion of isomorphic naming arises inevitably for humans in every kind of practical transaction and also in metaphysics.[38]

Arguments of Buddhist logicians refuting thesis of linguistic realism are based on the theory of momentary being (*ksanikavada*) as well as on

the meaning-reference theory (*apohavada*). If ultimate reality is directly unnamable and is not apprehensible by conceptual thought, it follows that the whole group of ontological concepts like 'thing', 'quality' and 'existence', which are thought to describe different things of reality or their different aspects and properties, actually have no distinct referents.

> The distinctions which are believed to exist among 'objects' or 'facts' of the world have no cognitive basis in ultimate reality but are constructed … As far as ultimate reality is concerned, the complexity and diversity of an ontology projected by such constructions reduces to the monotony and simplicity of the point-instants.[39]

In consequence, words *do not* literally *refer to* external reality.

> Since 'reference' is not a connection between a word and an external object but rather a characteristic of the act of cognition, referential words (names that purport to refer) do not reveal what the object of reference ultimately is, except in the trivial sense that it is what one thinks or cognizes it to be … .[40]

In Buddhist opinion there is no undoubtful knowledge deposed in language and the concepts contained therein. All concepts are factually unreal. Concepts such as 'thing', 'quality' or 'cause' do not constitute distinct ontological categories as they do not denote independent realities. These concepts are interrelated and mutually dependent.

   In Buddhism, destructive emotions such as anger or hate are not grounded in the ego-structure. In penetrating research, anger is recognized as an adventitious event, empty in essence and having nothing in common with the nature of mind. Depending on such knowledge, destructive emotions can be *totally eliminated*.[41]

(c) The ontological problem of the relation between the 'whole' and 'parts' in an object plays an important role in almost every ontology, including Ingarden's and Buddhist ontologies. Ingarden's position may be exemplified by the analysis of this relation in the case of an object such as an engine. Ontological analysis of an engine *as an independent being* is presented in *Controversy over the Existence of the World*. It appears to be a compound thing, composed of three levels: (1) multiplicity of various things; after proper assemblage they become compositional parts of the engine, (2) a 'summed up whole' which contains its effective parts, and (3) an engine itself as an individual object. Ingarden recognizes an engine (locomotive) as such as a self-existing object. As a substance, that is, the subject of properties, the whole thing plays a controlling role over the totality of its entity.[42]

Taking as a standard a precise Madhyamaka analysis estab-
lishing the way in which things other than persons exist, a self-existing
locomotive – result of Ingarden's research – is untenable.[43] One of the
important points of the controversy is the ontic status of the 'whole'
within the thing. Ingarden argues that a thing, locomotive, *is* one whole
and that a thing *as a whole* stands in its own right. Endowed with such
special position it should not be further conceived as an assembly, as a
cluster of parts. At this point Madhyamaka disagrees. In Buddhist analysis
'whole' and 'parts' must be something identifiable *within* the perceived,
experienced objects. Ingarden prefers purely eidetic, conceptual insight; a
thing of experience, such as a locomotive, only exemplifies his ontological
reasonings. This, however, has an important impact on results of investi-
gations. It is possible to distinguish conceptually the 'whole' and 'parts'
of the thing and take them separately. In eidetic insight they appear as
distinct. But from the point of view of experiential analysis, the 'whole'
and 'parts' of the thing *must* be one and the same object.

(d) Can some objects 'remain in' time? According to Ingarden, time is
a phenomenon within which we are able to keep an independent
position, and our true self (ego) thus remains independent. In *Man
and Value*, Ingarden describes his experience of time:

In the constant passage and incessant newness of time I continually feel myself to be *this same*
human being and I live in the primordial sensation that I shall remain myself in the future.
… Neither the very occurrence of changes in my psychic structure and in my body, even
deep and multi-faceted ones, nor even the consciousness of such changes having taken place
hinders me in the least in this feeling of being myself through the course of my entire life.[44]

And further,

No abstract *knowledge* about the constant passing of events in the world surrounding me, and
in me myself, can in any way change the feeling that time is entirely without significance
for me myself. For, it then appears that passing does not stem from the essence of time, but
rather from the nature of *happening* (or becoming). I, however, who am not a happening,
but am something *existent remain* in time. And although through its passage time forces
out of actuality everything which is merely a happening, it can do nothing to *me myself*: it
washes over me, as it were, leaves me undisturbed.[45]

This independence of time refers not to the everyday experience of the ego,
but to our deepest essence, which Ingarden calls individual constitutive
nature of the personal ego. Maybe this kind of experience inspired the
author to develop in a detailed way the ontological category of objects,
which *remain in* time.[46] Such objects, due to Ingarden, are: body, psyche
and living beings.

According to Buddhists all things *without exceptions* are nothing but strings of momentary events. From the point of view of *Vijnanavada*, any object enduring in time, owing to a unity of its duration, should be so compact that its members would cease to be different moments. But such a compact unity is unthinkable. Something existing *in* time, like a stone inside a mountain river encircled by flowing water and *totally untouched* by it, is impossible. From the Buddhist point of view, our inner identity is not based on any primordial essence (ego) but on continuity of the subtle collection (*skandhas*). The self (ego), together with the basis of the self-feeling, arises out of its preceding moment, preceded by the earlier one – it is a continuous process. According to the theory of Universal Flux, momentary events, flashes of energy following one another, produce an illusion of stabilized phenomena.[47]

(e) In Ingarden's philosophy, ontology supplies a fundamental ground for his views of consciousness, stream of consciousness, I (ego) and person. The essence of pure consciousness is *conscious being*. Consciousness not only apprehends various objects, it is also a being existing for itself. While experiencing (*erlebt*) other objects, it is conscious and experiences (*durchlebt*) itself.[48]

   In Buddhism, consciousness is not conceived as a being existing for itself. Consciousness, generally speaking, arises moment by moment dependending on causes and conditions. Those moments of consciousness cognizing sensual objects, which are called sense direct perceivers apprehending forms, sounds, odor, tastes and tangible objects, are produced upon aggregation of three conditions. They are: observed object condition (*alambana-pratyaya*), uncommon empowering condition (*asadharana-adhipatipratyaya*) and immediately proceeding condition (*samanantara-pratyaya*). In the case of an eye-consciousness (*caksur-vijnana*), its observed object condition is the form (*rupa*) which it perceives; uncommon empowering condition is eye sense power that enables to comprehend visible forms; and immediately proceeding condition is a moment of consciousness which occurs immediately before it and makes it an experiencing entity. Consciousness is not therefore a self-existing being. Rather, it is *a function* of particular facts. Being given a patch of color, the sense of vision and moment of attention, a visual consciousness appears (*caksuh pratitya rupam ca caksur-vijnanam utpadyate*).

Since in Buddhist epistemology the object observed by consciousness is one of its causes, it must precede that consciousness, and therefore it is posited as a phenomenon which exists one moment before it. As one

moment of consciousness is too brief to be noticed by an ordinary person, what we experience as sense perception is a continuum of moments of an object which is disintegrating moment by moment. The mind (*citta*) is momentary consciousness, which is an active agent of knowing. It is not conceived to be merely a general reservoir of information, but individual moments of knowing, the continuum (*samtana*) of which makes up our sense of knowing.

In Ingarden's philosophy, consciousness is conceived as a stream. This stream as a whole consists of a continuum of conscious experiences. The subject of these experiences is transcendent being which is strictly connected with them.[49] Ingarden argues that in spite of their formal structure, subject of consciousness and stream of consciousness, i.e. conscious experiences, create a kind of organic unity; they form a compact existential connection.[50]

In Buddhist philosophy (Madhyamaka), the relation between I and consciousness is analyzed with scrutinity. This is done in reasoning establishing selflessness of persons (*pudgalanairatmya*).[51] There is no place here to present its results in detail, but the main construction is as follows. I (self) and consciousness (in extended analysis: five aggregates, *skandhas* forming our being) must be either the same entity or different entities. But none of the cases withstands penetrating analytical procedure.

(f) In *prajnaparamita* philosophy (philosophy based on *Prajnaparamita sutras*) there is a kind of deep ontology, radically different from other philosophical systems. Phenomena (*dharmas*) are groundless (*dharmanimitta*) and, in essence, are without features (signs). There is no substance, no ontic fundaments. Especially the mind (consciousness) is without fundament in being. As everything is, ultimately, empty (*shunya*), there is nothing to support phenomena. But ontology devoid of substance seems to be, at first glance, something unthinkable. From the point of view of ontology of being it can be counted as paradoxical one. At this point, *prajnaparamita* philosophy is opposed not only to Ingarden's standpoint. It goes contrary to substantialist current in European (Aristotle, Descartes, Leibnitz, Spinoza) as well Hindu philosophy (*vaishesika*). Difficulties in its acceptance are similar to those connected with **ksanikavada** theory. Stcherbatsky notes that

The history of the theory of instantaneous reality … proves clearly how difficult it is for the human mind to grapple with the idea of pure change, i.e. the idea of reality in which there is no *sub*-stance at all. The categories of an abiding substance with changing qualities is so deeply rooted in all our habits of thought that we always become reluctant to admit pure change, even when it is urged upon us by logic.[52]

There are very strong implications of this theory. As Kamalashila (*Kamalasila*), the distinguished Buddhist master, stated,

By proving this our fundamental thesis alone, we could have repudiated *at one single stroke (eka-praharena eva)* the God (of the theists), the eternal Matter (of the *Sankyas*) and all the wealth of (metaphysical) entities imagined by our opponents. … We, indeed, are perfectly aware that by proving the instantaneous character of Being in general these (metaphysical) entities would have been *eo ipso* repudiated.[53]

As **prajnaparamita** philosophy implies many problems and may evoke same kind of opposition its acceptance acquires some kind of spiritual training. This reminds us of the difficulties involved in phenomenology, especially those connected with transcendental reduction (*epoche*). The Phenomenological reduction is described as 'an impellent insight' dramatically throwing man off the immovable state his usual, cognitive habits. In both cases we can speak not only about an intellectual endeavour, the engagement overwhelms a whole human entity – it is a kind of spiritual activation.[54]

Perhaps the most striking analogy between phenomenology and Buddhist philosophy is convergence of the *ksanikavada* theory with the theory of inner time consciousness (*Phänomenologie des inneren Zeitbewusstseins*). It is known that Husserl did not limit his research of pure consciousness to temporal consciousness (described in his *Ideas* I) but he reveals the inner consciousness constituting time. Such consciousness has a specific structure composed of retention, immediate perception of impressions and protention. It is not itself included in time but is independent of it. Husserl describes it as a standing immovable in the permanent present.[55] The evident analogy between permanently present consciousness in Husserl's phenomenology and reduction of reality of consciousness to moment-consciousness in *ksanikavada* theory does not exclude fundamental differences. In Buddhism neither consciousness, including its subtlest, most fundamental level (*abhasvara*), nor I (ego) of man exist beyond time. But the problem of inner time consciousness goes beyond the scope of Ingarden's philosophy as his understanding of time and the self in time is quite different than Husserl's.

INGARDEN'S PHENOMENOLOGY AND BUDDHISM – DIFFERENCES BETWEEN WESTERN AND EASTERN PHILOSOPHY

There is no surprise that Ingarden's and Buddhist philosophies are so opposed. They are founded on quite different presumptions concerning that which should be counted as real. As it is noted by Sangharakshita, Buddha's

viewpoint of the Universe is "completely different from that of an ordinary being".[56] But divergence between these philosophies arises not only of special ontological and epistemological presumptions. There are some more general and cardinal differences dividing Western and Eastern systems of philosophy underlying the questions discussed and the solutions presented. The following are some of them:

(1) As to the language involved, it goes without saying that ideas of philosophers dealing with the nature of reality are largely influenced by the words employed and the syntactic and semantic structure of their languages. Ingarden in his philosophy accepts without question certain grammatical structures which are characteristic of the Polish, German and European languages generally, but are not necessarily characteristic of all languages. For example, the subject–predicate structure of sentences and the meaning–reference dichotomy are connected with ontological assumptions which underlie such structures.

(2) As to the way of philosophizing and methods applied, Western philosophy is generally based on discursive thinking. It goes sometimes into very detailed considerations with sharply limited realms of research. Buddhist views, although expressed in a discursive style, are in essence based on yogic consciousness which has arisen from meditative states of mind. Such meditative insights are accessible only after a long time of arduous activity.

In Buddhist view, the boundaries which divide the realm of Western philosophy into separate disciplines are neither very sharp nor irrevocable. Any such divisions in Buddhist territory may be made only in order to facilitate the inquiry, they are subservient for the sake of furthering and extending knowledge. Thus, when it is purposive and justifiable to move from ontology to epistemology, from epistemology to logic or from ontology and epistemology to psychology, the boundaries may be overpassed.

(3) Western philosophical attitude is based on language and thought as a reliable means of knowledge of reality. An adequate notion expressed in a proper language *refers to* some kind of reality. Eastern approach in this point differs radically: conceptual knowledge actually conceals reality. In this question, the following argument of Dharmakirti can be quoted:

Surely an (adequate) denotative expression for the form (of the momentary reality particular that is completely) separated (i.e. different) from all (other momentary particulars) cannot exist.[57]

Therefore reality itself cannot be identified with any of the notions, projects and constructions constituting the objects of conceptual knowledge. At this point Kaisa Puhakka, while comparing Western and Eastern ways of philosophizing, notes,

The possibility that reality may be entirely different from and beyond the reach of our conceptualizations about it has never been seriously entertained in the mainstream of Western philosophy.[58]

(4) As to the goals intended, Western philosophy, which in its fundamental questions deals with ontology or metaphysics of being, nourishes the incessant hope to achieve the full conceptual knowledge of reality. It supports a conviction that eidetic or ontological inquiries will give us firm support for the system of knowledge. In Ingarden's philosophy we can find the belief that ontological insights will be fulfilled in true and well-grounded metaphysics. At the end of *Controversy over the Existence of the World*, his *opus vitae*, he expresses cautious hope that the ultimate existential ground of the real world will be revealed with the help of the results of his eidetic analysis.[59] However, there is a question whether and on what ground the ontological results are really applied to facts. Strictly speaking there is a question of consistence between ideas (their contents) and individual objects. Ingarden seems to claim that the world of factually existing individual objects 'conforms to' contents of ideas or that individual objects of the world are 'rational' in themselves. But this problem is unsolved in his philosophy. At the best, such applicability is an insufficiently confirmed assumption.[60] But if there are no convincing arguments in favor of agreement between the eidetic knowledge and the realm of individual entities, the verifiability and usefulness of such ontology in describing the world we live in appear to be doubtful.

As to effectiveness of efforts to find a 'true' ontology, it is striking that in his philosophy, Ingarden, beside some statements concerning pure consciousness and its object, did not claim any strictly metaphysical theses. To that extent, his investigations appear to be indecisive. From a Buddhist point of view, an endeavor to find true ontology of being is a desperate one. This is so due to the very nature of thought: ultimate reality is beyond the reach of conceptual knowledge and provides no ontological justification for any system of such knowledge.[61] But a double-standard of reality is, in most cases, absent in Western thinking. Buddhist perspective is that of an immediate but *non-conceptual view* of reality.

This general comparison may be concluded in the next way. While Western philosophy, including Ingarden's, is autoteleological, aimed at

knowledge for itself, Buddhist philosophizing is included in soteriological endeavor – liberation (*moksa*) or enlightenment (*bodhi*). Philosophical anthropology and teleology, described in Ingarden's *Man and Value*, do not go beyond the natural attitude toward the world. What really makes man surpass his animality and fully become a human being are values and ideas which he creates within the pale of the cultural world and which he voluntarily serves. The ideas of goodness, beauty and truth are the highest ones. In Buddhist teleology, the highest goal to achieve is the enlightened state of mind which involves full development of its potentiality. This state enables one to deliver effective activity for the sake of all sentient beings.

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NOTES

[1] Stanisław Schayer, *O filozofowaniu Hindusów* (*On Philosophizing of the Hindus*), ed. M. Mejor (Warsaw: Polish Scientific Publishers, 1988), p. 73.
[2] Roman Ingarden, *Spór o istnienie świata* (*Controversy over the Existence of the World*), 2 vols. ed. 3 (Warsaw: PWN, 1987); vol. I, pp. 68–71; vol. II part 1, pp. 5–59.
[3] Kaisa Puhakka, *Knowledge and Reality* (Delhi: Motilal Banarsidass, 1975), p. 7.
[4] Ibid., pp. 9–10.
[5] Henry Clarke Warren, *Visuddhimagga of Buddhaghosacariya*, Harvard Oriental Series 41 (Cambridge, Massachusetts: Harvard University Press, 1950).
[6] Edward Conze, *Buddhist Thought in India* (London: (first published) George Allen and Unwin Ltd. 1962), pp. 54–55.
[7] Roman Ingarden, *U podstaw teorii poznania* (*Foundations of the Theory of Cognition*), part. 1 (Warsaw: PWN, 1971), pp. 42, 222–223, 338.
[8] As to knowledge about emotions in phenomenology, James Edie notes, "As with memory and dreaming, we find with what can be loosely listed under objects of the emotions that we do not even have the vocabulary to discuss them. With respect to feelings, emotions moods, desires, affectivity in general, we are in the same state today as the Homeric Greeks were with respect to a vocabulary for discussing any mental processes at all. Only a few things are clear." James Edie, *Edmund Husserl's Phenomenology. A Critical Commentary*. Indiana University Press, 1987, p. 103.
[9] Edward Conze, *Buddhist Wisdom Book* (New York: Harper Torchbook, 1958), pp. 77–107.
[10] Puhakka, *Knowledge and Reality*, op. cit., p. 8.
[11] F. Th. Stcherbatsky, *Buddhist Logic*, vols. 2 (New Delhi: Munishiram Manoharlal Publ. Pvt. Ltd., 1984) (1st ed. 1930-2, *Bibliotheca Buddhica Series*, vol. XXVI, Leningrad), pp. 106–107.
[12] Dharmakirti, *Pramanavarttika* (PV), II, verses 1-3, in Vittorio A. van Bijlert, *Epistemology and Spiritual Authority*, WSTB, Heft 20; Wien 1989, pp. 128–129.
[13] So it is called by Stcherbatsky *Buddhist Logic*, vol. I, p. 79, although, to some extent, such a term is *contradictio in terminis*.
[14] Several arguments are set forth in support of the *ksanikavada* theory, cf. Stcherbatsky, *Buddhist Logic*, vol. I, pp. 84–105.
[15] Ibid., p. 108.

[16] Ibid., pp. 94–95.
[17] Ibid., p. 122.
[18] Ibid., p. 119.
[19] "The two means of valid cognition are perception and inference (*pratyaksam anumanam ca pramane*)" Dignaga *Pramanasamuccaya* (I. 2a).
[20] On the ground of the Tibetan Buddhism question of occasional and persistent (due to defective or diseased sense organs), perceptual illusions are discussed for example in Lati Rinbochay *Mind in Tibetan Buddhism*, (New York: Gabriel/Snow Lion, 1981) (1st ed. 1980), pp. 24–26, 51–54. Such case does not apparently clash with this definition.
[21] Stcherbatsky, *Buddhist Logic*, vol. I, op. cit., p. 209.
[22] Bijlert, *Epistemology and Spiritual Authority*, op. cit., pp. 138–139.
[23] Stcherbatsky, *Buddhist Logic*, vol. I, op. cit., p. 213.
[24] Stcherbatsky, *Buddhist Logic*, vol. II, op. cit., pp. 32–33.
[25] Ibid., p. 31.
[26] Ibid., pp. 31–32.
[27] Jeffrey Hopkins, **Meditation on Emptiness**, Wisdom Publications, London 1983, p. 381.
[28] Bijlert, *Epistemology and Spiritual Authority*, op. cit., pp. 62–63.
[29] Dalailama: *Uzdrawianie gniewu. Moc cierpliwości z buddyjskiego punktu widzenia* (*Healing Anger*), transl. J. Grabiak, Dom Wydawniczy Rebis, Poznań, 2000, pp. 171–172.
[30] Conze, *Buddhist Thought in India*, op. cit., p. 52.
[31] 'Jam-mGon Kong-sPrul the Great, *A Direct Path to Enlightenment* Vancouver: Kagyu Kunkhab Chuling, pp. 27–28.
[32] Cf. Khenczen Thrangu, *Praktyka wyciszenia i wgladu* (*The Practice of Tranquillity and Insight*), transe. B. Mᵀodziejewski Instytut Marpy, Szczecin, 1999, pp. 40–41.
[33] Ibid., p. 105.
[34] Roman Ingarden, *Z teorii języka i filozoficznych podstaw logiki* (*The Theory of Language and the Philosophical Foundations of Logic*), (Warsaw: PWN, 1972), pp. 31–32.
[35] Ingarden, *Spór o istnienie świata*, vol. II part 2, op. cit., pp. 170–171.
[36] Ingarden, *Z teorii języka i filozoficznych podstaw logiki*, op. cit., p. 84.
[37] Bimal Krishna Matilal, *Epistemology, Logic and Grammar in Indian Philosophical Analysis* (The Hague Mouton & Co. N.V. Publishers, 1971), p. 14.
[38] Mervyn Sprung (ed.), *The Problem of Two Truths in Buddhism and Vedanta* (Dordrecht: D. Reidel Publishing Company, 1973), p. 47.
[39] Puhakka, *Knowledge and Reality*, op. cit., p. 22–23.
[40] Ibid., p. 52.
[41] Emotions, especially destructive ones, are in comparative analysis discussed in Daniel Goleman *Destructive Emotions: A Scientific Dialogue with the Dalai Lama*. The Mind and Life Institute. Polish edition: *Emocje destrukcyjne. Jak możemy je przezwyciężyć? Dialog naukowy z udziaᴛem Dalajlamy*, trausl. A. Jankowski, Dom Wydawniczy Rebis Poznan, 2003, pp. 135–136.
[42] Ingarden, *Spór o istnienie świata*, vol. II, part 1, op. cit., p. 123.
[43] Sevenfold Chandrakirti's reasoning (*sapta vicaranavidhi*) based on his *Madhyamakavatara*, in: Jeffrey Hopkins, *Meditation on Emptiness*, op. cit., p. 179.
[44] Roman Ingarden, *Książeczka o człowieku* (*Man and Value*), transl. A. Szylewicz (Wien: Philosophia Verlag München, 1983), pp. 33–34.
[45] Ibid., p. 35.
[46] Ingarden, *Spór o istnienie świata*, vol. I, op. cit., pp. 207–232.
[47] Stcherbatsky, *Buddhist Logic*, vol. I, op. cit., p. 82.
[48] Ingarden, *U podstaw teorii poznania*, op. cit., pp. 368–369.

[49] Ingarden, *Spór o istnienie świata*, vol. II, part 2, op. cit., p. 179.

[50] Ibid., pp. 177–179.

[51] Chandrakirti's reasoning (*Madhyamakavatara* VI; 120–178) is based on Nagarjuna *Karika* (XVIII, 1). As to details cf.: J. Wilson, *Chandrakirti's Sevenfold Reasoning*, Library of Tibetan Works and Archives Dharamsala, 1983 and Hopkins, *Meditation on Emptiness*, op. cit., p. 158.

[52] Stcherbatsky, *Buddhist Logic*, vol. I, op. cit., p. 110.

[53] After: Stcherbatsky, *Buddhist Logic*, vol. I, op. cit., p. 80.

[54] Cf. some remarks made by E. Fink on phenomenology in: K. Środa, "Eugen Fink o fenomeno-logicznej redukcji" (Eugen Fink on Phenomenological Reduction), *Ruch Filozoficzny* 1989, no. 3, p. 319.

[55] Edmund Husserl *Wykτady z fenomenologii wewnętrznej świadomości czasu (Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins),[or:] transl. J. Sidorek (Warsaw: PWN), pp. 32–107.*

[56] Sangharakshita, *The Eternal Legacy. An Introduction to the Canonical Literature of Buddhism* (1st ed.), (London: Tharpa Publications, 1985); p. 124.

[57] *Pramanavarttikasvavrtti* 37. 23–27, in: Bijlert, *Epistemology and Spiritual Authority*, op. cit., p. 134.

[58] Puhakka, *Knowledge and Reality*, op. cit., p. 6.

[59] Ingarden, *Spór o istnienie świata*, vol. II, part 2, op. cit., p. 271.

[60] Cf. Władysław Stróżewski, *Ontologia* (*Ontology*) (Cracow: Wydawnictwo Aureus, 2003), p. 48.

[61] cf. Puhakka, *Knowledge and Reality*, op. cit., p. 20.

ERKUT SEZGİN

DECONSTRUCTION OF THE LOGOCENTER OF ALL GROUNDS CONSTRUCTED BY LANGUAGE HABITS LANGUAGE-GAME THE SURROUNDINGS OF WHICH IS EVERYWHERE, THE CENTER OF WHICH IS NOWHERE

"Language-game" as a presentation of aspects of the life of language from the deconstructed standpoint of the logocentric habits of thinking and imagining that are intertwined to the picturing of surroundings by the use of concepts. Reviewing and tracing the movements of imagination structuring itself between pictures of imagination about the reality of language on the one hand, and reality itself on the other – in contrast and comparison with the deconstruction of imagination habits by means of clarifications about how the pictures operate and represent anything in the life of language.

The description "language-game" is a term in Wittgenstein's language(-game) dealing with the *reality pictures* which are imagined (due to the bewitchment of our intelligence by language habits) about thinking, about physics, about language itself, about logical rules, about the reality of anything pictured by the use of concepts. Accordingly, Wittgenstein points out: "philosophy is a battle against the bewitchment of our intelligence by language."[1] It is concerned with the particular ways and presuppositions of *imagining* and thinking these pictures as if they are fundamental representations, or "essences", or "fundamental grounds" which are supposed to be sharing the same logical form or structure with reality. What goes with these ways of thinking and its presuppositions is the tendency to identify them in the final analysis with Reality, as if their logical forms or structures are perceived and reflected in the representing picture, i.e., by the logical form of a proposition. The term "picture" suggests that the representing relation is the similarity (isomorphism) between the picture and what it represents.[2] Wittgenstein later went further to clarify the concept of "similarity" on the basis of shared human actions and reactions that express themselves with

certain shared consequences that start from childhood primitive reactions, i.e., in the form of picking and seperating the objects (toys) of "similar" or "same" colour. He, also clarified that a "colour sample" represents its being a sample of a colour by the use of the sample, i.e., by its comparisons with objects of similar or different colours and their consequences in the manifold ways of using and playing with them. The criterion of its being a "colour sample", (a colour concept as such) shows itself by how the sample is used and compared in accordance with the similar or shared uses of other people. The same idea is valid for all concepts, i.e., for the concept of "standard meter" also, which is represented by how it is used rather than the stick by itself. The sample whether of standard meter or a colour represents a concept with how it is used and with the consequences interwoven with the surrounding system of language. Disconnected from the use and its consequences inter-woven with the surroundings, it cannot even be shown as something, as a sample of anything. In other words there is no such a privileged sample, or object to represent or instantiate itself ideally, without the mediation of its use which is interwoven with language. Even the signs of showing and pointing makes sense in connection with what comes before and what follows in the vicinity, with the surroundings of showing, in the system of language-game. This is not only true for the things to be shown conceptually by the signs, but also for the signs to be signs, to signify as signs. A sign's being a sign also shows itself in how it is used and in the consequences interwoven with the language-game. The sign ➡ does not by itself indicate the right direction in the way in which our seeing it seems to be directed as soon as we see the sign, which results from the automatical habits acquired by learning the use of the sign.

What the sign represents, the meaning or logical form pictured by the sign, is pictured by what the people do, or how they act with it. It is not something to be identified with a logical form to be read from pictures and symbols, but it is about understanding *the state of affairs*, the background surroundings for something to be indicated, read or shown as something significantly, whether as a sign or an object in the foreground. Hence a reality picture supposed to be formerly held as represented by the shared logical form of a proposition with reality (the logical forms of which are held to be deter-mined by the metaphysical supposition of the "configurations of objects" in the *Tractatus*) is later clarified by means of the kind of use or operations or play with the surroundings; the kind of play in which the player comes to arrange, to articulate, to "scribe" and to "read" so to speak, a horizon through which a surrounding world appears as differentiated by reactions and their consequences into the domains of subjectivity and objectivity, into objects of

internal sense and external sense, or into all kinds of conceptual differences expressed and projected to the horizons surrounding. Hence the world assumes its objective features, and "objects" their "objecthood" and their "configurations", in terms of a play starting or originating from an *encounter* that takes the form of operating with objects and the consequences resulting from these operations all of which are interwoven with the language-game in the form of numerous uses and techniques and cultural applications. Hence "objectivity" and "subjectivity" are concepts differentiated in the game. Wittgenstein thus makes a turn to the workings of language, to the *live facts which are* characterized by the language players' operation with signs and the phenomena of imaging and imagination intertwined with them. Such turn to the workings of language hence distinguishes the living state of affairs from states of imagination, psychological structures or modalities due to language, culture, history. They are such modalities divided, conventionally standardized, hardened to the extent of being mistaken as a ground, broken off from its connection with the state of affairs, from its own ungrounded playground, to a state of oblivion of it which now requires certain contrary gestures for its reminding against the habits of language from which such oblivious modalities originate and strengthen. Hence, deconstructive turn here moves by deconstructions on our imagination structured by the use of pictures of language. The bewitchment of our intelligence originates from the affection of sensibility by the imagination; hence imagination is our modified sensibility by pictures, representations in an operational way, in the manner of a conditioning such that picture signals and starts a train of consequences, associations as such, already structured in language. And hence, one's imagination responds to the imagination picture in oblivion to the surroundings, especially in oblivion to those aspects of language-game that fore-structures understanding and imagination together. As a result of the players' failing awareness of the field in which the facts of language and imagination habits are intertwined and structured with the techniques of using language, one tends to suppose one can "mean" and "differentiate" something, attributing them to the acts of consciousness,or spiritual substance rather than reaching an understanding stilled with a certain clarity of the playground in which the stage of understanding and meaning are set. The "surrounding stage" is set and structured by the activity of the players of the language–game,while one is trained to mean, to point, or differentiate something in the surrounding stage by operating with the techniques of using signs, words and descriptions within the game. Wittgenstein's clarification known as an argument against the "the possibility of a private language" is particularly meant against habits of applying logic and thinking which are oblivious of surrounding language-game, of the facts of living language that

contribute to the structuring of logical rules and criteria to mean, show, point, differentiate anything significantly. Hence, clarification exploits and makes explicit the hidden nonsense presupposed in the theories of logicians about logical thinking and about the rules of logic and knowledge implicitly.

Therefore, deconstructive thinking proceeds by reminding us about the facts of language; points out how the children learn words normally in life situations; how reactions are shared or learnt to be shared in learning the application of words; and how the techniques of acting are intertwined with the use. It clarifies the importance of surroundings in picturing and representing reality by the use of concepts — words or signs. Before one learns to name them as "words" or "signs" one learns to operate or play with them. That is what actually represents concepts *in deed* and also thinking and understanding with concepts. After having learnt to use signs or to operate with them, one can make a further distinction with a sign or a name and what it names. This presupposes the learning and operating in the language-game. Hence analytical operation of thinking is a later development of learning to operate with analytical techniques and tools developed in the course of the history of culture and language. But somehow this seems to have been completely effaced from the horizon of the language player who tends to construct language starting from the analytical thinking techniques and habits of the thinker supposed to be inborn, given *a priori* to the thinking substance as Plato supposed by his Theory of *anamnesis* (or by Descartes' *ideae innatae* and *res cogitans*, of an unextended substance or consciousness, soul as such.)

On the other hand, the same obliviousness continues to operate even in the cases opened and argued against Cartesianism. And this is significant as it implies a divided sensibility and thinking habits that now seem to be failing to gather an insight for self-understanding, in the midst of the pictures of reality represented by science as well as culture. Therefore Husserl was right in trying to take into paranthesis the standpoint of science and culture to clarify and describe the aspects that are essential ("essences" as such) for any picture or a reality representation to make sense. However the idiom in which his thoughts are expressed have misleading implications, such as the the word "essences" imply. On the other hand it is original in so far as it expresses a radical awareness of the imagination pictures which are apt to be confused in the clarification and description that is essential to describe anything. Hence, phenomenology is rightly concerned about the clarification and description of those aspects of the state of affairs that are essential to describe and to picture phenomena as against those described and imagined by ordinary idiom, scientific or otherwise — i.e., the state of affairs involved in the description of objects as "objects", or consciousness as "consciousness". From

this standpoint, the clarification of Husserlian "essences" and Wittgenstein's clarification of the state of affairs, the surrounding language-game that makes up a logical system structure for a concept to make sense, to mean, to name or describe something, are comparable. Therefore, the frequently cited phenomenological premise: "Every consciousness is a consciousness of something." (intentional structure of consciousness described or pictured in these terms) may be more misleading than clarifying. For, speaking of "consciousness and objects" is a later conceptual development and differentiation with the imagination pictures about consciousness and objects in the life of language and thinking. Perhaps it is more important to clarify the facts, state of affairs, involved in the learning and application of such words as "consciousness", "physical objects", "intentions", "feelings", "sensations", "conscious interiority", "exteriority" etc.

These concepts are easily confused with imagination pictures that falsely seem to characterize a conscious awareness directed to the images or appearances associated with them. Mental or memory awareness directed to the images of objects picked and described by names and descriptions is a later psychological development that constitutes a real difficulty in the description and elucidation of the state of affairs, the facts of *noesis* as such. What is in question that requires insight is about the live facts that characterize memory, thinking, feeling, sensing, acting without confusing them with the imagination pictures. The clarity we need is about understanding how memory reactions and learning the techniques of language-game are expressed and intertwined factually in the language-game. And hence, it is about understanding how the space of the facts of language-game differs from the space or horizon of the imagination picture which is repeated with memory habits, imaginations as such, that are being structured along with learning the techniques of language. The repeatable imagination pictures in isolation from the surrounding "space of life", from lifeworld, from the live facts of language-game, are then apt to be mistaken by conscious memory awareness as if they are being perceived in its essential features ("essences" as such) while they are representations learnt from language. In this way, we have images that seem as if they are instantiations of certain concepts, ideas of particulars and universals, as they were once supposed to be given by sense experiences to the subject by empiricist philosophers, and later revised as if they are perceived by the analyser subject by the logical analysis of sense-data.[3]

Priority of language-game to the application of logical analysis: Meaning, naming, describing objects, or qualifying and differentiating them in terms of "*objects of internal and external sense*" etc.

We have the concept of "similarity" which seem to be instantiated by pointing or drawing similar shapes, appearances, images etc. They look as if they are representing the idea of "similarity", as if the idea of "similarity" (a universal as such) is instantiated, pointed at and conceptually distinguished by the perceiver analyser as such — forgetting hence the whole background of learning and using (applying) that is at the basis of such pointing! What is it then that is forgotten in the backgound surrounding about the live facts of language that structure thinking and psychological consciousness? The clarity about it is important as it involves self understanding or insight that would gather the part of the picture that is essential for such elucidation, while by contrast eliminating the inessential and ficticious suppositions of subject object analysis.

This difficulty concerning the required description of the features that would elucidate the state of affairs, how the stage is set by live facts of the language-game operating at the same moment for a particular concept to be learnt and applied *meaningfully* (*significantly* that is to say) does not appear in so far as we remain in the horizon of our language in which we are used to exercise the techniques of our pragmatically analytical language. The surrounding that is necessary and internally related to the application of a concept can be pointed out in comparison, i.e., to the connexion with a lever and a mechanical system in which the use of it makes a difference in the running system; i.e., pulling the lever is followed by the consequent train of changes in the working stream of the system. Similarly the use of our words as tools of language work with different consequences in the stream of language-game. Hence Wittgenstein points out where and how, with what consequences and antecedents one learns to apply a concept. Reminders only remind minimally — only to point out or highlight what is essential to the functioning of the word (or sign) to signify. What is left unsaid has to be completed or guessed each time with the "essential" (however, not in the sense of "essentialism", but in the sense of the possibility of a game for a sign to signify) features of surroundings, the antecedents and the consequences that surround and that interweave with the use of signs or words. This is the text the life of which textures the time of consciousness and history of culture. This in turn means the operation or play with signs unfolds with the imagination pictures that express the consciousness or psychology of representations which limit the horizon of consciousness with the language-games — the culture and history of which make up the consciousness of the player. This is where, the confrontation with the horizon of deconstructive thinking is required: to open up the limited, conditioned and distorted horizon of the language player whose consciousness, habits of thinking and imagination are structured with

the history of language-game(s) — in particular with the culture and tradition of the language-game east and west.

Deconstructive thinking is a movement stirred by the sense of unsaid, presupposed as the background surrounding which is the possibility of saying something, standing against something correctly or incorrectly, morally or immorally.

It is also the background presupposed in the language-game of playing with valuations of ethics and aesthetics. Hence the sense of the surrounding background is capable of opening the horizons of the structured time, which is the time of the language-game, in the stream of which the players act and react habitually by the standards, rules, techniques and beliefs, in short by the culture of the game. This aspect of the language-game is important as a human form of life; culture and history are such aspects of human life that have been held and interpreted so far as to be an expression of Spirit (Rationality, Sanity) in the manner of the philosophical language-game of Hegelianism. But on the other hand, it is a hindrance to the movement of deconstructive thinking precisely because of the horizon which is filled with the cosmic interpretation of world history to the point of obliterating and solidly occupying the whole space of sensibility. — Which now needs to be deconstructed to the levels of softening and fluctuating to the level of overflowing, so to speak, the perspective of the cosmos — the ordered view of which is due to the history of language and culture. For this would make it possible for us to notice such aspects of the play with its own limitations and channels while they are being structured and while they are directing the life ways of language streaming and unfolding; this overview of cosmos is so to speak, a new perspective *chaosmos*. Seems that our sensibility needs to be shaken and fluctuated to awaken to sense what is sunk into oblivion, and what is hence effaced from the horizon of sensibility (perhaps never entered into horizon as it has never been expected in the expectation of the unexpected, in the Heraclitean sense of expecting.[4]). That sense of the surroundings without a centre, or the centre that only makes sense and appears in the foreground by virtue of its surrounding background always presupposed (or the light that appears as if it is an illuminating source — a center as such — of a landscape appears so only by virtue of the life and atmosphere of the surrounding illuminations of the whole landscape, which in turn enfold and fuse what appears the light source with infinite shades variagating and glimmering from the surrounding depths) seems to be possible for one to gather only in the moment of life unfolding, in the moment of life's movement overflowing due to fluctuations, despite the constant interference of habits, the time of history and culture, and the history of the structured sensibility as such.

What is left *unsaid* has to be gathered by insight if the reminders are keen enough to strike and shake our attention. What is left *unsaid* in a way has to be left unsaid but recognized like as in the way of recognizing the nonsense and impossibility involved if one tried to imitate consciousness in like manner to pretending unconsciousness.[5] The possibility of imaging, pretending, modeling, as modeling the images of similarity, presupposes a background which cannot be modeled, imaged, represented, objectified but which needs to be elucidated by a mediation (and perhaps by meditation) of attentive thinking — Hence, to be gathered from the sleep or oblivion due to too much involvement, identification and preoccupation with the imagination pictures of the game of culture, tradition, history.

Moore's demonstration of his hands is an instance of a wrong gesture, one which can only be gathered not by modeling, imitating, or pointing but by a mediation of attentive thinking and reminding.

This indicates what needs to be clarified for recognition and awareness in this context cannot be shown and drawn to the foreground of objectivity in operational sense, but requires mediation of thinking and attention to the state of affairs presupposed, as the background or surroundings of saying and showing something in the language. (This would then give an authentic meaning to the worn-out word "reflection").

Otherwise, trying to say what has to be recognized turns out to be saying the right thing by a wrong gesture, as i.e., G.E. Moore did by offering his hand as a demonstrative proof of his belief in the external world. Against that, Wittgenstein reminds the conditions of language-game in which such a gesture would be appropriate.

Chaosmos or Ungrounded Grounds of the Game: The a posteriori background of the rules of the game, the a posteriori ground of drawing conclusions from premises based on a priori rules, definitions of concepts — which can be clarified and compared with the rules of the language-game and with developing techniques and rules which develop into numerous different games within the game.

I used the word "text" for the life of language in which understanding is expressed in the language-game of operating with signs or objects. What we call "understanding of objects" is expressed by learning to play with the rules of the game, hence it is an inseperable part of the game, rather than a centre with *a priori* principles to judge and reform the grounds of the game, i.e., in the manner of rationalism to base ungrounded beliefs on *a priori* foundations.

Hence the author of the text is the life on its *a posteriori* grounds, the meaning of which requires a deeper attention and digging into the ungrounded grounds of the game, rather than simply taking it in its conventional logical definition as the opposite of *a priori* knowledge, empirical knowledge based on custom. This requires interest in life and in self-understanding rather than theoretical interest in the rule, and order that make the application of logic and theoretical understanding possible, which in turn filters all aspects of life except those which are caught with its own nets that can operate to arrange, order, rule and rationalize; hence forming the whole life horizon on the model of *cosmos* by excluding *chaos*, which simply mean and sound to such thinking as the opposite and negation of rule, order, rationality, sanity, history, facts, in short cosmos as such. Hence, what appears as cosmos in one's horizon is simply the finite structures, repeatable patterns, operational pictures and representations, the time of which is both contemporenous and uncontemporenous (as long as the player of a language-game remains absorbed, preoccupied, engaged with the purposes and motivations of a language-game) with the aeternal duration of *chaosmos*.[6] In which everything is textured to be seen and read in objectifying forms and orders, picturing and representing them: This is the finite horizon of the world-picture in which everything, including the world, appears to the subject in manifold images of things, events as pictured and formed in accordance with the purposes of a culture, the language-game as such. The players find themselves in the time of the game, which is culture with its own history; hence they find themselves reading and interpreting a world horizon with a background of cosmos, while they entertain the purposes and motivations and beliefs of the culture game which is unfolding in manifold ways, as differing forms of lives and cultures with their different horizons converging and diverging. The players live the time of the game, of the rules and orders that culture narrates, transmits and structures the *finite* point of view of the horizon. They interpret and read the cosmos, space, time and topos as if they are perceiving essentially objective features, without much noticing that their objectivity unfolds with the language-game. This unfolding aspect of the language-game is obliterated from the horizon of the language-player and replaced by the time objectified by the clock's movement and the players calculated and programmed actions in simultaneity with it. Hence it constitutes an aspect that has to be *gathered* by a mediation from the parts that can be said, from the parts that picture a landscape of world horizon — which appears to be an objective feature, as if having the space and time coordinates of a cosmos.[7] Hence there are two aspects one of which is apparent as our present horizon of world in which we are trained to operate with tools and representations which are ready to hand, to reach,

to operate on. The other aspect is hidden, left into oblivion as it remains outside the concerns of dominant culture, language, and its history which amount mainly to a concern with operating with signs objectified as tools and techniques — to such an extent as to be a standard of objectivity and truth. I.e. body and world are divided and objectified to operate and used in our apparent world horizon. The Other, needs to be gathered from the system of language living, working and unfolding its time on its *a posteriori* grounds. Or else, clarifications and deconstructions simply present and leave us with the thinking habits of a person whose consciousness amounts to the centre of modern historical language-game with a similar world horizon pragmatically structured — with an apparent horizon of surroundings the foreground and background of which are full of objects as *ready to hand*, to operate. Hence, life and world do not undergo an aspect change (i.e., from a horizon of finitude into infinity) as the centre continues the habits of thinking and sensing life from the center of its own language-game and culture.

Therefore, "language-game" interpreted on pragmatic grounds (which the concept of "use of words" in the language-game may be inviting) is open to a misinterpretation in so far as it is interpreted as a language activity working pragmatically in terms of players acting and reacting on pragmatic consequences of their bodily actions and reactions, which is only one of many aspects of it. Also an interpretation of "language-game" as a form of life which belongs to human history unfolding from Spirit, as Hegelianism supposed would be a misinterpretation. Such interpretations are due to culture and language-game habits, mainly to the theoretical language-game of grounding, picturing and founding culture within a horizon of cosmos, rather than concern with the life of the game on its ungrounded playground — where cosmos and chaos interpenetrate so to speak.

Language-game of theorizing presupposes a subject player with habits of understanding by theorizing and grounding a language-game with subjects, with players of the same habits of thinking, who seem simply to replace the bodiless Cartesian subject with a pragmatic subject, who is conceived to be as a body pragmatically involved in the pragmatic culture game. A player such as conceived pragmatically in Anglo-American culture, or conceived in accordance with in German philosophical culture, as a leader player in human historical progress. The awareness in question concerns a state of affairs that requires a gathering insight to hold simultaneously in view those aspects that are connected internally, rather than the aspects presented to habits of imagination structured by the use of pictures, by conceptual representations. The insight required and the lack of it is expressed in the theories of philosophers when they try to unite body and thinking, or body and the

consciousness, its contents, its interiority and exteriority etc. The difficulty is that we have on the one hand, words describing our sensations, inner feelings, the content of consciousness, our surroundings, behaviour, objects; and we have images, or imagination pictures of them, on the other. We seem to be very well understanding or perceiving what object is meant and differentiated by the habits of imagination that operate with the names and descriptions that differentiate our body, behaviour, sensations and objects surrounding. It is as if reading what the object means from the object itself; hence imagining the object expresses the same belief or the habit of reading what the object means (or represents) in the final analysis from the object itself. This habit of thinking characterizes and rules our thinking even when we try to describe the unity of body and consciousness by using such words as "body", "sensations", "objects", "surroundings" etc. which are concepts we are used to apply along with the images and imagination pictures involved in their applications. In other words, as one's thinking is so much used to operate with analytical reality representations objectified and standardized that now such a thinker/person seems to be unable to think the concept of surroundings without picturing it from the standpoint of an analytical subject; from the standpoint of a language operator whose habits of thinking are logocentrically locked on to work with images of reality conceptually differentiated, standardized and hardened. Such as one's body and action images, images about consciousness and its contents, about sensations, thoughts and feelings, images of brain and its relation to human behaviour and surroundings etc. As a result of the domination of such habits of thinking, when Wittgenstein reminds us to pay attention to what happens in the language-game in terms of actions and reactions of a person with its surroundings, our habits of imagination are ready to respond (before our intelligence, or wakeful sensibility responds, which in turn means the bewitchment of our intelligence by means of language) and lead us to imagine a person (who simply represents us, ourselves, our ways of thinking, or better to say "imagining") already acting and reacting with acquired conceptual imagination habits. In other words instead of the gathering insight required to attend to what happens in the living language situation, language-game, and seeing how the play of events take place and structure the sign in its signification, habits of imagination structured by concepts and language-use respond to picture the situation out of the images which are themselves signs or representations. Hence it takes the form of picturing a living situation which gives sense to signs, out of signs isolated from their sense giving surroundings, i.e., out of dead images of body, brain, behaviour, sensations, consciousness, thoughts, feelings and surroundings, rather than the use of words and the state of affairs that gives

sense to these images. When i.e., we are reminded to look at how the names of sensations are learned, we tend to *imagine* on the one hand certain sensations as if they are introspectively given or perceived, and actions and reactions as if they are outward manifestations supposed to go with them, without however an awareness of the internal relation between them. In fact from this standpoint neither sensations nor the surrounding actions and reactions that are intertwined with them appear in their factual aspect, in their essential living aspect to the concept; but they falsely appear in their imagined aspect to the standpoint of the analytical subject who is directed to the images of sensations (conceptually distinguished and learnt from the language) as well as to the images of human body and behaviour, actions and reactions learnt to be used as techniques of acting and behaving. What appears as such are not *facts as they are*, but objectifications and their images which are both signs operated and used in accordance with the purposes of language. What appears as the surroundings, be those as they may be about one's body, behaviour, sensation or earth and sky are not the surrounding world in its living aspect, *lifeworld* as such, but images used to map and represent the surroundings for operational purposes of the operating subject, who in turn tends to interpret oneself as a perceiving centre, as a ground, a Cartesian consciousness as such, rather than as a centre of habits psyhologically structured to operate and act out of a tradition of language and culture. That is to say we fall short of seeing the facts as they show up in their own simultaneity in the language-game as a whole, as we tend to interpret the reminded language situation in terms of sensation images and behaviour or action images within an imagined surroundings in which everything appears as objectified and ready for us to operate on them — to reach and to point at their locus and objectivity, their reality as such (as *ready to hand* as Heidegger points out in *Being and Time*). Hence they appear more real since we can point to their represented presence, existence as such differentiated and represented by these images, whether of a sensation or behaviour or surroundings. In other words we tend to picture the situation with our already acquired logocentric habits using images of sensations and images of behaviour or images of surroundings which charac-terise more of our habits of our relating ourselves to the world to operate on, to manipulate events so to speak, than the surroundings in which no image is priviliged to be a picture of it — as it is the background always presupposed in showing, indicating anything in the foreground.

Why did Wittgenstein always direct his clarification of the language-game in comparison and with a contrast to our imagining sensations, behaviours, or "objects", or "processes" imagined as if they make up aspects of reality

surrounding? What is it that is covered by imagination and language habits against which Wittgenstein seems to be striving to uncover?

He says:

It is a great temptation to try to make the spirit explicit (*Culture and Value*, 8e, Translated by Peter Winch, Blackwell, 1980.)

Perhaps what is inexpressible (what I find mysterious and am not able to express) is the background against which whatever I could express has its meaning. (Ibid, 16e.)

Working in philosophy – like – work in architecture in many respects – is really more working on oneself. On one's own interpretation. On one's own way of seeing things. (And what one expects of them.)

Our imaging/picturing the relationship between the language player and the surrounding language-game is dependent on our language and thinking habits acquired from our culture. This means our intelligence is always open to the bewitchment by the images, the pictures we are taught to use in language. Hence the modified imagination and horizon of the language-player always intervene and isolate a subjectivity as against objectivity, instead of seeing the play of surroundings as they happen — the numerous aspects of which are brought out by this strategy of counter movement of intelligence against the constant threat of the bewitchment. Hence, "Language-game" is a term that is opening its sense in Wittgenstein's thinking strategy by opening our conditioned horizon of thinking and sensibility through a counter play against the habits of imagination and thinking habits acquired from language. Opening takes place by virtue of counter gestures the movements of which while arresting the structured flow and intervention of images and thoughts, provide a moment to take a snapshot so to speak, an aspect cross-stripped, from "infinity" — or perhaps it can be seen as an aspect stolen from the unexpected, from what should be expected and searched in the expectation of the unexpected as Heraclitus pointed out.

   What is reminded is what is filtered into oblivion by our analytical language habits. Hence understanding of our language situation has not a final ground of interpretation, but has many aspects unfolding on one another. As they may unfold on one another, there are aspects important as they provide opportunity for us to get awareness which in turn release our view from the standpoint it is locked by formerly acquired, taught as a matter of fact habits.

I shall continue to explore the possibilities of the horizons that deconstructive thinking may be capable of expanding.

İ.T.Ü (Istanbul Technical University) & İ.K.Ü. (İst Kültür University)

NOTES

[1] *Philosophical Investigations*, p. 109.

[2] Wittgenstein, *Tractatus*, 4.04.

[3] Bertrand Russell, *The Problems of Philosophy*.

[4] Heraclitus says: "If you do not expect the unexpected, you will not find it; for it is hard to be sought out and difficult." (John Burnet, *Early Greek Philosophy*, London, 1963) frag. 7., p. 133.

[5] "A man can pretend to be unconscious; but *conscious*?" *Zettel*, p. 395.

[6] Hence, the possibility of a language that expresses the sense of such ideas as "Other", "Infinity" of Emmanuel Levinas in his *Totality and Infinity*, translated by Alphonso Lingis,Pittsburgh,1995).

[7] As if, i.e., "The Big Bang" its starting origin! While it is a theoretical picture, a representation of language picturing the world horizon from a certain language-game perspective; it is deceiving as long as we are caught, bewitched by the perspective of the language-game that uses or operates with the picture.

PIOTR MRÓZ AND MACIEJ KALUŻA

SYMBOLICAL FORMS AND THEIR ROLE IN AN ANTHROPOLOGICAL ANALYSIS. ERNST CASSIRER'S CONCEPTION OF THE HUMAN WORLD

The rich and intellectually revealing work of Ernst Cassirer belongs to a relatively new (in a methodological sense) branch of so-called philosophy of culture. Although the ancients have on many occasions presented something which might be thought of as a preliminary study of culture it seems impossible to ascribe to them the name of the founders of this type of philosophical discourse. As a self-conscious activity on the part of philosophers, theoreticians or artists, philosophy of culture was born in the eighteenth and then developed in the nineteenth century in France, England and Germany. This type of philosophical reflection was successfully developed (elaborated) by such great figures of European philosophy as Vico, Herder, Hegel, Taine, Dilthey, Taylor – to mention but a few – who time and again recalled their core ontological or epistemological beliefs. It goes without saying that there are many conceptions, disparate and often conflicting views concerning the way (manner) we understand the very term **philosophy of culture**. This is not – suffice it to say-to be treated as a kind of mere, mechanical combination, a "putting together" of two theoretical entities that is, **culture and philosophy**. If by the first term we generally understand, as Cicero and St. Thomas prompted us to do so a uniquely human way of taking care (**colo)** of something: gardens, villages, roads, new kinds of weapons, eventually leading the agents of such actions to "higher", more spiritual and intellectual activities then the second word in this terminological combination inevitably suggests that **paideia** or culture (in its broadest aspects) will be either approached or inspired by philosophical methods and interpretations. (No wonder that there have arisen so many orientations in the sphere of philosophy of culture, which is in a way caused by many currents and schools, in the domain of philosophy.)

Thus, it is only through this type of approach we gain the acute awareness that what once was (especially in earlier historical formations) **taking care** of substantial entities – giving them a proper functional form – was soon to

become "taking care" of rather immaterial ones: values, norms, rules. It is generally agreed despite varying proposals and solutions that culture is sharply opposed to nature, pertaining to the human sphere of activity and what is more important – it constitutes solely the human sphere of being. This motif has been present in reflection on culture since Antiquity which, in turn had exerted exceptionally strong influence on the medieval and Renaissance thinkers. In the epoch of English, French and German Enlightenment this influence made itself felt in the form of a somewhat overrated distinction (vide Voltaire, Rousseau and Gibbon) between civilization (a set of material instruments, facilities characteristic of highly organized social): economic and political life as something which marks off human society from that of animal groups) and culture(a set of spiritual – that is, an axiological and normative sphere of advances on every plane of humanendeavour. In modern times various philosophies of culture have energetically sought their own, unique ways to establish and exploit this ever evasive phenomenon of solely human activities of "higher nature". Moreover, those theoretical efforts have tried (and are still trying as can be distinctly discerned in French postmodernism and the new sociology of Giddens and Baudillard) to overcome – often one-sided, if not biased points of view gearing their proposals and ideas to one or the other philosophical background.

Although the fundamental assumption – to wit – that culture is nothing but a human invention, a human sphere of activity remained unshaken, the philosophical tendency has brought about – in an inevitable way – so many variations in the domain of the philosophical branch (discourse) in question. One is fully satisfied in positing that almost every important and vital philosophical current produced its own version of the philosophy of culture. Among such important and fecund trends active on the European scene, we should mention thephenomenological approach which placed a vehement stress on the free and spontaneous activity of human consciousness. Its manifold and varified acts – thinking, imagining, perception were by their very nature intentional (This old medieval concept interpreted all conscious acts – intentions – in forms of a specific kind of transcendent movement of consciousness towards all that is outside it; hence the current term used by all phenomenologists is transcendence.) For this new and promising philosophical science – as Husserl often said – it meant nothing else but that it was a human ego which governs the transcendent world. In other words, what we know as our reality – the world of values, evaluations, norms, works of art or scientific achievements was the final effect of the human constitution. Hence culture – as the ultimate product of conscious beings – depended on our intentional acts and bore in its innermost nature, the concrete stamp of that which belongs to our

consciousness. There was – as Husserl and Scheler underscored – a wide rift between the "natural" and "the constituted".

Closely related with – and to some extent dependent upon phenomenology was the French and German existentialism (Heidegger, Sartre and Merleau-Ponty) regarding culture as an active domain of *pour-soi* or *Dasein* finite, absurd but free and responsible active beings who – for no reason whatsoever – were thrown into hostile and "opaque" reality of beings–in themselves. It is almost our moral or ethical task – we find them saying – to transcend the given world it in order to establish a human nature which we do not possess *a priori*. It is culture which – by a kind of retreat (**recul)** from the dense mass of *en-soi* – can provide us with meanings we originally are not able to see in the surrounding reality. Sartre, Merleau-Ponty, Jean Wahl thought of culture as an existential remedy – an activity enabling us to "improve on" our status as forlorn and aimless beings.

As far as psychoanalysis – once so popular and influential among the widest circles of the twentieth-century reading public is concerned, this movement (represented by Freud, Jung, Bodkin, Fromm) has presented its own version of interpreting the phenomenon of culture. The main assumption of psychoanalytical theoreticians was based on the psychosomatic understanding of human organisms. We were no longer purely spiritual and conscious beings. Our psyche was the unconsciousness, the libidinal force of our drives and instincts. As the id (the fundamental part of our psyche) wants to realize its principle of pleasure (*Lustprinzip*) it is likely to break all the social, regulative and cultural norms – which poses a great menace to so-called civilized society. This of course cannot be tolerated by most institutions forming the nature of human beings (men). Hence, this lethal and aggressive energy must be channeled in such a way as not to pose any threat to both the surrounding reality and the institutionalized human world. One of the sanctioned and permitted manners in which we can defuse this destructive energy is culture: the sublimated and deprived of libidinal force activity. The famous dictum of Freud was that all laws, values, works of art are nothing but a sign, an image of our suppressed nature, hence they are based on suffering.

The only purpose of those introductory, sketchy remarks was to present a kind of intellectual background to another important trend in the twentieth-century philosophy of culture namely the neokantian tendency revived by the Baden and Marburg schools after the First World War in Germany. Contrary to the psychoanalytical and phenomenological orientation, Ernst Cassirer presented a very comprehensive (three volumes of his *Philosophy of Symbolical Forms* contain not less than 1000 pages) theory of this inimitable human activity.

Every concept of man, created in the process of anthropological, psychological or philosophical analysis reminds one of the Heisenbergian rule of indeterminacy formulated as early as 1927. This famous theory gave rise to many particular ideas, influencing not only the domain of quantum physics. As we will have remembered some pairs of quantities – of similar nature – cannot be measured at the very same moment. Measuring one of the pair does not allow the observer to pinpoint the other. The philosophy of man oscillates between – analogically speaking – two pairs of values – the structure and the function, the position and the change, a static description of facts and the observation of the dynamic process, the perceptible fact and the theoretical generalization. Seeing the man through his social system of relations we embrace his individuality, his uniqueness, in a word the individual as a free and independent being in a vast variety of possible "positions", but we do not see the general rule, the abstract, which would allow us to find a common ground for a satisfactory definition of man. Seeing the man through the prism of culture in which he lives we stop regarding him as its creator; seeing his role in the dynamic process of the social, artistic or scientific change, we do not discern the structure of the culture. The founder of the philosophy of man, Socrates, said on one occasion that a human being should discover himself, while his pupil Plato noticed that to see the truth in this matter, one is not only obliged to analyze the internal structure of an individual, but also the social and political relations. These two aspects of human existence, the internal world of consciousness and the external world of human interactions seem impossible to be correctly described, too complex to be put together into one clear and satisfying vision. The aim of any humanism since the ancient times until today was to unify these two elements into one coherent whole. Ernst Cassirer, read by our standards, must be considered as one of the humanists who devoted much of his prolific work to the search of the essence of man trying to explain both man's multifarious relations with other human beings as well as his inner, ontological structure which – in turn – exerted a deep influence on his "interactions" with culture. Cassirer was in a very difficult position. In his attempts at presenting a thoroughgoing view of man he must have been fully aware of the fact that a theory of this type or – still better – of such a wide range, could easily be open to a totalistic and holistic tendency – the attitude Cassirer strongly disapproved of. In other words, a concept of total man (rather than a scientific or philosophical vision of him) might in consequence lead to annihilation of his freedom (the latter being an essential part of any definition of man). A human being – conscious, creative and thinking subject is always "something" more than that which has been ascribed to his nature. Recalling the old maxim of the existentialist

philosophy one may say that a human being always transcends what he is supposed to be. No scientific theory, no philosophical thinking or ideology can once and for all define and fully embrace the rich phenomenon of man.

The author of *The Essay of Man* shared exactly the same view in this matter as one of the greatest disciples and followers of Husserl namely Max Scheler. It was him who had stated that "in our epoch a human being becomes a problematic creature for himself". Since we have so many views, conflicting and differing widely from one another on the essence of man, it is our moral duty to give clear reasons for a particular option (choice). In his famous **Philosophy of symbolic forms**, Cassirer categorically states that if there might be a definition of the sought–after for long centuries nature of man, it should be understood as well as applied to the solution of concrete philosophical problems only in the functional, not the substantial sense. Thus, a socratic, platonic and aristotelian perennial question, what is man? concerning his ultimate nature should be somewhat altered. It goes without saying that a human being belongs to a vast class of animate organisms, hence is a particular kind of a composite substance, that is, it constitutes a unity of matter and form. It is also true that we – humankind – do belong to, in logical terms, a general, universal kind (described by the renowed category of genus proximum). The most intriguing issue concerns something which makes us unique in the sense of both ontology and logic. So the question must tackle (deal with) the problem of our differentia specifica. We know very well what the Aristotelian, Cartesean or Existentialist answers were. It was – generally speaking – our consciousness, spirit or soul which acted as a kind of metaphysical guarantee of our unquestioned and unchallenged position in the Universe. Moreover, we – the highest entities in the Great Chain of Beings – as has often been underlined by all theistic orientations – were the creations of the most Supreme Being (God) who assigns special duties and tasks to all of us. No matter what constant, "metaphysical" quality (feature) all philosophies referred to, it was to be found "in" the substance of man. According to Cassirer – such a substantialist search for unique human features should be superseded by some other approach. As there is no – or cannot be – an immutable and constant factor of our nature one should point to a common ground unifying all human activities. Briefly speaking, Cassirer thought he had found such a domain. Scrutinising numerous human activities it occurred to him that everything – man did or performed – was based on a symbolical activity – the latter constituting the insurmountable difference between man and other beings. It seems that it is only a humankind which possesses this inimitable ability of creating symbolical forms – myths, language, art, history and science.

A symbol – states Cassirer seemingly recalling the work of de Squssuie and the Praue School – should be carefully discriminated from a signal. Signals are at animal's disposal as their way of communication. They are limited to "here and now", being totally deprived of the possibility of transcending the immediancy of the particular time and space. In a word, they "take place" at one particular spatio-temporal moment and disappear when they have home fulfilledfunction. As symbols do not have the status of a physical being, they are not by nature a part of the physical world. They are significant, have their meanings and sense and their role is best visible in retaining the function of the two basic structures of human intellect as described and analyzed by Kant. Thus, symbols make it possible to distinguish between the real (actual) and the possible. (The former is the animal sphere of existence while the latter constitutes our sphere of life.)

In the rich and more often than not unpredictable process of human activity the individual creates his own world of symbolical forms and, as Cassirer states, at this very moment physical reality begins to withdraw. The man, *animal symbolicum* becomes the only known being, capable of living in the real world, but also in the world of symbols, abstractions and immaterial forms whose significant aspect is their ability to undergo substantial significant changes. This very ability on the part of symbolical structures is really very important as symbols (in their flexibility) accommodate themselves to unpredictable or yet non-existant reality. Symbols are our invaluable tools to "govern" the transcendent reality. This ability is of great importance to Cassirer. The structure, as he describes it is not constant and the spheres of the symbolical forms which embrace all human activities cannot only be used to impart a meaning to the given data, but they can also be changed, transformed and developed in the process of learning. This fact must be considered as one of the most characteristic features of Cassirer's theory. The symbolical structure, irrespective of its actual content, varying in different cultures, has a form which is equally shared by every human being. Every man is always confronted – as it were – with a mirror, in which he sees the reflected world. The ontological status of this reflection may vary according to a particular form we employ at a given stage of our both individual and social development. As a faithful follower of the Kantian philosophy Cassirer adopts the latter's theory of *a priori* aesthetic forms (we perceive in time and space, which are our categories) or intellectual ones, we use certain notions in order to function as cognitive and moral agents and we take advantage of certain categories to make our experiences meaningful. All those are expressions of symbolical activities. Thus, as Cassirer tries aptly to prove, it cannot be denied that there is always a kind of human mirror. The world itself is only

reflected in our consciousness and this fact is of the greatest importance to his theory of man. No matter how we see the world in the mirror, we do know, however, that we can abstract the reflection from the world, make it universal and – as Cassirer states – we can transform it during our development. The question arises though, of whether we are not enslaved by the mirror itself as well as whether this theory is not too detached from the actual Havery reality.

In order to present the most comprehensive theory of nature of man – admonishes Cassirer – one must not rely on a tenet governing the reductionist philosophy that is, one should not reduce the essence of man to a psychological or naturalistic definition. Such a step would deprive man of his freedom. Thus, one is fully justified in saying that Cassirer's philosophy of symbolic forms avoids such risks, saving this part of our nature which is the most creative and human in the sense of us being creators of all meaningful structures constitutive of the unique world of culture. The essence of man is our ability to transform reality into a symbolical structure. The benchmark of humanity is not its metaphysical or physical structure, but man's work. The system of human activities determines the essence of man, and all these activities refer to a symbolical structure of myth, religion, art, science and history. These forms of human activities are not mutually interchangeable, they cannot be reduced one into another – they all help the human being to reproduce, grasp symbolically the transcendent world, but on different levels and in a different way. Thus, science is not to be treated solely as the objective method of explanation while art as a subjective one – they both, according to Cassirer, have the same function. They enable the man to enter new perspectives and show hitherto unknown aspects of humanity. Cassirer, on the other hand, is aware of many tensions existing between the symbolical forms. Although, there is a unique symbolical structure in every culture, it is not possible to build the essence of man according to the meaning of the symbols created in each of them. For example, while analyzing the symbolical structure of time, one discovers that the attitude towards life and the meaning of existence is completely different in cultures cherishing different concepts of time. As Flis, a Polish philosopher of culture, explains in his analysis of three structures of social time – linear, circular and pendular – there is a completely different functional value of every such concept – the linear concept of time, as the one accepted by Christianity and taken from the Jewish culture, allows every culture to fully understand the process of evolution of science and allows the social system to develop more rapidly. On the other hand, as the analysis of the cultural function of time in the development of European culture shows, the idea of time as a factor eliminating the existential fear of the individual, is much less efficient in the linear structure. The analysis of the pendular

concept of time, visible in many homeostatic cultures, as described by Edmund Leach, shows that although it does not allow the culture to develop and reach its full potential, creating a non variable social system, it much better eliminates the fear of the individual, who constantly participates in social events which he feels that they exert an influence on the existence of the human world. The participation in social events which present the world of myth to the individual allows him to maintain a dramatic vision of the reality. The atmosphere of human experience in such a structure is somewhat based on feeling and emotion, the whole reality seems to be filled with passions, hopes and expectations. The scientific explanation of the universe, states Cassirer, cannot eliminate this structure, nor can it be reduced to some other form of human activity. We find Cassirer saying that the mythological perception of the world does in fact disappear when scientific explanation is given, however it does not necessarily mean that the data of our physiognomic characteristic of the mythological approach disappears with it as well. They still remain in the human world, and they are still of much importance.

The unity of culture and the clear vision of man are not something present in our times, rather they present a *pium desiderium*, constantly confronted with the facts. This confrontation always seems visible in the evolution of science, and seems rather unavoidable. Moreover, as Polish philosopher and anthropologist Leszek Kolakowski states, the cultural relativism emerging from the evolution of European culture makes it impossible to put all pieces together in one, non contradictory vision of man, but on the other hand, without this relativism and scepticism the studies of culture could have never been started, it is required that a social scientist apprehends his own moral system while his personal feelings enter into another cultural structure. In order to be able to perform this one must have a critical attitude to one's own culture. We think Cassirer was among the first, who proposed to see the human being in a phenomenological reduction, enabling him to "see through" the culture finding the common ground for all of our symbolic activities. Religion, art and science, history and myth, poetry and scientific exploration share a common ground in his theory, all of them are created on the basis of a symbolical structure. Without this structure, paramount to opening the world of the abstract, the possible and the theoretical, there would be no science, art or faith. Man is always something more than he knows, and this truth does always retain its great importance to any anthropologist or philosopher of man and culture.

Seymour W. Itzkoff poses a question concerning Cassirer: Is it possible that the homogeneous process of abstraction and symbolic self-definition that Cassirer chronicled as part of the advance of Western civilization was itself

only a contingent, and possibly localized, historical phenomenon? From the time of the first advance of the Greeks, the progress we have made since then brings us closer to the realm of true humanity. But somewhere on the way, we seem to have missed a fundamental dimension of human nature and thought. The development of anthropological sciences shows clearly that this vision cannot be viewed only in a historical sense. The analysis of symbolical structure initiated by Cassirer is the beginning of a process which still continues its attempts at solving the Heisenberg's riddle in the domain of the human world. The theory of the symbolical forms of changeable and yet universal nature is used in the research of many anthropologists. The problem of interaction between the symbolical world and reality is analyzed by Leach, Firth and Cohen. The research confirms the statements of Cassirer about the universality and diversity of symbols – Firth, for example, states that a social analysis of symbols used in one community shows their incoherence in another and tries to determinate the process of ingerence into symbolical forms in order to change their function. The outcome of these inquiries led Turner to a conclusion that the symbolical world of man is neither coherent nor logical and he warns against the danger of creating anthropological theories based on abstract models. This debate about the function and the role of symbols continues along with the treatment of culture in terms of a purely symbolical system. To our mind such an attitude confirms the high status of the most important anthropological theories of the last century. Suffice it to add that we owe a great deal to the real initiator of this fecund and comprehensive theory: e.Cassier, the man who knows how to take advantage of the great European system of philosophy having interpreted Kant's teaching in such a creative manner.

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THE POSITIONALIST NOTION OF HUMAN NATURE IN PLESSNER'S AND GEHLEN'S PHILOSOPHY

The School of Philosophical Anthropology of the first half of the twentieth century put forth the question on the condition of human nature and "man's place in cosmos". This was not a new question; and philosophical inspirations and a continuation of some deliberations were inevitable. The philosophy of culture knows of many such problems. Deliberations undertaken by Arnold Gehlen, Helmuth Plessner or Max Scheler offer an interesting interpretation not only of the problem itself, but also allow grasping the problems of twentieth century philosophy. Philosophical anthropology, even though it is based on empirical studies and wants to attach great significance to these studies, stands between other important streams of philosophy at the time, and is subjected to numerous influences (such as the philosophy of life or phenomenology).

Plessner is most probably the most open philosopher, locating himself between extreme options. It may be said that his thought is formulated between Scheler's idealism. Scheler, whose discovery of spirit, as the essence of humanity, makes it possible to separate the human being from his biological base and accept that culture is a domain of pure human activity, therefore, activity, where the human spirit (its essence) develops, through heroism, spirituality and cultivation of higher values. At the opposite end of this thinking, it is possible to put Gehlen, with his naturalism and the statement inherited after Herder, that "man is a being marked with fault". As a result of such a point of view, Gehlen may construct his vision as a being that is fully biological, which through the mind and language is capable of making up for evolutionary shortcomings, through a sublimation of his deficiencies and creation of culture. Culture understood as compensation, but also a different space, a sphere, in which man encloses his biological urges in numerous institutions and forms of culture, in such a way that he is far removed from his biological origin. Nevertheless, if we take a closer look at different formations of culture, if we analyze their origin, we can reach the primary biological character of human nature.

Plessner stands in the middle of these opinions. He will want to refer to empiricism, just like Gehlen, as Scheler's idealism will undoubtedly be too radical for him, but the consequences of Gehlen's philosophy will be equally radical. Fighting with Cartesian dualism, he will also solve, or appease the oppositions of naturalism and idealism. It should be borne in mind that Plessner's philosophy is also inspired by the Darwinian approach to species, and draws inspiration from Dilthey and Bergson (Plessner informs about this in his dissertation entitled: *A Question of Condition humana*). This abundant source of inspiration puts Plessner in the middle of many philosophical conflicts.

Following the naturalist lead, Plessner describes the human condition from the perspective of evolution and the biological abilities, traits and conditions of the human body. However, this naturalist approach itself includes something that I would call a metaphorical description of these conditions. Starting with the upright position, the fact that man is a being with such a peculiar body posture, Plessner draws not only man's further abilities as a species, but states that the upright position – as being vertical – is an ennobling one. There is certain symbolic in this position. Everything directed upwards seems to be nobler, more important, has the possibility of not only free action (freed arms) but also of looking around the world. This is not only a broader perspective of perception, but also the possibility of contemplation, doing something beyond the biological level. Therefore, biological preconditioning is at the same time preconditioning that is non-biological, symbolic or metaphoric. Plessner also pays much attention to the hands and eye, as special elements of the body. These interests are expressed by his words: "nature is not only a frame, the stage cage and the back wall of the sidelines, but also the scenic force."[1]

"Indirect directness" is a significant description of man's being in the world. The eye and hand are man's tools allowing him to cover the distance separating him from the world. The eye brings closer by the possibility of looking at what is distant. The hand brings closer by the possibility of pulling, touching, seizing what lies beyond our body. Along with the development of civilization, man has developed these two organs "arming" them with field glasses, periscopes, microscopes, extensions arms, feeders. In this way, what is distant for animals is brought near for man. However, this approximation has its specific character, it is *indirectly direct*. Such a possibility also describes man's being in the world. Through the body, the world is given to us and we shape our knowledge about the world. Reality surrounding us appears to be something that is ours, but at the same time, beyond us. As Heidegger has put it, man feels at home in the world; but Plessner in his conception shows that this "feeling at home" does not have a uniform character. We are "at home",

but at the same time, we continue to be guests. The world moves away from us; that which mediates brings errors, or mediates imprecisely. Directness is never absolute, as what we see and what we touch is always beyond us. We must always construct the world in cognition, in order to get closer to it. Hence "indirect directness" is balancing on one side, on the edge of the body, hand, eye, on the edge of being oneself, and on the other, it is entering the world in an involved way, cognitively, by contemplation or functionally.

"Indirect directness" makes it possible to notice the specific, as Plessner's put it, "hybridity" of human nature. Man is an animal and at the same time runs away from this animalism, being an animal he does not agree to be one and transforms his attitude towards himself and the world. In this way, Plessner is placed between idealism and naturalism. Man's positionalism also decides on this phenomenon. Man's attitude towards himself and the world, what happens between man and the world, may be called the positionalist notion. Man is an exceptional animal, he is aware of what is closely due to him, what he is and what he is not. This is why he knows that he enters the world, which to a certain extent he shapes through his actions, gets to know and researches. Man's "feeling himself at home" takes place through the awareness of himself and the separateness of the world surrounding him. Language, rationalism, actions are man's abilities that build his positionalist notion in the world. They enable this peculiarly human way to be in the world and at the same time distance oneself from the world. The positionalist notion also enables an instrumental approach towards one's body. Man is capable of distancing himself from himself; treat himself as a subject performing certain functions, tasks. Being in the world, he is beyond the world. On top of that, only man knows that he will die. Awareness of his own finiteness makes man different from animals; he goes beyond the level of his biological affliation. Being a *being-towards-to-death*, he has at the same time a certain possibility of capturing the future, which is not given to any other being to such an extent.

Man becomes himself by creating culture, distances himself from himself by language and rationality, because of a peculiar disposition to himself and the world, relation to his own body. By creating culture in such a complex way, he immediately transfers his natural positionist notion to the cultural sphere. Plessner calls this phenomenon the discontinuity with oneself. This discontinuity is the multi-dimensional character of the human *I*. Man is not only a biological being, but also a thinking and talking being, and with this participating in a very different dimension in what is non-biological. What is important, man is created in equal parts by both what is biological and what is spiritual. However, the existing polarization between these two

elements of the human world, already breaks the unity of the human *I*. Man, becoming a citizen, a being affiliated to a certain social order, is the participant of many cultural dependencies and functions. On one hand, as a private person, he feels e.g. his individuality and independence. However, on the other hand, as a social being, he identifies with different roles, such as being a child, parent, employee, employer, petitioner, functionary, etc. Each of these "manifestations" of his own *I* are identical with what he is, but at the same time do not fully express what he is. This is why man is faced with his own non-identity. For Plessner, this is not a negative term. It only expresses the multi-dimensional character of human nature, the multi-aspect character of fulfilling one's *I*. Non-identity shows that man cannot be brought down to a single definition, a basic term that would allow us to fully understand who he is. Man should be studied in his multi-aspect character and the development of this movement, evolution taking place between the different manifestations of his *I*. The hybrid animal, placed between an animal and an angel, as Plessner put it, is a being that becomes a riddle for himself, solved with each subsequent cultural precondition and cultural function.

Arnold Gehlen, who up to now has been treated as the supplement to Plessner's thoughts, deserves more attention. As I have already mentioned earlier on, he is definitely more of a naturalist and empiricist than Plessner. However, this does not mean that Gehlen's philosophy is a simplified outlook on human nature. Herder's philosophy itself, with the Herderian description of man as a being marked with deficiency, used as inspiration by Gehlen, there appears the question: how did it happen that such a weak and poorly equipped animal survived, and what even more, was civilizationally successful. As Gehlen put it, man is a being that is "open to the world". This opening, as well as language and rationality allow him to turn biological shortcomings into something that will prove to be a positive element in the biological game in the survival of the species, as well as the correct functioning of the individual. Man's opening to the world is the multitude of possibilities of behaviors, actions, decision-making, which do not tie man, as they do an animal, to a single environment, to a single living space. This allows man to deal with reality in a creative way. On the other hand, being open to the world causes that man does not have formed and closed frames of action. He may therefore channel his biological needs (Gehlen wrote about urges) into various types of activities. He may control his biological nature, transforming it into different kinds of cultural forms.

The institution is a term allowing us to explain Gehlen's thought. Man channels and organizes his urges through institutions, which impose on him, on purely cultural grounds, certain given activities and ways of proceeding. This

is a certain disciplining of human nature. This discipline, which he imposed on himself on one hand, causes that certain activities are undertaken in a predetermined and regular way, but on the other hand, such an activity can free man. Institutions order man's instinctive activities that is spontaneous, arational activities. With this, they eliminate from human life certain chaos of unsubdued nature, by ordering instincts and emotions that make man start to feel safe. Acting instinctively, man is an insatiable animal, a being only restricted to satisfying his needs. The institution causes that instead of concentrating on survival and pursuing uncontrolled emotions, man has his basic needs, such as appeasing hunger, the feeling of safety or having material goods, guaranteed. Freed of acquiring and safeguarding what he has already attained, he may focus on other needs, no longer biological ones. With this, culture with its institutional formation creates a free area of activity for man, bringing about his development on higher levels, such as science, art or other forms of behavior.

Gehlen continues to remember all this time that man is a *complicated being*. This is why, as he finds in his book "In the circle of anthropology and social psychology", man cannot be described in a simple dualism. The philosophy as an empirical science as postulated by him, is to overcome the dualism of the spirit and body, man understood as a spirit and man treated as an animal. This philosopher believes that such simple divisions lose what is most important: "perceiving man as first of all an active being, with the actions being in the primary approximation, activity aimed at changing nature to man's benefit"[2]. With this, Gehlen himself moves away from speaking explicitly and one-sidedly about man. Bearing in mind his biological origin, he shows that human nature is based on peculiar activity, activity improving this nature. Man creates himself in the passage between nature and culture. Man himself creates the system of institutions, the sphere of culture, which as an expression of his activity is at the same time the space where new forms of activity and goals appear.

Activity, as an essential trait of human nature, is described by the German philosopher, as "movement around a circle". Activity brings change in the world, and this in turn causes that man. as a being open to change, changes himself. Activity is a process first beginning in the human psyche, moving to motor activity, expressing itself in objective consequences, which, in turn, is perceived and analyzed by man in such a way that the entire cycle of activity once again closes in human awareness. This act of reflection causes that what man has done returns to him. One can say that just as a work of art created by the thought and sensitivity of the creator, in its material dimension it involves once again the thought and sensitivity of the recipient, all activity in this conception takes on such a character.

Such activity and through it, describing man, is possible thanks to the prerequisite in the form of language, the mind, the ability to learn, perceive. Thanks to these abilities, the animal marked with fault builds his world, the world of culture, also called by Gehlen "the nest, which he built into the world".[3] Each culture accepts its solutions, building its own institutions and creating in this way the space for human freedom and possibilities of expression, not limited by biological threats and conditions. What follows, different cultures have different interpretations of the world, different ways of processing reality and "feeling at home" in the world. Therefore, the openness of human nature works together with his natural tendency to act, that is ordering reality and the need to organize his life in different kinds of norms.

At the beginning of this essay, having referred to the philosophy of Max Scheler, I defined him as an idealist. Such denomination of this philosopher is justifiable in my opinion, yet, it requires a few words of elaboration. The idealism of Scheler is of specific kind. First of all, Max Scheler was a student of Edmund Husserl. This fact facilitates the understanding of the research method adopted by Scheler. First and foremost, his phenomenological background will be related to ideation and phenomenological reduction, which was conceived by Husserl himself. Scheler is worthwhile studying if we want to learn about the place of the human in the world, as he provides a specific interpretation of that problem, going, in fact, beyond some of the conclusions of Gehlen and Plessner. This is the main reason why I intend to lend him some attention.

In *Position of the Human in the Universe*, Scheler pointed out already at the beginning that this work had capped his former philosophical considerations. On the other hand, both anthropology and the human problem had been present in the Scheler's philosophy – as he himself underlines. Therefore, that late dissertation of his is not so much a collection of certain thoughts but a liberation of the subject, which had been fundamental for the philosopher from the very beginning, and a basic one, too. The question about the human, the attempt to resolve his condition, is a question which can manifest on many different philosophical niveaus or in other specific-scope sciences. The whole problem with the question about the human is, however, that when it is posed we should be able to grasp the unity of the human nature – which had actually become the main idea of the Husserl's student. Therefore, already at the very beginning of his dissertation, Scheler points out that answers focusing on one aspect only are not sufficient. The naturalist, biological and evolutional concepts concerning the human nature as well as religious and metaphysical ones are alone not sufficient. Interestingly, when analysing the aspects of those concepts Scheler can see their potency in conveying the

message, however, at the same time he warns against their monopoly. In his early dissertation *About the Human Idea*, the German philosopher argued the unity of the human existence was the most important. The specific character of that existence involves, among others, the extraordinary unity – combining all sorts of different moments of life and the quality of existence. The human is, therefore, predominantly a complex being. Yet, the structural variety of his existence assumes his unity, too.

In order to understand the Scheler's thought, one should become acquainted with the thresholds of life or the expressions of life – devised by the author in his *Position of the Human in the Universe* for they form basis for the existential unity of the human existence and of all living organisms. Everything that is alive has some form of existence, participates in the process of life, in its "psychical earliest phenomena". Those life levels, those "psychical earliest phenomena" are gradable from the lowest one – constituting the basis of the simplest life manifestations, to the highest – leading to high and advanced forms of life. They are biological in nature, yet, at the same time they convey (as can be derived from their name) the psychical principle in themselves. For, Scheler emphasises that his search for the answer to the human nature leads him first to the observation of the biopsychical world, in which the human is immersed and which he belongs to. Only having understood that human condition, is one able to ask about his real nature, or – more precisely – ask whether the biopsychical conditions are the ultimate reality creating the human and whether there is anything beyond that reality. The idealism of Scheler is all about pointing out to the spirit as the sphere that defines the human and thus exceeds the biopsychical sphere. Things that make the human existence are empty and spiritless. The spirit is something utterly different than the biopsychical sphere and, therefore, thanks to its radical difference, it is able to add sense to and draw upon the biopsychical sphere. The human thus becomes himself thanks to the spirit that surpasses all manifestations of life drawing upon them at the same time. The human would not be himself if he was unable to achieve the unity of its biopsychical aspect and the spirit that directs everything that is inferior by nature. "Position of the human in the universe", the human's positionality, is therefore, unique, and that is because drawing upon his life the human surpasses that life making it at the same time. In order to understand it, let us have a look at the subsequent moments in the Scheler's considerations.

The first "life's earliest phenomenon" is the *emotional urge* (*Gefühlsdrang*). It is the lowest level which could be also called a vegetative one. It is marked by the lack of objectivity. The lack of objectivity can be described as a lack of the conscious which would cause different cognitive objects stand out from

the reality, and which is incapable of categorizing – thus being deprived of the possibility of creating any kind of cognition. Such a form of life that is bound to this kind of life is incapable of identifying any environmental elements and has no self-awareness. (Scheler will emphasise that higher forms of life are capable of differentiation to a certain extent, while the highest forms are able to categorize and thus are equipped with the objectivity sphere.) An organism existing at this stage will passively follow purely vegetative impulses and is unconsciously existence- and persistence-oriented. This level enables only to absorb food and undergo passive and unaware development. This level is peculiar to plants and constitutes their sole development level. A flower or a tree – turning to the sun or growing unconsciously – is not doing it consciously as it is passively subjected to the life power – facilitating those activities. There is neither purpose nor intention in what they do. They simply are, and the emotional urge allows them to exist. Importantly, this level is not only peculiar to plants but to all living organisms, as well. For instance, both an animal and the human have the emotional urge, yet, contrary to plants, it is not the only or basic element in their lives. Life – in its first, elementary form – allows to exist, is the vital force facilitating existence, growth, supplying the organism with food and acquiring strength to be able to strive for and fulfil various, simple biological needs – not only in plants but also in animals and humans. Scheler does not minimise the role of this simplest level. It is the force of life – unreasonable, purposeless as it is – which allows further, more advanced levels to develop and exist.

The second level – representing a higher form of life and its manifestations – is *instinct* (*Instinkt*). This term has been defined by Scheler by reference to the behaviour of a living being. For, the behaviour of a living being contains certain aspects that express that phenomenon. The behaviour, i.e. the action of a living being will always show what is inside, what happens in the contact spot between what is inside and outside. It is therefore the action that is undertaken in relation to what happens inside of the living being and in relation to what affects that being. Instinctive action is comprehensive and purposeful (for it has certain purpose and refers to the living organism in its entirety, relating to the whole of it and to the entire group or herd the organism lives in). Instinctive action is performed according to a specific, fixed and reoccurring rhythm or a cycle of life. We are talking about the cyclical nature of things we can encounter in the world. This cyclical nature of things (such as the year seasons) makes the instinctive behaviour into a reaction to what occurs to the animal, a reaction to the situation, however – still based on what had happened before. Instinct differs from the mind or rational behaviour – mainly in its specific "rigidity". Being an answer to the features of particular species

and of the environment of those species, the instinct constitutes a range of behavioural examples that can be found in every animal regardless the level of its development. Therefore, the instinct represents behaviour which cannot be learnt or devised, as is the case with rational or studied behaviour. It constitutes a blind reply of the organism to the processes occurring around the species. Its "rigidity" means the dependence on conditions determined by the species and the environment. It is a sort of action prepared in advance before the animal has a chance to learn the situation. It's form is closed. The externality and experiencing the feelings allows the instinct contained in the life level to be released. The instinct is a higher form of life compared to the emotional urge because it refers to extended relations with the world, it involves activity allowing the animal to manage the space around it, or even – metaphorically speaking – take this world in its possession. The emotional urge does not provide this possibility as it represents a life level where no externality is given to the living being, and the space occupied by a flower or a tree is not the space of its own. A dog running in a garden or a deer galloping through a forest make their environments their own, a space of interaction and building relationship between the living organism and the environment itself. Although closed in itself, the instinct allows to develop some forms of activity thus becoming a path to higher forms of life – and also to perception, feeling, experiencing and acting.

Incidentally it is worthwhile to note, that the subsequent life forms are interrelated. The vegetative level provides the strength to exist, to develop the pure organic possibilities. Thanks to it, the instinct level facilitates the extraction of more freedom of action from life, allows to develop the organism into a more complex form. The development of the life levels is associated with the development of perception (things seen or experienced by an animal are incomparable with those seen and experienced by a plant) and openness to the world. The higher the life form, the higher its organisation level – the more complex the organism will be, which means it will also be more open to life and the world in terms of creativity and expansion.

The third life level is *associative memory (mneme)*. It is a form of action assuming various attempts, thus allowing for a development of new action forms. When compared with the instinct, it is not that rigid and closed. First of all, we can say that associative memory is a liberation of an individual from the limits determined by its species. For, an individual can independently search for some schemes of behaviour and reaction to the occurring and encountered reality. Associative memory is based on repetition of certain attempts – especially if they already proved successful – thus it is based on the possibility of learning. Frequent repetition of certain attempts leads to

a new type of action. This behaviour also allows for evolution, change of action and behaviour. This life level assumes development through learning, acquiring new habits and proficiency. The pace of acquiring that proficiency is conditional upon the animal species and its development pattern. Yet, the possibility itself is important here, as it facilitates the certain form of life to take a step up on the existential and functional ladder. As pointed out by Scheler, the association principle acquires a specific character in the case of the human as it assumes cooperation with another human. The associative memory in the human is predominantly founded on observing another human, on a close contact with him and drawing upon his behaviour patterns. In this way life constitutes basis for creating something that is related to the human culture: tradition.

Tradition means drawing upon the behavioural patterns from the past. Thanks to the associative memory it surpasses the past only in its biological dimension and is able to create learning and educational standards of the human that can be noticed in the mode of behaviour – not only important to follow but also worthy or significant in the human's culture. Tradition helps take root on one side and adds importance to the human actions on the other. This phenomenon embraces a specific reference to the past, it creates a link between those who have and know the tradition – with the past. It is typically human as it assumes purposeful selection of things from the past that are essential for the human being. It establishes the past as a reference platform in relation to which the present is being created. Therefore, the tradition is an element differentiating the human existence from the animal one at this life level. Tradition is a guarantee of progress, too, as it accumulates the types of behaviour that lead to success. However, progress conditioned by tradition is not that simple in the case of the human. For, progress means tearing down the tradition, breaking it up and introducing new forms of behaviour. In fact, it is often realised through denying the existing forms of action. Notwithstanding the changes initiated by the progress, including those within the tradition itself, the progress does emerge from that tradition and is conditioned by it just because it is the tradition that delivers patterns and action points for the progress. Tradition is a baggage owed to association and processed by the human's rational mind and his power of changing the encountered elements.

The relation of the associative memory level (higher than the instinct level) to the instinct level is similar to the relation of the instinct level to the vegetative level – it constitutes another step in the development of live, sublimation and the extension of life forms. Most importantly, it means for Scheler that an individual can emerge from the organic generality of its species. This level provides the possibility of undertaking individual search for

action opportunities as well as solutions towards the reality. The surrounding environment itself becomes more individual for a living being, as that being can decide for itself according to its feelings and associations, choose the elements of that environment which will serve it well and which will be important to it.

The fourth level involves *intelligence*. Intelligence is related to making choices, having specific preferences, receiving both simple impulses and values, too. However, intelligence can primarily guarantee insight. (*Einsicht*); insight into the surrounding world and into the values themselves. Intelligence means not only development of individuality but the individuality becoming independent from the species. Thus, at this life level, the individuality acquires the primary character relative to the species and the species-specific classification. For, insight takes cognition into another dimension, not practical anymore but a theoretical one. At this point of his dissertation Scheler begins speaking in a phenomenologist's voice – a Husserl's student. Insight allows to achieve the being (*Wesen*). Importantly, in his explanation of the term insight, he refers to many examples such as the Buddha's enlightenment, for instance. In short, he describes it as a typical human ability where the human can realise – while in touch with the reality or with any kind of phenomenon – the sense of it (in the essential manner and in the essential sense of it); without getting immersed into detailed aspects of the studied subject or phenomenon, without any quantitative reoccurrence of the experience. Scheler puts it this way:

The Prince (Buddha), having been kept in his father's palace for years to protect him from all negative feelings, *sees one* poor man, *one* sick man, *one* dead man, but he promptly considers those three incidental facts, existing *here and now*, only as examples of a graspable *essential* attribute of the world.[4]

The life levels described above constitute different stages of the life manifestation and development into various forms. Even at its lowest level, in its vegetative manifestation, life is the fundament of the human existence, yet, it is not its explanation. Let us go back to the question of the human exceptional nature and his place in the world. As I already mentioned, Scheler stays in opposition to biologism and naturalism, for he believes it is impossible to explain the human through the fact that the human is an animal, some kind of species among other species. According to Scheler, the answer formulated by Herder, and the resulting concept coming up in many variations, including Gehlen's conclusions, stating that the human is an animal marked by deficiency, has failed to produce any fruitful results. Pointing out to biological limitations disclosed in the course of the evolution, or to other

limitations or deficiencies which force this imperfect animal to develop substi-
tutes and compensate for biological shortages leads to an unnecessary (in
Scheler's opinion) diminution of the human existence in favour of elevation
of the animal aspect. Yet, this is not the point. Set against the above reflec-
tions, there are philosophies that – quite to the contrary – elevate the human
existence pointing out to the extramundane origin of the human soul, and –
through this fact – to a different quality of the human existence. According
to Scheler, such opinions result only in unnecessary antagonisms between the
human sphere and the animal sphere thus failing to solve the human riddle in
its entirety. Scheler has chosen a different way – as he attempted to go beyond
those extreme viewpoints he was describing; he accuses them of drawing
a borderline between the fundamentals as well as of making the Cartesian
mistake of dualism – which only aggravates the differences within something
that is supposed to be united.

For Scheler, the human is primarily the essence of the spirit, it is marked by
the spirit and is created through the spirit (also, it is created for the spirit). In
order to understand the human, respond to the specific character of his culture,
nature and existence, it is necessary to refer to that spirit as the essential part
within the human. Yet, what is the spirit? The spirit means going beyond all,
even the highest life levels described by our thinker. We can say that life is
the base providing strength, vitality, energy, while the spirit provides sense.
The human is a human not because he surpasses the life level (along with its
biology, vitality and psychicality), but he is himself because he is determined
by the spirit. That spirit allows him to get immersed in life, in all its levels, and
work together with life on a creative basis. The spirit enables that the human
becomes the subject both able to think and act, capable of recognising values,
hear their cry and take steps in the name of those values. Those who were
speaking about surpassing the biological and vitality level were postulating
the impossible, according to Scheler. Vitality enables the existence as such,
enables to grow and persist, just like intuition and association enable to find
one's way in the world and to organise the surrounding reality. The spirit does
not surpass the biological and vital levels but creatively takes the possession
of them. Those who postulated the human as a biological organism only –
were wrong according to the philosopher, as they failed to recognise the aspect
of abstract thought, heroism or renouncement of one's own life in the name
of higher values. The vitality level is important, yet, not the most important
one. The spirit enables us to explain why the human may act against himself
or behave unreasonably from the point of view of the evolution, species or
even logic. For, heroism or self-sacrifice is often hard to explain if we fail to
remember about the exceptional status of the human – as the spiritual being.

Heroism, self-sacrifice or any other act driven by the spirit may oppose life itself, may draw upon life, yet, it may just as well revoke it. This is because the spirit is ruled by its own rights, quite different from those governing life and its biopsychical conditions. *The position of the human in the universe* is a position expressing some kind of aspiration. We can say that this concept assumes the human as an aspiring being and, as such, makes it a vehicle of aspiration. At this point Scheler is quite close to the Hegel's concept, who indicated the human as the carrier of aspirations and self-realisation of the absolute. Contrary to Hegel, however, Scheler does not utterly subordinate the individual and his aspirations to the history and the absolute. The human is a way of realisation of the absolute, yet, this does not eliminate his individuality.

On many occasions did Scheler emphasise that the spirit was passive itself, that it was not the driving force. Cosmologies pointing out to the absolute as the driving force or the first originator who shares out its existence between everybody, seem to represent (according the philosopher) an unjust overinterpretation. In his opinion, the driving force comes not from above, i.e. not from the spirit, but from below, from the matter, i.e. from the vital, vegetative organic level. It is through the human and thanks to the human that the spirit can get in touch with the matter and thus gain its driving power. When contacted with the materiality and the organic level, the spirit delivers unlimited forms of existence and behaviour though the human. And most importantly, it enables to add sense – brings sense and values to the reality. This is perhaps the most important feature of the spirit, underlining the essential character of the human existence. The exceptional character of the human, sourced from the spirit, consists in the human becoming a bridge between the spirit and the world. He becomes the materialisation of what the spirit allows. The reference to the spirit, in the philosopher's opinion, shall be beyond idealism and naturalism. For, the spirit is an absolute omission of those two reflective options on the human. The spirit sets an utterly different spectrum. It is the spiritual sphere where the mind is located, yet, that sphere contains also visual cognition, i.e. the most important type of cognition for the Scheler-phenomenologist. The visual cognition being the possibility of getting to the point of things, their essence, the possibility of grasping what is general – beyond individual manifestations but also through them, is the most advanced type of cognition – reserved for the human only. Thanks to this type of cognition freedom stays wide open before the human. It is a freedom relative to the limitations encountered by the beings from lower levels of cognition – immersed in their own sensuality and instincts or even associations. For, their link to the world makes them exposed to the world's determining power, given the life level they represent. In the case of the spirit

and the essential cognition initiated by the spirit within the human, we are dealing with liberation from the reality. The human becomes both open to the world and begins to rule it. In his acts of phenomenological insight, he begins to co-constitute.

In this way Scheler comes to the following definition of the human: "Concentration, self-awareness and the ability to objectify the primary resistance against the urge all make up the one and only inseparable structure which only as such can be the human". Further we read the important words:

Thanks to its spirit, the being I call 'human' is not only able to expand its environment into the world's dimension and objectify its resistance but also to *objectify his own physiological and psychical features* as well as every single psychical experience, each of its vital functions. This is why this being can just as well reject its vital life.[5]

When we go back to Plessner we can immediately see a conflict between those two concepts on the grounds of philosophical anthropology. The *indirect directness* and *the positionality* manifest that the human condition is stretched between biological conditions and their compensation. However, what is most important, neither Plessner nor Gehlen can see a possibility of defining the human existence. For them the human is a being that can be described, approximated, an existence that emerges from the different scenes of the *I* of the Plessner's concept – discontinuous and non-identifiable with itself. Scheler immediately attempts to align the human within a certain definable entirety – an unity being the spirit – i.e. the ultimate end to and explanation of every aspect.

The positionality referred to by Plessner has been used as the title of my essay because – despite the differences in the programmes and research method between the aforementioned philosophers – it allows to grasp a phenomenon that is common for them. Notwithstanding the possibilities ascribed to the human cognition, the man has always been studied relative to the world and to the relationship to himself. Therefore, although the viewpoints vary, each of them expresses certain relationality to the world, to oneself, to the evolution and biology or – finally – to the spirit. Perhaps it will never be possible to finally close the question of the human and his condition. Perhaps the necessity of experiencing one's own individual life and the continuous examination renewing the reflection over our existence, as indicated by the existential philosophy, will make us doomed to the eternal wandering across our souls and thoughts. One thing is, however, certain. The question about the human is necessary, it is demanded by our own existence, our sense of identity and the uncertainty as to who we are and who we are supposed to be. It seems certain that even in the biggest isolation, such as

being-there-for-oneself described by Sartre, the human will always remain in some sort of relationship. In the case of being-there-for-oneself it was a relationship towards oneself, towards one's awareness and its annihilating role. In the case of philosophical anthropologists, the surrounding reality, the biological and cultural environment gains on importance as it makes up our existence and co-devises the answers to the question about the man.

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NOTES

[1] Plessner, *The Question on Condition humana*, p. 49.
[2] A. Gehlen, *In the Circle of Anthropology and Social Psychology*, p. 36.
[3] Ibid., p. 41.
[4] Cf. M. Scheler, *Position of the Human in the Universe*, p. 97.
[5] Cf. op. cit., pp. 86–87.

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